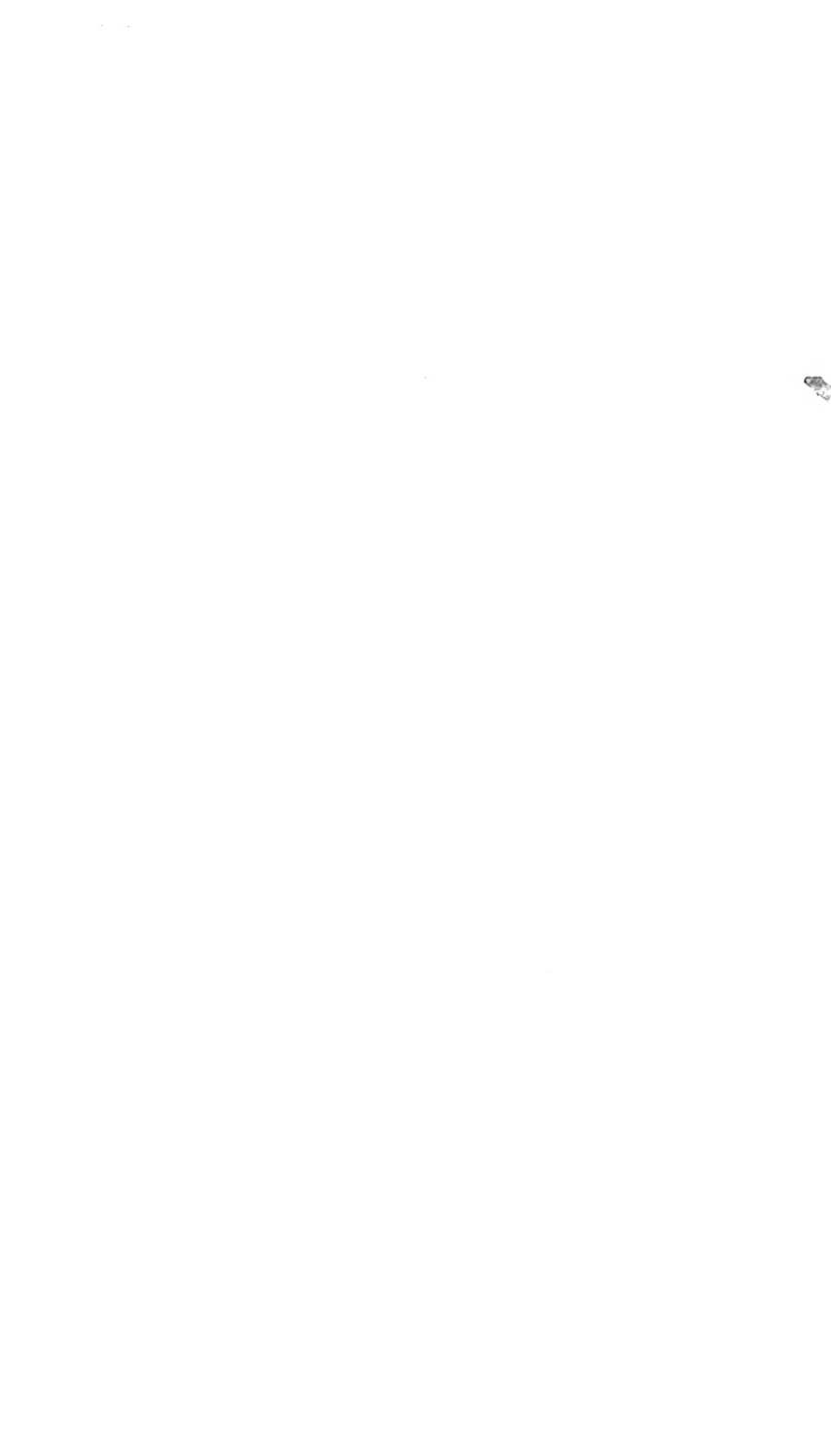






BR 60 .L52 v.26
Augustine,
Homilies on the Gospel
according to St. John



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HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST:

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.



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

OXFORD,

JOHN HENRY PARKER;

F. AND J. RIVINGTON, LONDON.

MDCCCXLVIII.

TO THE MEMORY
OF THE
MOST REVEREND FATHER IN GOD
WILLIAM
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AND
CARRIED ON FOR TWELVE YEARS UNDER HIS SANCTION,
UNTIL HIS DEPARTURE HENCE IN PEACE,
IS
GRATEFULLY AND REVERENTLY
INSCRIBED.

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. I.

HOM. I.—XLIII. S. JOHN I.—VIII.

OXFORD,

JOHN HENRY PARKER ;

F. AND J. RIVINGTON, LONDON.

1848.

PREFACE.

FREQUENT preaching in the congregation was held by St. Augustine to be an indispensable part of a Bishop's duty; and to his own unremitting assiduity as a Preacher we are indebted at this day for most that remains of his invaluable labours as an Interpreter. Few, comparatively, of his exegetical works were composed at leisure in the closet. Thus his great work on the Psalter consists chiefly of Sermons which he had preached from time to time, for the most part before he had conceived the design of forming a complete exposition of the Psalms. Of the Enarrations which were not preached, Possidius reckons only twenty-six: the remaining hundred and twenty-three were "tractatus," that is, not "commentarii," but Sermons *ad populum*. Towards the close of the year 415, we find St. Augustine intent upon finishing what was necessary to complete this work, (Epist. 169, 1.) and it appears that he had but just brought it to a conclusion, when he took in hand to expound the entire Gospel of St. John, in a course of Sermons; which, together with a course on the First Epistle, delivered in Easter-week, occupied most part, if not the whole, of the year 416. Only in this way was he permitted by the multiplicity of his avocations to put forth a continuous interpretation of the Theological Gospel.

Like most of his other Sermons, these "Tractates" were delivered *ex tempore*, taken down in writing at the time,

and sent forth, revised indeed, but with little alteration either of matter or of method. That we have them, in the main, as they were preached, is obvious from their familiar and colloquial style, the frequent iteration, and especially the great length at which he dwells upon some parts of his subject, when, to a reader, he might seem to have exhausted all that was necessary to be said. He is not addressing himself to readers, but to a mixed audience, and he shews himself unwilling to quit any topic of argument or illustration, until he has reason to believe that what he has said has taken hold of his hearers. It may be presumed, however, that few readers of St. Augustine's Sermons will regard it as a blemish, that they lack the oratorical finish of style or condensation of matter which he was so well able to have given them; so vividly do they bring before us the very person, look, and tones of the great Doctor, such as he was seen and heard while expounding the Scriptures in the congregation. The consummate dialectician and accomplished orator, the man whose voice ruled synods, and on whose wisdom the wisest of his age waited for instruction, is here exhibited to the life as a Preacher, intent upon the work which he has in hand, and affectionately desirous to impart his wonderful insight and fervid apprehension of Divine Truth to the very rudest of his provincial and Punic hearers. He has left on record more than one lively description of his own preaching. Thus in his treatise, "The Instruction of the Christian Teacher," he says of himself, that "he is cheered by the eager attention with which the people listen to him; now by their acclamations evincing that he has cleared up some difficult question to their satisfaction; now in their quickened apprehension even outrunning his utterance, forestalling the word he would speak, and finishing his sentence for him. Their applause, as it betokens their love of the truth, fills him with delight, not unminged however with alarm for himself. But if the matter be of graver moment, it does not satisfy him to know that he is understood: he cannot quit the subject until he sees the tears rise to their eyes." (de Doct.

Christ. 4, 53.) But he is far from being contented with his own performance. "My preaching almost always displeases me. I eagerly long for something better, of which indeed I often have an inward enjoyment in my thoughts before I set about putting them into audible words. Then when I find that I have not power to utter the thing as it exists in my mind, it grieves me that my tongue is unavailing to do justice to that which is in my heart. What I myself understand, I wish the hearers to understand every whit: and I feel that I am not speaking so as to effect this. The conception lights up the mind with a kind of rapid flash: the utterance is slow, lagging, far unlike the thing it would express: and while the words are yet on their way, the conception has already drawn itself in to its hidden retreats. Only it did, in its wonderful way, leave some traces of its presence impressed upon the memory, which last through the momentary intervals of time which are spent in the articulation, and for these same traces we make the vocal signs. . . . Now we, being for the most part ardently desirous of benefitting the hearer, want to speak just as the conception is at the moment, when for the very straining of the mind we cannot speak at all. Not succeeding, we are pained, and feel as if we are labouring in vain, weary and drooping: so this very weariness makes the speech duller and more languid than it was when of itself it brought on the sense of weariness. But then, for my own part, I often perceive by the eagerness of those who desire to hear me, that my discourse is not so frigid as it seems to my own feelings; and I do my best not to be wanting in presenting to them what they kindly welcome." (*De Catechizandis Rudibus*, 3. 4.) Eloquence of words, according to the rules of art, he little regarded: nay, he would rather be ungrammatical than not be understood by the people. (*Enarr. in Psalm 38*, 20.) "It is the character of ingenuous minds, that they love the truth which is given in the words, not the words in which it is given. What are we the better for a golden key, if it cannot unlock what we want to open; what the worse for a wooden key, if it can?"

when all we want is to have that opened which was shut." (De Doctr. Christiana, 4, 24.)

As doctrinal Sermons, these discourses on St. John are particularly instructive, as exhibiting a continuous tract of the homiletic labours of St. Augustine, from that period of his ministry when his dogmatic system was fully developed, and upon a subject which necessarily carries him over the whole range of the Christian verities. In general, he excludes polemics from his popular preaching. Not so in these discourses. In the earlier part of the course, he has much controversy with the Donatists: and it seems that these very Sermons were the means of bringing back great numbers to the Church. The Arian heresy which had seemed well-nigh dead was beginning to shew symptoms of life: the Churches of Africa too were already in danger of being infected with this pestilence, which was creeping into places where it was before unknown, in company with the multitudes who sought refuge there from the political storms of the times. Therefore St. Augustine goes largely into this controversy: and these Homilies may be profitably studied in connexion with his other pieces against the Arians, and especially with his great dogmatic work on the Holy Trinity. The heresy of the Pelagians is not mentioned by name, though the controversy was thickening: for in that same year it was that the African Churches passed sentence of condemnation on the new doctrine, in the Councils of Carthage and Milevum. The need of instructing his people against these errors was not overlooked, and St. Augustine not only inculcates fully the doctrines of grace, but sharply reproves the advocates of the opposite errors.

As an interpreter of the Word of God, St. Augustine is acknowledged to stand at an elevation which few have reached, none surpassed. It detracts but little from his merits to say, that the external helps which enabled Origen and St. Jerome to fix the sacred text with greater exactness, were wanting to the Bishop of Hippo, and that his

Latin and Septuagint occasionally led him into interpretations which cannot be justified on grounds of criticism. Not that he was careless of such helps, or slighted the philological element in sacred exegesis. Indeed, in his treatise *de Doctrina Christiana*, or, "the Instruction of the Christian Teacher," he has enunciated the principles of Sacred Hermeneutics, and thence deduced a method and rules which, even in respect of the technical processes of interpretation, are still most profitable to be studied and borne in mind. But the distinguishing qualities of St. Augustine, as an interpreter, are to be seen in his profound religious earnestness, his heart-felt appreciation of the perfect harmony and unity of the Word of God, his firm persuasion that nothing there is accidental and unmeaning, but every utterance full of truth and power for all ages; that to believe is the way to understand; that things obscure, startling, and apparently contradictory in the Scriptures, are not only useful as a discipline of faith, but hints of the presence, it may be, of some deep spiritual significance, therefore not to be shrunk from or slurred over, but to be searched into, until that which furnished the infidel with matter of cavilling shall yield to the believer edification and spiritual joy. Therefore even in his popular preaching he is not withheld from the discussion of Scripture difficulties by the fear of unsettling the minds of the less-instructed believers. A highly interesting specimen of his manner of dealing with such questions, will be found in the Fourth and Fifth of these Homilies, where he states and gives his solution of the question arising from the collation of St. John i. 31. with St. Matthew iii. 13.^a and thence derives an argument

^a On fuller consideration, the suggestion offered in the note on Hom. iv. 15. p. 59. is withdrawn. Some of the earlier editors seem to have felt the difficulty which presented itself to the mind of the Translator, and met it by inserting *non* before *noverat*, to which the Mss., so far as appears from the published collations, lend no authority. In fact, the difficulty arises only from the suppression of the inference from the first clause. "Did John know

Christ, or did he not? If not, why did he say, when Christ came to the river, *I have need to be baptized of Thee?* [The inference, not expressed, is, Ergo jam noverat: then,] Si ergo jam noverat, if consequently he did know Him, certain it is [however] that he got to know Him then first when he saw the dove descending," as related in John i. 31: i. e. certe tunc cognovit is not illative, but adversative to si ergo jam noverat.

against the error of the Donatists: an argument so strongly supported by other considerations, that it does not fall powerless, even if one should prefer (as perhaps most would prefer) the solution which was given (in answer to the cavil of the Emperor Julian) by Theodore of Mopsuestia, and more clearly enunciated by his illustrious scholar St. Chrysostom.

The Homilies contained in this Volume appear now for the first time in an English translation. The remaining Homilies, eighty in number, are so much shorter than these, that another Volume of the same size will complete the Work. It is hoped that this will appear before the close of the present year.

[For the above Preface, as well as for the Translation, the Editors are indebted to the Rev. H. BROWNE, M.A. of Corpus Christi Coll. Cambridge, Canon of Waltham in the Cathedral Church of Chichester, and formerly Principal of the Chichester Diocesan College. The first 150 pages were done some time since by another hand, and have been corrected by him. The Editors have considered that a very slight revision on their part would be sufficient, in the case of a Translator in whom they place so much confidence.]

C. M.

OXFORD,

Thursday after the Ascension Day,

1848.

DISCOURSES
OF
ST. AUGUSTINE,
BISHOP OF HIPPO,
ON THE
GOSPEL OF ST. JOHN.

THESE Discourses on St. John are assigned by the Benedictine Editors to A.D. 416, or the following year. In favour of an earlier date, it might indeed be alleged, that the keen controversy against the Donatists, which so frequently occurs in these Sermons, shews the schism to have been still flagrant when they were preached; as in fact in the Homilies on the Epistle of St. John, delivered in the same year, St. Austin expressly mentions, that the schismatics had still their altar at Hippo: *quid faciunt in hac civitate duo altaria?* Whence it might seem that their date must be prior to A.D. 411, the year of the Conference of Carthage. That this, however, would be too early a date, is shewn, as the Editors remark, by numerous passages, in which not only is the doctrine of Predestination put forth as a well-understood and most certain truth, (e. g. Tr. xlv. xlvi. lxviii. lxxxiii. cv. cx.) but there is pointed reference, only not by name, (e. g. liii. lxvii. lxxxi. lxxxvi.) to the Pelagian heresy, which came into Africa in that same year 411. A distinct note of time, however, is given in Tract. cxx. 4. in the mention of the *revelatio corporis beatissimi Stephani*, which in the account written by the Presbyter Lucian is assigned to the close of A.D. 415.

The course appears to have been commenced in the winter months, Tr. vi. and was pursued on Sundays and other stated days, (dies reddendi Sermonis xlv. fin. dies quo solet sermo deberi viii. 13.) sometimes consecutively, at other times with intermissions. Thus Tr. i.

was delivered on Sunday, Tr. ii. on the next day; Tr. vii. on a Sunday; Tr. viii. ix. x. on three consecutive days, of which the first was a 'solemnitas' (13). (In Tr. viii. he makes excuse for the omission of the Sermon on the preceding day.) When Tr. x. was delivered, the Holy Week of the Passion was at hand, (10.) and in Tr. xi. the Catechumens are exhorted to prepare for Baptism. After Tr. xii. the course was intermitted during several days. It was Easter week, and the Gospel Lessons proper for that week, (Serm. 232, l. 239, l. *de Tempore*.) were in no wise to be omitted and to give place to others. At other times during the delivery of this course of Exposition, the portion to be expounded was read in the Service as the Gospel for the day^a. At this season, therefore, St. Austin leaves the Gospel, and takes in hand to expound the first Epistle of St. John, *ut cujus Evangelium paululum intermisimus, ejus Epistolam tractando ab eo non recedamus*. Prolog. Tract. in Ep. Joann. The Discourses xv. xvi. were held on consecutive days, likewise xvii. xviii.; then again xix.—xxiii. also xxiv. xxv. Yet at Tr. xxvii. the year was so far advanced, that on that day was the Feast of St. Laurentius. (10 August.)

In the Manuscripts, these Expositions are given under various names; some calling them 'Tractatus,' others 'Sermones,' others 'Homiliae.' In three copies the title is thus set forth: 'Aurelii Augustini Doctoris Hippon. Episc. Homiliae in Evangelium Dom. Jesu secundum Joannem incipiunt, quas ipse colloquendo prius ad populum habuit, et inter loquendum a notariis exceptas, eo quo habitae sunt ordine, verbum ex verbo postea dictavit.'

^a In St. Austin's time, there does not appear to have been (in the African Churches at least) a prescribed rule of Lessons (Epistles and Gospels) for each day or each Sunday throughout the year. Only, in that as in other Churches, a certain order was observed at the more solemn seasons: thus St. Aug. mentions *v. s.* that St. Matthew's narrative of the Passion was the Gospel Lesson for Good Friday; and the accounts of the Resurrection from the four Gospels taken in order, for Easter-week. We also learn that the Acts of the Apostles were read from Easter to Pentecost. (Tract. in Joann. vi. 18. so in the Church of Antioch, S. Chrys. Hom.

Cur in Pentecoste Actu legantur.) Otherwise, the selection of Lessons seems to have been unrestricted, as in Tertullian's time, when it rested with the Bishop to appoint for reading 'si quid praesentium qualitas aut praemonere cogit aut recognoscere.' (Apol. c. 39.) Accordingly St. Aug. says on one occasion, 'In memoria retinentes pollicitationem nostram congruas etiam ex Evangelio et Apostolo fecimus recitari lectiones.' Serm. cccclxiii. of which designed congruity we have an instance in the opening of this course of Sermons: the *lectio apostolica* of the first day was taken from 1 Cor. ii. Comp. Enarr. in Psal. cxlvii. §. 3.

HOMILY I.

JOHN i. 1—5.

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. All things were made by Him, and without Him was nothing made. That which was made, in Him is life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

WHEN I call to mind what we have just heard from the Apostolic Lesson, *The natural man receiveth not the things*^{1 Cor. 2, 14.} *of the Spirit of God*; and when I consider that in the present mixed assembly, among you, my beloved, there must needs be many natural men; men who do still *mind*^{Rom. 8, 5.} *the things of the flesh*, neither are as yet able to raise themselves up to spiritual understanding; I am greatly at a loss how, as the Lord shall vouchsafe, I shall be able to express, or after my poor measure to explain, what has been read from the Gospel, *In the beginning was the Word, and the Word was with God, and the Word was God*: for this the natural man perceiveth not. What then, brethren? shall we leave this unspoken of? Wherefore then is it read, if it shall not be spoken of? Or wherefore heard, if not explained? Yea, but why explained, if not understood? But then again, as there be, I doubt not, among you, some by whom it can not only be received when explained, but even before it is explained be understood, I will not defraud those who are able to receive it, through fear of speaking idly to the ears of those who are not able to receive it. Moreover, God's mercy will be with us, belike that all may have enough and each receive what he is able; while he that speaks, speaks what he is able. For to speak the thing as it is, who is able? I dare to say it, my brethren: per-

HOMIL. adventure not John himself spake the thing as it is, but even
 1. — he as he was able: for that thing was God, and he that spake was man: inspired, indeed, of God, yet man. As he was inspired, he spake somewhat; had he not been inspired, he had spoken nothing: but as he was man inspired, he spake not the whole as it is, but what man could, that spake he.

2. For this John, dearly beloved brethren, was one of
 Ps.72,3. those mountains concerning which it is written, *Let the mountains receive peace for thy people, and the hills righteousness.* The mountains are elevated souls; the hills, little souls. Howbeit, to this end do the mountains receive peace, that the hills may be able to receive righteousness. What
 Habak. is the righteousness which the hills receive? Faith: for *the*
 2, 14. *just doth live by faith.* But lesser souls should not receive
 Rom. 1, 17. faith unless the larger souls which are called *mountains* were of Wisdom Herself enlightened, that they may be able to cast onwards to the little ones, what the little ones may be able to receive, and the hills may live by faith while the mountains receive peace. By¹ the mountains themselves it was said to the Church, *Peace be with you:* and the mountains themselves in announcing peace to the Church divided not themselves against Him from whom they received peace, that in truth, not feignedly, they might announce peace.

1 Or,
 From.

3. For there be other mountains than these, dangerous headlands, perilous to ships, on which if the mariner once drive his vessel, she goes to pieces. For it is natural when land is descried by men in jeopardy, to make a push as it were to land: but sometimes the land descried is on a mountain, and there are sunken rocks at the mountain's base, so that when one makes for the mountain he falls upon the rocks, and finds not mooring there, but mourning. So have there been some mountains, and they have appeared great among men; and they have caused heresies and schisms, and have divided the Church of God. But these who have divided the Church of God were not those mountains concerning which it is spoken, *Let the mountains receive peace for thy people.* For after what sort have they received peace, who have broken unity?

4. But they who have received peace, to preach it to the people, have fixed the eyes of their minds upon Wisdom

herself, so far forth as human hearts were capable of reaching that, which *eye hath not seen, nor ear heard, neither hath ascended into the heart of man.* If it hath not ascended into the heart of man, how did it ascend into John's heart? Was not John man? Or haply is it true of John likewise that it ascended not into his heart, but his heart ascended into it? For that which ascends into man's heart is from below, to the man; whereas that to which man's heart ascends is above, from the man. Also in this way, my brethren, it may be said, that if it ascended into the heart of John, (if in any way this can be said,) it only in so far forth ascended into the heart of John, as John himself was not man. In what sense 'was not man?' In so far as he had begun to be an angel. For all saints are angels, seeing they are God's messengers. Wherefore, to carnal and natural men who are not able to perceive the things which be of God, what saith the Apostle? *For whereas ye say, I am of Paul, and I of Apollos, are ye not men^a?* What did he want to make them, when he put it to them as a reproach that they were men? Would ye know what he wanted to make them? Hear it in the Psalms: *I have said, Ye are Gods, and all of you children of the Most High.* Hereunto then doth God call us, that we be not men. Howbeit, then only shall it be good for us that we be not men, when first we acknowledge ourselves men, that is, that to that high estate we may rise from humility: lest, counting ourselves to be something, when we are nothing, we not only do not get what we are not, but also lose what we are.

5. So then, of these mountains was John also, who said, *In the beginning was the Word, and the Word was with God, and the Word was God.* This Mountain had received peace; he was contemplating the Godhead of the Word. What a mountain was this! how highly exalted! He had ascended beyond all the mountain-tops of the earth, he had ascended beyond all the fields of the sky; ascended beyond all the heights of the stars; ascended beyond all the choirs and legions of the Angels. For unless he first ascended beyond all created beings, he could not reach the presence of Him by Whom all things were made. You can form no

^a 1 Cor. 3, 4. See Vulg. *Nonne homines estis?* Marg. *carnales.*

HOMIL. 1. conception how great that ascent was, unless you consider the height which he reached. Do you ask concerning the heavens and the earth? They were made. Do you ask concerning the things that are in the heavens and the earth? Much more, of course, were these made also. Do you ask concerning spiritual beings, angels, archangels, thrones, dominions, powers, principalities? even these likewise were made. For the Psalmist, after enumerating all these, concludes, Ps. 148, *He spake, and they were made; He commanded, and they were created.* If *He spake, and they were made*, it was by the Word they were made; and if they were made by the Word, then the heart of John could not have reached to that of which he spake, *In the beginning was the Word, and the Word was with God, and the Word was God*, unless he had ascended beyond all things that were made by the Word. What a mountain then was this! how holy! how highly exalted among those mountains, which to the intent that the hills might receive righteousness, received peace for the people of God!

6. What if John, brethren, be one of those very mountains, Ps. 121, concerning which we sang just now, *I have lift up mine eyes unto the mountains, from whence help shall come to me.* Therefore, my brethren, if ye wish to understand, lift up your eyes to that mountain, i. e. raise yourselves up to the Evangelist, raise yourselves up to his meaning. But seeing that these mountains receive peace, and that he cannot have peace, whose hope is placed in man, take heed, that, in raising your eyes to the mountain, you do not place your hope in man: but while you say, *I have lift up mine eyes unto the mountains, from whence help shall come to me*, be Ps. 121, sure you add immediately, *My help cometh from the Lord, which made heaven and earth.* Let us then lift up our eyes unto the mountains, from whence our help shall come: only, it is not the mountains in which our hope is to be placed; for the mountains do but receive what they may minister to us; in Him therefore, from Whom the mountains themselves do receive, in Him must our hope be placed. When we lift up our eyes to the Scriptures, (seeing that the Scriptures were ministered by men,) we lift up our eyes to the mountains, 2 Cor. 3, 3. from whence our help shall come; still however, forasmuch

as they by whom the Scriptures were written were men, the light by which they shone was not their own light; *He was the true light, which lighteth every man that cometh into the world.* John the Baptist who said, *I am not the Christ,* he also was a Mountain. And he, lest any, placing their confidence in the mountain, should fall from Him by whose light the mountain shone, confessed and said, *Since of His fulness have all we received.* When therefore thou sayest, *I have lift up mine eyes to the mountains, from whence help shall come to me,* take heed that thou ascribe not to the mountains the help which thou obtainest: but go on to say, *My help cometh from the Lord, which made heaven and earth.*

7. So then, brethren, to this end let me have reminded you of these things, that ye may understand, that when with upraised hearts you were listening to the Scriptures, while the Gospel was sounding forth those words, *In the beginning was the Word, and the Word was with God, and the Word was God, &c.* you were then lifting up your eyes to the mountains. For this would never have even entered your thoughts, if the mountains had not said it. So that it is from the mountains your help hath come, that you should so much as hear this. Nevertheless, you cannot yet understand what you have heard. You must call for help upon the Lord, which made heaven and earth. For the mountains were enabled to speak, but not of themselves to enlighten, seeing they themselves were enlightened likewise by hearing. It was from this source, that he received who spoke these words, even John, brethren, who lay upon the Lord's breast, and from the Lord's breast drank in the instruction, which he was afterwards, that we might drink also, to set before us. But that which he set before us was words. The meaning of those words thou must fetch from that same fountain from which he drank who set them before thee. So that thou must lift up thine eyes to the mountains, from whence thy help shall come, to the intent that from them thou mayest receive the chalice, so to speak, i. e. the word which is given thee to drink; and yet, forasmuch as thy help cometh from the Lord which made heaven and earth, that thou mayest fill thy breast from the same fountain, from which the Evangelist filled his. For this was thy meaning when thou saidst, *My help cometh from the Lord, which made*

HOMIL. *heaven and earth.* Let him therefore fill his breast who can.
 I.— This is what I mean, brethren; let each lift up his heart, in such wise as he sees the same to be qualified for receiving, and let him receive what is said. But you will answer, perhaps, that I am more immediately present to you than God. God forbid. God is, by much, more immediately present. I am but visible to your eyes: God holds His court in your consciences. To me then turn your ears, to God your hearts, that so you may fill both. Behold! your eyes and your bodily senses you lift up to us, and yet not to us, for we are not of those mountains, but to the Gospel, to the Evangelist himself; but your hearts, lift ye them up to the Lord, that they may be filled. Let each too so lift up his heart, that he takes good heed what it is he lifts up, and whither. What did I mean when I said, “What he lifts up, and whither?” This is what I meant: Let him look well what kind of a heart he lifts up, for it is to the Lord he lifts it up; lest, being weighed down by a load of fleshly pleasure, it fall before it be raised. But does each feel conscious that the flesh is a weight which he is obliged to carry? Then let him use all his efforts to purify, by continence, that which he would lift up to God. For, *Blessed are the pure in heart, for they shall see God.*

Matt. 5.
8.

8. Consider now: what profiteth it us that those words sounded in our ears, *In the beginning was the Word, and the Word was with God, and the Word was God?* We too uttered words when we spoke. Was the Word which was with God like one of these? Did not our words which we uttered sound and pass away? Did then God's Word sound, and then cease to be? How then were by that Word all things made, and without It was nothing made? How by that Word is governed and sustained what by It was created, if It sounded and passed away? What sort of Word then must that be, which both is spoken, and yet does not pass away? Let me intreat your attention, beloved: it is a mighty subject. By being spoken day after day, words have become cheap to us, because the words that sound and pass away have thereby become cheap, and

S. Aug.
Serm.
288. §. 3,
4. de
Trin. xv.
19, 20.

^b “How dare those eyes upon a Bible look,
 “Much less towards God, whose lust is all their book?”

seem to be nothing other than words. There is a *Word* JOHN I. 1—5. also in the man himself, which remains and abides within; for the sound proceeds from the mouth: the *Word* which is verily after a spiritual sort spoken, is that whereof thou art made conscious by the sound, not the mere sound. Observe: when I say, “God;” this is a word. What a little word it is! Three letters and one syllable! Is this all that God is, three letters and one syllable? Or, for as cheap as this is, so costly is That which in them is signified? What passed in thy heart, when thou heardest, “GOD?” What passed in my heart when I pronounced “GOD?” We thought of a mighty and most perfect essence, an essence which transcends every creature subject to change, be it of flesh or be it of soul. And if I should ask thee; Is God liable to change, or is He not? Thou wouldest straightway make answer; God forbid that I should either believe or think that God is liable to change. God is unchangeable. The soul, weak though it may be, and peradventure still carnal, could not answer me otherwise than that God is unchangeable. But all creatures are liable to change. How was it then that the nature of that Being Who transcends all creatures flashed at once upon thy mind, so that thou madest answer confidently and unhesitatingly, God is unchangeable? What then is that in thy heart, when thou conceivest of an essence, living, everlasting, almighty, infinite, present every where, whole every where, confined no where? when thou conceivest these things, this is the word relating to God in thy heart. But is this the sound which consists of three letters and one syllable? So then, those words which are spoken, and pass away, are sounds, are letters, are syllables. The word which sounds passes away; but that word which the sound signified, which was within the speaker, as he thought thereon, and within the hearer, while apprehending it, that word remains still, when the sounds have passed away.

9. Now turn thy attention to that WORD. If thou canst have a word in thy heart, as it were a design or idea¹ engendered in thy mind, thy mind giving birth to the design, and the design being in thy mind, the offspring, so to speak, of thy mind, the child of thy heart—For first, the heart gives birth to an idea, suppose, of constructing some work of art, of

¹ *consilium.*

HOMIL. rearing some vast edifice on the earth: here is the idea
 —^{I.}—already born into existence, and the work not yet finished: thou seest what thou art about to make; but another does not admire thy work, until thou have made and reared the pile, and brought the work to its last shape and finish: then men take note of the admirable workmanship, and admire the idea of the workmaster; they marvel at what they see, and are delighted with what they do not see: who is there that can see an idea?—If then from some great work of art praise is given to an idea of man, wouldest thou see what an Idea¹ of God is the Lord Jesus Christ, that is, the Word of God? Look at this fabric of the world. See what has been made by the Word, and then thou wilt understand what the Word is. Look at these two bodies of the world, the heavens and the earth. What words can express the glorious array of the heavens? What words express the prolific fruitfulness of the earth? Who can duly extol the succession of the seasons? Who can duly extol the inherent life of seeds? You see what things I pass over without mention, that I may not in my lengthened enumeration say less perhaps than would occur to your own minds. Well then, from this fabric of the world, mark what that Word is by which the world was made; and not the world only. These things are all seen, because they come within the ken of our bodily senses. By that Word Angels also were made; by that Word Archangels also were made, Powers, Thrones, Dominions, Principalities, by that Word all things were made. From all this bethink you what the WORD must be.

¹ consilium.

see Col. 1, 16.

10. But here, perhaps, some one or other makes answer; “And who doth so conceive of this Word?” Do not then form some mean conception with thyself at hearing of *the Word*; nor imagine it to be one of those words which thou hearest every day: as e. g. “Such were the words he spake?” “such were the words he said;” “such are the words you tell me.” For by continual use of the expression “Words,” they have as it were lost their value. And indeed when thou hearest the sentence, *In the beginning was the Word*, lest thou shouldst suppose it to mean ought so valueless as thou hast used thyself to associate with the customary mention of man’s “words,” hear what meaning thou must associate with this Word: *The Word was God.*

11. Now let some unbelieving Arian stand forth, and say; JOHN I. 1—5.
 “The Word of God was made.” How could the Word of God be made, when, by the Word, God made all things? If the Word of God was Itself also made, by what other Word was It made? If thou meanest this; that there is the Word of the Word; then *this* Word by which *that* was made, the same I call the only-begotten Son of God. But if thou dost not mean the Word of the Word, then, acknowledge that the Word by Which all things were made was not Itself made. For That, by Which all things were made, could not be made by Itself. Believe then the Evangelist. For he might have said, “In the beginning God made the Word;” just as Moses said, *In the beginning God made the heavens and the earth*; and then recounts all on this wise; *God said, Let it be made, and it was made. If said: who said? God. And what was made? Some creature. Between God speaking, and the creature made, what intervened, by which the work was made, except the Word? For God said, Let it be made, and it was made. This Word is unchangeable. Although things liable to change are made by the Word, yet the Word Itself is unchangeable.*

12. Believe not then, that He, by Whom all things were made, was Himself made, lest thou be not made new by the Word, by Whom all things are made new. Thou hast already been made by the Word; but, it behoves thee to be new made by the Word. If, however, thy faith concerning the Word be unsound, it is impossible that thou shouldst be new made by the Word. And if it has been thy lot to be made by the Word, even though thou hast been made by Him, still thou hast been unmade by thyself. If thou hast been unmade by thyself, let Him make thee anew Who made thee at the first. If by thyself thou hast been made worse than thou wast originally, let Him create thee anew, Who created thee at the first. But how can He create thee anew by the Word, if thou thinkest ought amiss concerning the Word? The Evangelist says, *In the beginning was the Word*; and thou sayest, “In the beginning was made the Word.” The Evangelist says, *All things were made by Him*; and thou sayest, “The Word Himself likewise was made.” The Evangelist might have said, “In the beginning was made the Word.” But what does he say?

HOMIL. *In the beginning was the Word.* If *was*, then He was not
 1. made, that all these things might be made by Him, and that there might be nothing made without Him. If then *the Word was in the beginning, and the Word was with God, and the Word was God*; if thou canst not conceive what this is, wait till thou art grown. This is strong meat; take milk for thy nourishment, to the end that thou mayest become able to bear strong meat.

v. 3. 13. Of a truth you must beware, brethren, lest you so understand those next words: *All things were made by Him, and without Him was nothing made*; as if *nothing* is something. Many misunderstand the words, *Without Him was nothing made*, and think that there is some such thing as *nothing*. Sin indeed was not made by the Word, and it is plain that sin is nothing, and that men become nothing when they sin. An idol too was not made by the Word. It bears indeed, in some sort, the form of man: but it was man himself who was made by the Word. The form of man which an idol has was not made by the Word; and it is written, *We know that an idol is nothing*. These then were not made by the Word. But, whatsoever has been made in the natural way, whatsoever belongs to the order of *creatures*, all things whatever which are fixed in the firmament, which shine above our heads, which traverse the skies, which move in the whole universe, in a word, every created thing whatever: I will speak more plainly, will speak, brethren, that you may understand me, from an angel to a worm. What created being more excellent than an angel? What lower than a worm? Yet He Who made the angel, the very same made the worm also. The angel is fit for heaven, the worm for earth. He Who created, ordered all things. Had He placed the worm in heaven, thou mightest have found fault therewith: had He willed that angels should be produced from corruptible flesh, thou mightest have found fault therewith. Yet God all but does this; and still He is not to be found fault with. All men who are born of flesh, what are they but worms? And of worms God makes angels.

Ps.22,6. For if the Lord Himself says, *I am a worm, and no man*; who can hesitate to say, what is written in the Book of Job,
 Job 25, 6. *How much more is man rottenness, and the son of man a worm.* Man is first called *rottenness*, and afterwards

the son of man is called a *worm*. For since worms are produced from rottenness, therefore *is man rottenness*, and *the son of man a worm*. Behold what He, of Whom it is written, *In the beginning was the Word, and the Word was with God, and the Word was God*, chose of His own accord to become for thy sake! Why did He thus stoop for thy sake? That thou mightest be fed with milk, seeing thou wast not able to masticate solid food. Universally then, brethren, in this sense take ye those words, *All things were made by Him, and without Him was nothing made*. For every creature in the universe was made by Him; the greater and the lesser; by Him were made things above, beneath; corporeal, incorporeal; by Him were they made. No form, no structure, no harmony of parts, no substance whatsoever, that is capable of being weighed, or numbered, or measured, exists but by and from that Creator Word to Whom it is said, *Thou hast ordered all things, in measure, and number, and weight*. JOHN I. 1-5. Wisd. 11, 20.

14. Let not then any one beguile you, should you perchance be teased by the flies. There have been whom the devil has mocked and caught with flies. He has made use of flies to deceive them, just as fowlers put flies in a trap to deceive birds that are in quest of food. A person was once suffering from the annoyance I have mentioned; the flies were teasing him. In this plight a Manichee finds him. The man began to protest that they were an intolerable nuisance, and that he hated them with all his heart. The Manichee immediately put the question, "Who made them?" The man, annoyed as he was, and out of all patience with his tormentors, did not like to say (though he was a Catholic) God made them. If God did not make them, continued the other, who did? Truly, replied the man, I believe the devil made them. The Manichee, without a moment's pause, If the fly be the workmanship of the devil, as your good sense, I see, leads you to acknowledge, who made the bee, which is a trifle larger? The Catholic durst not say, "God made the bee, and did not make the fly;" for the one joined hard upon the other. Well, from the bee he brought him to the locust, from the locust to the lizard, from the lizard to the bird, from the bird to the sheep, thence to the cow, thence to the

HOMIL. elephant, and last of all to man: and persuaded him that
 1. man was not made by God. Thus the poor wretch, being tormented by the flies, became himself a fly, and so the property of the devil; for Beelzebub, it is said, means Lord of flies. And it is written of these, *Dying flies mar the sweetness of the ointment*^c.

15. Well, brethren, what was my object in saying these things? Close the ears of your hearts against the wiles of the enemy. Understand that God made all things, and assigned to each its own order. But why then do we suffer so many evils from a creature of God? Because we offend God? Are angels subject to these annoyances? We too, perhaps, should have none of them to fear in that blessed life. When thou art punished, blame thy sin, not thy judge. It was because of pride, that God ordained this small and contemptible creature to torment us; that whereas man was proud and boasted himself against God; whereas he was mortal, and yet brow-beat his fellow mortals; whereas he was man, and yet would not acknowledge his fellow-man; he might, when he exalted himself, be subdued and humbled by gnats. O pride of man, why puffest thou thyself? Some one has used a reproachful word, and thou art swollen with rage. Drive away the gnats, that thou mayest sleep. Learn who thou art. For, that you may know, brethren, that for the humbling of our pride, those annoying creatures were made, God might have humbled the proud people of Pharaoh by means of bears, lions, serpents; He sent flies and frogs upon them, that by things most despicable their pride might be humbled.

16. *All things* therefore, brethren, *all things* whatever were made by Him, and without Him was nothing made. But
 John 1, how were all things made by Him? *That, which was made,*
 3. 4. *in Him is life.* It might be read: "That, which was made in Him, is life:" consequently, if we should so read, every thing is life. For what is there that was not made in Him? For He is the Wisdom of God; and it is said in the Psalms, *In Wisdom hast Thou made all things.* If then Christ is
 Ps. 104, the Wisdom of God, and the Psalmist says, *In wisdom hast*
 24. *Thou made all things,* as all things were made by Him, so

^c Muscæ morituræ (aliter morientes,) Vulgate has "muscæ morientes per-
 exterminant oleum suavitatis. The dunt suavitatem unguenti."

all things were made in Him. If then all things were made in Him, dearly beloved, and that which was made in Him is life; it follows, that the earth is life; and wood is life; (we do indeed speak of *wood* as being life, but then we mean the wood of the cross, whence we have received life;) and a stone is life. This is an unworthy interpretation, and we must beware, lest that same vile Manichean sect should again overreach us, and tell us that a stone has life, and a wall has a soul, and a cord has a soul, and wool, and clothes, that these have souls too. For so they talk in their ravings. And if one set them down and confute their folly, they pretend to bring forward Scripture in their defence, and ask, why then is it written, *That, which was made in Him, is life?* For if all things were made in Him, then, all things are life. Let not then these men mislead you. Read the passage thus: *That which was made*—pause here, and then continue—*in Him is life.* What is the meaning of this? The earth was *made*, and the identical earth which was made is not *life*. But the meaning is, that in the Absolute Wisdom there exists (spiritually considered) a certain principle of reason by which the earth was made, and this is *the life*^e.

17. I will explain myself, as well as I can, beloved. A carpenter makes a chest. First of all he has the chest already in his¹ theory or art: for unless he there had it,¹ ^{ars} whence should he get it to bring it out in practice? But the chest as existing in the theory is not the identical chest which is visible to the eyes. In the theory it exists invisibly, in the act it will visibly exist. See now, there it is, actually made; has it ceased to exist in the theory? Of course not. The one is made to exist in act, and the other which exists in the theory still exists: for the actual chest

^d 'Quod factum est, in illo vita est.' So Ital. and Vulg. and the Latin Fathers generally. (See S. Ambros. in Psalm. 118.) This reading was commonly received by the earlier Greeks; so Irenæus, Clem. Alex., Origen, Heraclion, Ptolemæus, &c. (Wetstein in l.) Since the Macedonian heresy, when it was attempted to prove by this text the Holy Spirit to be a created nature, the other reading (followed by our Version) has obtained prevalence among the

Greeks: see the comments of Chrysost., Theodoret, Theophyl., and Euthymius in loc. In Hom. iii. 4, where he recapitulates, Aug. reads 'in ipso vita erat.'

^e 'Est autem in ipsa Sapientia spiritualiter ratio quaedam qua terra facta est; hæc vita est.' Comp de Genesi ad litt. ii. 12. 'nihil creari posset sive ante tempora. . . sive in aliquo tempore, cujus creandi ratio, si tamen ratio recte dicitur, non in Dei Verbo, Patri coæterno, coæterna vita viveret.'

HOMIL. may become rotten, and he may make another in its stead,
 I. not of that which exists in his theory. Attend then to the distinction between the chest in theory, and the chest in act. The actual chest is not life, the theoretical chest is life, in virtue of the living soul of the artist, where all those ideas exist before they are brought out in practice. Thus then, dearly beloved, forasmuch as the Wisdom of God, by which all things were made, doth in respect of art or theory contain all before it forms all, hence the things which are made to exist through this same (Divine) theory are not forthwith life, but whatever is made is life in Him. Thou seest the earth; there exists an earth in the (Divine) theory: thou seest the heaven; there exists in this theory a heaven: thou seest the sun and moon; these exist likewise in the theory: howbeit, externally they are bodies; in the art or theory of the Divine mind they are life. Do your best to understand what has been said, for it is a great matter, and it comes from a great authority: not as spoken by me, or through me; for I am small, and it is not I that say this; but it is no small authority that I have in view in saying it^f. Let each receive what he is able, and as far as he is able: and let him who is not able to receive, nourish his heart, that he may be able. With what must he nourish it? Let

S. Aug.
 de Trin.
 vi. 11.

^f Perhaps he alludes to Plato, (comp. Lib. de div. Quæst. §. 46.) not, however, as an authority, or source of Christian knowledge, in matter of doctrine, as concerning the Verbum Dei, but only for the apt illustration afforded by that philosopher, in his doctrine concerning the "mundus intelligibilis," of a truth which he saw afar off, (Hom. ii. 4.) and which the Gospel has brought to light in its fulness, "Quod factum est, in Ipso vita erat." Comp. *Retractat.* i. 3. where having censured himself for the adoption (in the treatise de Ordine, composed before his baptism) of Plato's language, he adds; "Nec Plato quidem in hoc erravit, quia esse mundum intelligibilem dixit, si non vocabulum quod ecclesiasticæ consuetudini in re illa non usitatum est, sed ipsam rem velimus attendere. Mundum quippe ille intelligibilem nuncupavit ipsam rationem sempiternam atque incommutabilem qua fecit Deus mundum. Quam qui esse negat, sequitur ut dicat, irrationabiliter Deum fecisse quod fecit; aut cum faceret, vel antequam faceret, nescisse quid faceret; si

apud cum ratio faciendi non erat. Si vero erat, sicut erat, ipsam videtur Plato vocasse intelligibilem mundum. Nec tamen isto nomine nos uteremur, si jam satis esse litteris ecclesiasticis eruditum." "Nor did Plato indeed err in this, (that he affirmed the existence of a "world intelligible,") if we will attend not to the mere term, which the Church is not used to employ in that matter, but to the thing itself. For he meant by 'the intelligible world,' that eternal and immutable idea on which God framed the world. If any one say there is no such thing, it follows, he must say God made irrationally that He made, or in making, or before making, knew not what He made, if there was with Him no idea to work by. But if there was, as there was, that is what Plato seems to have named "the intelligible world." Yet we had not used that term, had we been then well trained in the literature of the Church." What were St. Austin's sentiments, in his maturer years, concerning Plato, may be seen in his *De Civitate Dei*, lib. viii. c. 4. ff. See also *Retract.* i. 1. §. 4.

him nourish it with milk, that he may come at length to solid food. Let him cleave to Christ born through the flesh, ^{JOHN I. 1—5.} till he come at length to Christ born of the Father alone, the Word God with God, by Whom all things were made. For that is life, which, in Him, was the light of men.

18. For this is what follows next: *And the life was the light of men*: and out of that same life are men enlightened. ^{John 1, 4.} The brutes are not enlightened; because the brutes have not rational minds, wherewith to discern wisdom. But man, being made after the image of God, has a rational mind, whereby he may perceive wisdom. That life then, by which all things were made, that same life is light: and yet, not the light of every animal, but the light of men. And thence he says a little further on, *that was the true light, which enlighteneth every man that cometh into the world.* ^{John 1, 9.} By that light was John the Baptist enlightened: by the same was John the Evangelist himself enlightened. Full of that same light was he who said, *I am not the Christ, but He is the Christ Who cometh after me, the latchet of Whose shoe I am not worthy to unloose.* ^{John 1, 26. 27.} By that light was he enlightened, who said, *In the beginning was the Word, and the Word was with God, and the Word was God.* So then that life is the light of men.

19. But, it may be, the dull hearts of some cannot yet receive this light. Their sins weigh them down, and they cannot discern it. Let them not think, however, that, because they cannot discern it, therefore it is not present with them. For they themselves, because of their sins, are darkness; *And the light shineth in darkness, and the darkness comprehended it not.* ^{John 1, 5.} Just as if you place a blind person in the sunshine, although the sun is present to him, yet he is absent from the sun; in the same way, every foolish man, every unrighteous man, every ungodly man, is blind in heart. Wisdom is present to him, but present with one blind, not present to his eyes; not because it is not present to him, but because he is not present to it. What course then ought such an one to take? Let him cleanse the eyes of his heart, that he may be able to see God. If a man were unable to see by reason of dust, or water, or smoke which had got into his eyes, and injured them, his surgeon would say to him,

HOMIL. "Wipe from your eye whatever hurts it, that you may be
I. able to see the light of your eyes." Well; the dust, the water,
the smoke, are sins and iniquities. Take these away, and thou
shalt see the wisdom that is present to thee. For that same
Matt. 5, wisdom is God. And it is written, *Blessed are the pure in*
8. *heart, for they shall see God.*

H O M I L Y II.

JOHN i. 6—14.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which enlighteneth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as did receive Him, to them gave He power to become sons of God, even to them that believe on His name. Who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-Begotten from the Father, full of grace and truth.

IN expounding the word of God, and more especially the holy Gospel, it is meet, brethren, that we dwell fully, as far as it is in our power, upon every part of the sacred text, not leaving a single passage unnoticed, and that both we ourselves take in nourishment according to our capacity^a of receiving, and also minister to you, whence we have ourselves been nourished.

The first¹ section, as we remember, was handled on the¹ *capitulum* past Lord's day: *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. All things were made*

^a Feed upon such food as is suited to our condition; milk for babes, solid meat for full-grown men. See Hom. i. 12. and 17.

HOMIL. II. *by Him, and without Him was nothing made. That which was made, in Him is life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. Thus much, I believe, was handled. Those of you who were here will all recollect; and those, who were not, take it on my word, and on the word of those whose will it was to be here. To-day, seeing that we cannot be continually reiterating every thing, (for it would be unfair to defraud those of the sequel who wish to hear it, by repeating what has gone before,) let those who were not here be pleased to forego the past, and, together with those who were, listen to what is now in hand.*

v. 6. 2. It follows: *There was a man sent from God, whose name was John.* The preceding words, dearly beloved, were spoken of the Divinity of Christ, an ineffable subject and well-nigh ineffably. For who shall comprehend, *In the beginning was the Word, and the Word was with God? And* (which is added, lest through familiar association of the words we use every day, thou shouldst think the name "Word" a common thing,) *And the Word was God?* This is that self-same Word, on which we yesterday spoke at length: may the Lord have caused that even by speaking only thus much, we may have brought something to your hearts. *In the beginning was the Word.* The self-same is, is in the self-same way; as It is, is always; cannot be changed; that is, is^b. This His name, God declared to

Exod. 3, His servant Moses, *I am that I am, and, He that Is hath sent me.* Who then shall comprehend this, seeing, as ye do,

14.

that all mortal things are subject to change; seeing that not only bodies vary through their qualities, by birth, growth, decay, death; but even souls, acted upon by opposite wills, do, as it were, stretch and rend; seeing that men both can get Wisdom, if they approach His light and heat, and also can lose Wisdom, if, through an evil bias, they withdraw from Him: seeing, I say, as ye do see, that these things are all subject to change, what is *That which Is*, but that which transcends all the things which in such sort are that they are not? Who then can comprehend this? Or, however he may

^b Or, according to a very generally received reading, "is God," *hoc est, Deus est.*

have strained the utmost powers of his mind to reach (how he may) to *That which Is*, for all he may with the mind have reached to *what It is*, yet who can get to It, *where It is*? It is as if a man should see his own country from afar, the sea meanwhile lying between. He sees whither he would go, but he has no way of going. So, since *that which Is*, alone always is, as it is, we long to arrive at our stay, where is *that which Is*. Between us and It, lies the sea of this world, over which is our way, even if we see already whither we go: for many see not even this. That we might have therefore a way of going, He came thence, to Whom we wished to go. And what did He? He appointed a plank on which to get over the sea. For none can get over the sea of this world, unless he be borne upon the Cross of Christ. Now and then, a man whose eyes are weak embraces this cross. Well; let him, who sees not afar off whither he is going, depart not from it, and it will bring him safe through.

3. I would fain, therefore, wind this into your hearts, brethren; that, if you would live godly and Christianly, you must cleave to Christ, such as He became for us, to the intent you may attain to Him, such as He is, and such as He was. He drew near to us on purpose that He might become this for us. For, for us He became that, whereon the weak may be borne, and may cross the world's sea, and reach their own land. There, a ship will no longer be needed, for there is no sea to cross. It is better, therefore, not to discern *that which Is*, and yet not depart from the cross of Christ, than to discern it, and yet despise the cross of Christ. Better beyond this, and best of all, if it may be, is it for a man both to discern whither he is to go, and to hold fast that on which he is to be borne. Of this those great minds were capable, which are called mountains, and which, above all others, are enlightened by the light of righteousness. They were capable of this; and they saw *That which Is*. For John saw and said, *In the beginning was the Word, and the Word was with God, and the Word was God*. This they saw; and that they might reach that which they saw afar off, from the cross of Christ they did not depart, and the lowliness of Christ they did not despise. But "the little ones," who cannot understand this, so they

HOMIL. depart not from the Cross, and Passion, and Resurrection of
 II. Christ, are brought safely to that which they see not, in the very same ship in which they also arrive who see.

4. But truly, there have risen up certain philosophers of this world, and they have sought the Creator through the creature: for the Creator may be found through the creature, as the Apostle's words^c do manifestly shew: *For the invisible things of Him from the constitution of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.* Then follows, *Because that when they knew God: he saith not, "Because they knew not;" but, "Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.* Whence was it darkened? What follows, tells more plainly: *Professing themselves to be wise, they became fools.* They saw whither they had to come; but, unthankful to Him, to Whom they owed it, that they saw, they ascribed it to themselves that they saw: and they became proud, and lost what they saw, and turned from it to idols, and images, and to worshippings of dæmons, to adore the creature, and to despise the Creator. But their eyes were already put out when they did these things: and that they should have their eyes put out, the reason was, they behaved themselves proudly: and behaving themselves proudly, they professed themselves to be wise. These then of whom he spake, *Who when they knew God,* saw that whereof John speaks, viz. that by the Word of God all things were made. For this is found also in the books of the philosophers: as likewise, that God has an only-begotten Son, by Whom are all things. They could see *That which Is,* but they saw from afar. They would not hold to the humiliation of Christ, in which ship they would have arrived safely at that which they were able to see afar off; and the cross of Christ was vile in their eyes. The sea is to be crossed, and despisest thou the plank? O proud wisdom! Thou scornest a crucified Christ. He it is Whom thou sawest afar off: *In the beginning was the Word, and*

S. Aug.
 Quæst.
 in Exod.
 n. 25.

Origen.
 c. Cels.
 ii. 31.

^c Rom. 1, 20 Invisibilia enim ejus sabilia enim ipsius a creatura mundi. constitutione mundi. August. Invi- Vulg.

the Word was with God. But why was He crucified? JOHN I. 6-14. Because thou didst need the plank of His humiliation. Thou wast swollen with pride, and wast cast away far from that thine own land, and by the waves of this world the way thereto is cut off, and to cross to thy country there is no way, unless thou be borne upon the plank. Ungrateful man, thou scorrest Him, Who came to thee that thou mightest come back. Himself became the way, and that through the sea. Thence He walked in the sea, to shew that there is a way in the sea. But thou, who canst not walk in the sea as He did, be borne in a ship, be borne on a plank—believe in the Crucified, and thou mayest arrive thither. For thee was He crucified, that He might teach thee humility; and because, if He should come as God, He would not be recognised. For if He should come as God, it were no coming, to those who could not see God. Indeed, as He is God, He neither comes nor goes: being present every where, and in no place contained. But how did He come? He appeared as man.

5. Forasmuch then as He was in such sort Man, that in Him the Godhead lay concealed, there was sent before Him a great man, through whose testimony He might be found to be more than man. And who was this? *There was a man.* John 1, 6-8. And how could this man declare the truth concerning God? he was *sent from God.* What was he called? *Whose name was John.* Wherefore came he? *He came for a witness to bear witness of the Light, that all men through him might believe.* What kind of person was this, who bore witness of the Light? This John was something great; great worth, great grace, great elevation. Admire, yes, quite admire him: yet, as a mountain. But the mountain is in darkness, unless it be arrayed in light. Wherefore, admire John, only so as to hearken to what follows; *He was not that Light;* lest, thinking the mountain to be light, thou make shipwreck on the mountain, not find consolation. But what shouldest thou admire? The mountain as a mountain. Yet raise thyself to Him Who enlightens the mountain, which mountain was raised up for this very end, that it might first receive the rays, and then reflect them to thine eyes. So then, *He was not that light.*

HOMIL. 6. Why then came he? *But was sent to bear witness of*
 II. *that Light.* Why so? *That all through him might believe.*

John 1, 9. Of what Light was he to bear witness? *That was the true Light.* Why is *true* added? Because even a man, who is enlightened, is called light, but the true Light is that which enlighteneth. Our eyes are called lights^e. And yet, unless we have a lamp at night, or the sun in the day-time, to no purpose are these lights open. Thus then John also was light, but not the true Light. For, unenlightened, he was darkness; enlightened, he became light. But unless he had been enlightened, he would have been darkness, as are all the ungodly; to whom, now become believers, the Apostle says, *Ye were sometime darkness.* But now, forasmuch as they had believed, what? *But now*, saith he, *light in the Lord.* Unless he had added *in the Lord*, we should not have understood his meaning. *Light*, he says, *in the Lord.* Darkness ye were, not in the Lord. *For ye were sometime darkness*: here he does not add, *in the Lord*. So then darkness in yourselves; light in the Lord. In like manner, *He was not the Light, but he came to bear witness of that Light.*

Ephes.
5, 8.

John 1, 9. 7. But where is the Light Itself? *That was the true Light, which enlighteneth every man that cometh into this world.* If *every man that cometh*, then John himself also. Christ then enlightened him, by whom He would have Himself made known. Understand, beloved: for He was coming to feeble minds, to wounded hearts, to weak-sighted souls. For this end had He come. And how can the soul see That, which in perfection Is? In the same way, as oftentimes in some illumined object, we have notice that the sun is risen, which yet, with our eyes, we cannot behold. For even the weak-sighted can bear to look on a wall, on which the sun shines, or a mountain, or a tree, or the like, on which his rays are shed, this they can bear to look upon. And thus, in another body made radiant with light, that sunrise, which, as yet, their eyes are unable to bear, is made known to them. In like manner, all they, to whom Christ came, were unequal to behold Him. He cast the bright beams of His light upon

^e "Nam et oculi nostri dicuntur *lumina*." We have no corresponding word in English which admits equally the double meaning of *lumina*.

John, and, through John, confessing himself to be enlightened and illuminated, not of himself enlightening and illuminating, JOHN I. 6-14. was He known, who doth illuminate, was He known, who doth bedew with light, was He known, who doth fill. And who is He? *He that enlighteneth every man that cometh into the world.* For if man had not gone from that light, he would not have needed to be enlightened. But now he needs to be enlightened here, because he forsook that place, where he might ever have dwelt in light.

8. What then? If He came hither, where was He? *He* John 1, 10. *was in this world.* He both was here, and He came hither, was here by His Deity; came hither by His flesh. For when He was here, by His Deity, foolish and blind and ungodly men could not see Him. The ungodly were that darkness of which it is said, *The light shineth in darkness, and the darkness comprehended it not.* Behold, He both is here now, and was here, and is always here; and never departeth, and no-whither departeth. But thou hast need of means of seeing that which never departs from thee: thou hast need not to depart from Him, Who departs no-whither: thou hast need not to forsake, and thou shalt not be forsaken. Sink not back, and that sun will not sink to thee. If thou sinkest back, He sinks to thee¹. But if thou continue standing, He is present with thee. But thou didst not stand. Recollect by what means thou didst fall, by what means He who fell before thee cast thee down. He cast thee down, not by violence, not by assault, but by thine own will. For hadst thou not consented to evil, thou wouldest have stood, thou wouldest have remained in the light. But now, because thou art fallen, and thy heart, which is the eye with which that light can be seen, is injured, He came to thee such as thou mightest see; He in such sort manifested Himself as man, that He sought witness from man. From man doth God seek witness, and God hath man as His witness. God hath man for His witness, but, for man's sake. So weak are we! By a lamp we seek the day. For John himself is called a lamp: as the Lord saith, *He was a burning and a shining* John 5, *lamp, and ye were willing for a season to rejoice in his* 35. *light: but I have greater witness than John.*

¹ Si tu feceris casum, ille tibi facit occasum.

HOMIL. 9. So then, He shewed, that it was for the sake of men,
 II.

He would have Himself revealed. by a lamp to the faith of those who believe, that, by that same lamp, He might confound His enemies. For those enemies, who tempted Him

Mat. 21, and said, *Tell us by what authority doest Thou these things?*

23. *I also, saith He, will ask you one question. Answer Me.*

Mark 11, 28. *The Baptism of John, whence was it? from heaven, or of*
 Luke 20, *men? And they were at a stand, and said among*
 4. *themselves, If we shall say, From heaven, He will say unto*

us, Why did ye not believe him? (For he had borne witness
 John 1, *to Christ, and had said, I am not the Christ. This is He.)*
 20. *But if we shall say, Of men, we fear the people, lest they*

should stone us: for they held John as a prophet. Afraid of
 being stoned, but yet more afraid to confess the truth, they answered a lie unto the Truth, and *wickedness imposed a lie upon itself*.* For they answered, *We know not.* And,

because they themselves had shut the door against themselves, by saying, that they knew not what they knew; neither did the Lord open unto them, for they did not knock. For it is said, *Knock, and it shall be opened unto you.* But not only did they not knock, that it might be opened; but by saying that they knew not, they barred up the door against themselves. And the Lord said to them, *Neither tell I you, by what authority I do these things.* Thus they were confounded by means of John. And in them was fulfilled;

Ps. 132, *I have ordained a lamp for my Christ; His enemies will I*
 17. *clothe with shame.*

John 1, 10. *He was in the world, and the world was made by Him.*

Think not that He was in the world in such sort as the earth is in the world, or the heaven, or the sun, or the moon and stars, or trees, cattle, men. He was not thus in the world. How was He then? As the Artificer and Maker directing what He hath made. For He made not the world as a workman makes a chest. The chest is outside the workman, and, while it is in making, occupies another place. And, although the workman is close to his work, still the place in which he sits is distinct from that in which his work is. He is outside it. But God maketh the world, infused into it;

* Ps. 27, 12. *mentita est iniquitas sibi.* So Vulg. "Such as breathe out cruelty." E. V.

He maketh it, being in all place; and withdraweth not JOHN Himself elsewhere, nor doth He, as it were, from without, 1. 6-14. handle the mass which He formeth. By the presence of His Majesty He maketh what He maketh; by His Presence He governeth what He hath made. He then was in the world, as the world's Maker. For *the world was made by Him, and the world knew Him not.*

2. What meaneth, *The world was made by Him?* The heaven, the earth, the sea, and all things therein, are called the world. Again, in another sense, they who love the world are called the world. *The world was made by Him, and the world knew Him not.* Did the heavens not know their Creator? Did the angels not know their Creator? Did the stars not know their Creator, whom yet the demons confess? All things in all places bore Him witness. Who then were they that knew Him not? They, who, for loving the world, are called the world. For, to love is to dwell in heart. Loving the world, therefore, they deserved to be called by the name of that in which they dwelt. Just as we say, This is a good, this is a bad house. It is not the walls we find fault with, when we call the one house bad; or the walls we praise when we call the other good. By a bad house, we mean bad inmates; by a good house, good inmates. In like manner, we call them the world, who, for that they love the world, are the world's inmates. Who are these? They whose affections are set upon the world. For these, in heart, dwell in the world. They whose affections are not set on the world, in the flesh indeed are conversant in the world, but in heart they dwell in heaven. As saith the Apostle, *Our conversation is in heaven.* So then, *The world was made by Him, and the world knew Him not.* Phil. 3, 20.

12. *He came unto His own.* For all these things were made John 1, by Him. *And his own received Him not.* Who are *His own*? 11. Men whom He made: the Jews, whom, at the first, He made to be above all nations. Other nations worshipped idols, and served demons. But the Jews were Abraham's seed; and they, beyond all others, were Christ's own: for they were His kinsmen according to that flesh which He vouchsafed to take. *He came unto His own, and His own received Him not.* Did they not receive Him at all? Did

HOMIL. none receive Him? Was then none saved? For no one
 II. shall be saved unless he have received Christ when He
 cometh.

13. But the Evangelist adds, *But as many as did receive*
 John 1, *Him.* What did He bestow on these? Great was His
 12. good-will, great His mercy. He was the Only Son; yet He
 would not remain alone a son. Men, when they have no
 son and the time of life is past, often adopt a son, and do by
 will effect, what by nature they might not. This is the way
 of men. But if one have an only son, he joys in him the
 more, because he will be sole heir of all, there being no one
 to impoverish him by dividing the inheritance with him.
 Not so God. That very Only Son Whom He had begotten,
 and by Whom He had created all things, He sent into
 the world, that He might not remain alone a son, but might
 have adopted brethren. For *we* are not born of God, as was
 that Only-Begotten Son, but adopted by His grace. For that
 Only-Begotten came to loose the sins by which being tied
 and bound we were hindered from being adopted. Those,
 whom He would adopt to be His brethren, Himself loosed,
 and made them joint-heirs with Himself. For so the Apostle
 Gal. 4, saith, *But if a son, then an heir through God.* And again,
 7. *Heirs of God, and joint-heirs with Christ.* Christ was not
 Rom. 8, afraid to have joint-heirs. For His inheritance is not made
 17. less, though many possess it. And truly these very persons,
 He being the possessor, become His inheritance, and He, in
 turn, becomes their inheritance. Hear, in what way they
 Ps. 2, 7. become His inheritance. *The Lord hath said unto me,*
Thou art my Son, this day have I begotten thee. Ask of me,
and I will give thee the nations for thine inheritance. Hear
 in what way He becomes theirs. *The Lord,* so the Psalm
 Ps. 16, 5. hath it, *The Lord is the portion of mine inheritance and of*
my cup. Let us possess Him, and let Him possess us. Let
 Him possess us as Lord: let us possess Him as salvation,
 possess Him as light. What then did He give to them
 John 1, who received Him? *To them gave He power to become*
 12. *sons of God, even to them that believe on His name; that,*
 so believing, they may hold fast by the plank, and cross
 the sea.

14. And how are they born? Born they must needs be,

since they are sons of God, and brethren of Christ. For if JOHN they be not born, how can they be sons? The sons of I. 6-14. human parents are born of flesh and blood, and of the will of man, and of the embrace of wedlock. But how are God's sons born to Him? *Who are born not of bloods*; as if he John I, had said *of the bloods* of male and female. *Bloods* (3. "sanguina^d") is not Latin. But because the word is plural in the Greek, the translator judged it best to use the plural too, being content to incur peradventure the censure of the grammarians, so he might but express the truth to the understanding of the weak. For if he had said *blood*, in the singular, he would not have expressed what he wished: for it is of bloods that men are born, namely, of male and female. Say we then, *bloods*; and let us not fear the grammarian's rod, so we do but get at the true idea, full and clear. Having this by the phrase, he who should elide it were thankless for the having. *Not of bloods, nor of the will of the flesh, nor of the will of man.* Flesh is put for woman. For when the woman had been formed from Adam's rib, he said, *This is now bone of my bone and flesh of my flesh.* Gen, 2, And the Apostle saith, *He that loveth his wife, loveth him-* 23. *self, for no one ever yet hated his own flesh.* Eph. 5, *Flesh* therefore 28. 29. is put for the woman, just as spirit is sometimes put for the husband. And why? Because the one governs, the other is governed. The one ought to be master, the other servant. For when the flesh is master and the spirit servant, it is an ill-ordered house. What can be worse than a house, in which the wife has the mastery over the husband? That is the rightly ordered house, where the husband is master, the wife submissive. In like manner, the rightly ordered man is he in whom the spirit is master, the flesh servant.

15. These then *were born not of the will of the flesh, nor of the will of man, but of God.* But that men might be born of God, God was first born of men. For Christ is God, and Christ was born of men. It was only a mother indeed that He sought on earth, for He had already a Father in heaven: born of God, that He might create us; born of woman, that He might re-create us. Marvel not then, O man, that thou art created a son by grace, that thou art born

^d Codd. aliquot, "Sanguines," a secunda manu. BEN.

HOMIL. of God, according to His Word. The Word Himself was
 II. pleased first to be born of men, that thou mightest be born of
 God, and mightest be sure of it, and say to thyself, It was not
 without cause that God was pleased to be born of man, but for
 that He accounted me of some importance, that He should
 make me immortal, and be, for my sake, born after the manner
 of mortal men. Having said therefore, "Were born of God,"
 as if (lest we should be amazed and awe-struck at grace
 so great as to pass belief, that men, that is to say, are born
 of God,) as if, I say, to make thee sure, he proceeds,
 John 1, *And the Word was made flesh, and dwelt among us.* Why
 14. dost thou marvel that men are born of God? Think of God
 Himself born of men: *And the Word was made flesh, and
 dwelt among us.*

16. But, whereas *the Word was made flesh, and dwelt
 among us*, He did, by His very Nativity, make an eye-salve,
 to cleanse the eyes of our heart, that we might see His
 Majesty, by means of His humility. For this cause, *The
 Word was made flesh, and dwelt among us.* He cured our
 John 1, eyes. And what follows? *And we beheld His glory.* His
 14. glory no man could behold, unless cured by the humility of
 His flesh. Why could not we behold it? Attend then, dearly
 beloved, and mark what I say. There had come driving into
 man's face a blast as it were of dust, of earthy matter, it had
 forced itself into his eye, had made it sore, and he could not
 see the light. This sore eye is anointed, earth made it sore,
 and earth is put to it for healing: indeed all eye-salves and
 other drugs are produced from earth. From dust came thy
 blinding, from dust thy healing; so the flesh had made thee
 blind, and flesh maketh thee whole. The soul had become
 carnal by consenting to the affections of the flesh; hence the eye
 of the heart had become blind. *The Word was made flesh:*
 He, thy Physician, made thee an eye-salve. And, since He
 came in such sort, that by flesh He might abolish what was
 amiss in the flesh, and, by death, slay death, therefore hath
 this been brought to pass in thee, that, since *The Word was
 made flesh*, thou canst say, *And we beheld His glory.* What
 kind of glory? Such as He became, as Son of Man? That
 was His humility, not His glory. But to what is man's eye-
 John 1, sight brought, when cured by flesh? *We beheld His glory;*
 14.

the glory as of the Only-Begotten from the Father, (Him) full^b of grace and truth. Of grace and truth we will speak JOHN I. 6 14.
more at large on another place in this same Gospel, if the Lord vouchsafe to grant us opportunity. Let this suffice for the present. And be ye edified in Christ, and be ye comforted in the faith, and watch ye in good works; and see that ye let not go the plank on which ye are to cross the sea.

^h *plenum*, which is nominative, (*πλήρης*) is here construed as an accusative in apposition with *gloriam*.

HOMILY III.

JOHN i. 15—18.

John beareth witness of Him, and crieth, saying, This was He of whom I spake, He that cometh after me, is preferred before¹ me, because He was before² me. And of His fulness have all we received, and grace for grace. For the law was given by Moses, grace and truth came by Jesus Christ.

¹ *ante*
me.
² *prior*
me.

1. THE *grace and truth* of God, of which the Saints, at the appearing of the Only-Begotten Son our Lord and Saviour Jesus Christ, *beheld Him* to be *full*: how this is to be distinguished from the Old Testament, as being a matter of the New Testament: this theme, my beloved, we have undertaken in the name of the Lord, as we promised. Give ye then your best attention, that what, according to my capacity, God shall give me, ye, according to your capacity, may hear the same. For then it will only remain, that if, when the seed is sown in your hearts, the birds take it not away, nor thorns choak, nor heat scorch it, and withal there come upon it the rain of daily exhortations, and your own good thoughts, which do that in the heart which in the field the harrows do, to wit, break the clods and cover up the seed, that it may have leave to sprout: it will then only remain, that ye bear fruit, at which the husbandman may rejoice and be glad. If, however, in return for good seed and good rain, we bear not fruit, but thorns, the seed will not be blamed, nor will the rain be in fault, but for the thorns due fire is prepared.

2. We be Christian men, beloved, as I suppose I need not long stand to prove to you; and if Christian, then of course, by our very name, belonging to Christ. His sign we bear on our forehead; whereof we are not ashamed, if we bear it

likewise on our heart. His sign is that of His humiliation. By a star the wise men knew Him: and this was a sign given of the Lord, heavenly and glorious; He would not have a star to be on the forehead of His believers as His sign, but His cross. Whereby humbled, by the same glorified, He lifted up the humble even by that same to which being humbled Himself descended. We belong then to the Gospel; we belong to the New Testament. *The law was given by Moses, but grace and truth came by Jesus Christ.* We ask the Apostle, and he tells us, that *we are not under the law, but under grace. God sent therefore His Son, made of a woman, made under the law, that He might redeem those who were under the law, that we might receive the adoption of sons.* Behold, for this Christ came; that He might redeem those who were under the law, that now we may no longer be under the law, but under grace. Who then gave the law? He gave the law, Who also gave grace: but the law He sent by a servant, the grace Himself came down withal. And how were men made under the law? By not fulfilling the law: for whoso fulfils the law is not under the law, but with the law. Now whoso is under the law is not raised up, but pressed down, by the law. All men accordingly being placed under the law, the law makes all guilty; and for this end it is over their head, that it may shew sins, not take them away. The law then enjoins, the Giver of the law sheweth pity in that which the law enjoineth. Men attempting to fulfil, by their own strength, the requirements of the law, by that their rash and headstrong presumption fell; and so are not with the law, but under the law are become guilty: and since, by their own strength, they could not fulfil the law, having become guilty under the law, they implored the Deliverer's help. So the guilt of the law made the sickness of the proud; the sickness of the proud became the confession of the humble: the sick now confess that they are sick; let the physician come and heal the sick.

3. The physician, who is he? Jesus Christ our Lord. What Jesus Christ our Lord? That, which was seen, even of them by whom He was crucified; that Jesus Christ Who was seized, buffeted, scourged, spit upon, crowned with

HOMIL. thorns, hanged upon the cross, dead, wounded with the spear,
 III. taken down from the cross, laid in the sepulchre: that same
 Jesus Christ our Lord, the same precisely: and the same is,
 all of Him, the Physician of our wounds, that Crucified
 One, at Whom men mocked, at Whom, while hanging there,
 Mat.17, the persecutors wagged the head and said, *If He be the Son*
 40. *of God, let Him come down from the cross*, the same is, all
 of Him, our Physician, the same precisely. Why then did
 He not shew them that mocked, that He was the Son of
 God: at least thus, that if He allowed Himself to be lifted
 up upon the cross, yet, when they said, *If He be the Son of*
God, let Him come down from the cross, then He should
 come down and shew them that He was the very Son of God,
 Whom they had dared to treat with scorn? He would
 not. Why would not? Because He could not? Without
 question, He could. For which is greater, to come down from
 the cross, or to rise again from the grave? But He bore their
 mockery: for the cross was taken up, not for a token of
 power, but for an example of patience. On it He cured thy
 wounds, while on it He long bore His own. On it He made
 thee whole from a death eternal, while on it He condescended
 to die a temporal death. And died He, or in Him did death
 die? What a death, that gave Death its death-blow!

4. But is our Lord Jesus Christ His very self and whole
 self, just what was seen and held and crucified? Is the
 whole very self just that? What the Jews saw is indeed
 His very self, but not the whole: not this is whole Christ.
 And what is? *In the beginning was the Word*. In what
 beginning? *And the Word was with God*. And what kind
 of Word? *And the Word was God*. Was this Word
 peradventure made by God? No; for *the same was in*
the beginning with God. What then? other things, which
 God made, are they not like the Word? No: for *all things*
were made by Him, and without Him was nothing made.
 How by Him were all things made? Because *that which*
was made, in Him was life; and before it was made, was
 life. That which was made, is not life: but, in the art (or
 theory,) i. e. in the Wisdom of God, before it was made, it was
 life. That which was made, passeth away: that which is in
 Wisdom, cannot pass away. *Life, then, in Him*: this was the

life of that which was made. And what kind of life? seeing ^{JOHN} that the soul too is the life of the body: our body hath a life of I.15-18. its own; and when it loseth this life, there is the death of the body: was the life then we speak of such as this? No: *The life was the light of men.* Was it the light of beasts? For this light is the light both of beasts and men. There is a certain light of men: let us see wherein men differ from beasts, and then we shall understand what the light of men is. Thou differest not from a beast save in understanding. Boast not of aught else. Dost thou plume thyself upon thy strength? the beasts excel thee: upon thy speed? the flies excel thee: upon thy beauty? how great beauty is in the peacock's feathers? Wherein then art thou better? In the image of God. Where is the image of God? In the mind, in the understanding. If then thou art better than a beast, in that thou hast a mind, wherewith thou mayest understand what a beast cannot understand, and in that thou art better than a beast, therefore a man; the light of men is the light of minds. The light of minds is above minds, and transcendeth all minds. This was that life, by which all things were made.

5. Where was it? Was it here? or was it with the Father and not here? or, what is nearer the truth, was it both with the Father, and here too? If then it was here, wherefore was it not seen? Because *the Light shineth in darkness, and the darkness comprehended it not.* O men, be not darkness, be not unbelieving, unjust, unrighteous, extortioners, covetous, lovers of the world; for these are the darkness. The light is not absent, but ye are absent from the light. A blind man in the sun hath the sun present, but he is absent from the sun. Be ye not therefore darkness. For this peradventure is the grace of which I am to speak, that we be no more darkness, and that the Apostle may say to us, *Ye were* ^{Eph. 5,} *sometime darkness, but now light in the Lord.* Forasmuch, ^{8.} therefore, as the light of men, i. e. the light of minds, was not seen, it behoved that a man should bear witness concerning the light: not indeed a man in darkness, but one already enlightened. And yet not, because enlightened, therefore the Light itself: *but that he might bear witness of*

HOMIL. *the light. For he was not the light. And what was the*
111. *Light? That was the true Light, which enlighteneth every man*
that cometh into this world. And where was it? It was in
this world. And how, was in this world? As the visible
light of sun, of moon, of lamps, is this Light so in the
world? No. For, The world was made by Him; and the
world knew Him not, i. e. the light shineth in darkness, and
the darkness comprehended it not. For the world is dark-
ness; because the lovers of the world, these are the world.
 For did not the creature acknowledge its Creator? Heaven

Matt. 2, bare witness by the star: the sea bare witness, it sustained
2. the Lord as He walked upon it: the winds bare witness, at
ib. 14, His bidding they were still: the earth bare witness, at His
26. crucifixion it quaked: if all these bare witness, how can it be
ib. 8, 27. said that the world knew Him not, save that the world are the
ib. 27, lovers of the world, they, who, in heart, inhabit the world?
51. So the world is said to be bad, because the inhabitants of the
 world are bad: as "a bad house" means not the walls, but
 the inhabitants.

John 1, 6. *He came unto His own, i. e. to His own property, and*
11. *His own received Him not. What hope is there then, save*
that, as many as received Him, to them gave He power to
become sons of God? If they become sons, they are born:
if born, how born? Not of flesh, not of bloods, nor of the
will of the flesh, nor of the will of man: but of God are they
born. Let them rejoice therefore that they are born of God:
 let them take for granted¹ that they belong to God: let them
1 præ- receive as a plain proof that they are born of God, *And the*
sumant *Word was made flesh, and dwelt among us. If the Word*
 was not ashamed to be born of man, shall men be ashamed to
 be born of God? Now in that He did this, He cured us; in
 that He cured us, we see. For this: that *the Word was made*
flesh, and dwelt among us, is made unto us a means of healing,
 that since by earth we were blinded, by earth we might be
 healed: and being healed, might see what? *And we saw*
His glory, the glory as of the Only-Begotten from the Father,
full of grace and truth.

John 1, 7. *John beareth witness of Him, and crieth, saying,*
15. *This was He of Whom I spake, He that cometh after me*

is made before me. He came after me, and He preceded me. What meaneth, *He is made before me*? He preceded me. Not, was made before I was made: but was preferred before me: this is “was made before me.” Wherefore was He made before thee, seeing that He came after thee? *Because He was before me.* Before thee, O John? What great matter, if before thee! It is well, that thou dost bear Him witness: hear we Himself saying, *Euen before Abraham, I am.* But Abraham too arose in the midst of the generations of mankind: many before him, many after him: hear the Voice of the Father to the Son: *Before Lucifer I have begotten Thee*^c. He, Who was begotten before Lucifer, Himself illumines all. For there was one, now fallen, who bore that name: he was an angel, and he became a devil: and the Scripture said of him, *Lucifer, who did arise in the morning, is fallen*^d. Whence Lucifer, i. e. light-bearer? Because he was enlightened, and did give forth light. But whence was he made dark? Because *he abode not in the truth.* He then, of Whom we speak, was before Lucifer, before every one that is enlightened: since before every one that is enlightened must He needs be, by Whom all are enlightened, who are capable of being enlightened.

8. Therefore this followeth, *And of His fulness have all we received.* What have ye received? *And grace for grace.* For these are the words of the Evangelic text, as appears from a comparison with the Greek copies. He saith not, *And of His fulness have all we received,*^e *grace for grace*; but he saith thus: *And of His fulness have all we received, and grace for grace*; namely, have we received: so that he would have us understand that we have received of His fulness a somewhat unexpressed; and over and above, *grace for grace.* Namely, we have received of His fulness, first grace to begin with; and again have received grace, *grace for grace.* What was the grace we received at first? Faith.

^c Ps. 110, 3. so the Vulgate, “ex utero ante Luciferum genui te;” and the Septuag. ἐκ γαστρὸς πρὸ Ἑωσφόρου ἐγέννησά σε. “From the womb of the morning; thou hast the dew of thy youth.” Engl. Vers. “The dew of thy birth is of the womb of the morn-

ing,” Pr. Book Vers.

^d Isaiah 14, 12. “How art thou fallen from heaven, O Lucifer, son of the morning!”

^e The most ancient MSS of the Lat. Vulg. omit ‘et.’ Lachmann. in l.

HOMIL. Walking in faith, we walk in grace. For how have we
 III. merited this? By what previous merits? Let not each
 stroke¹ himself with a hand of soothing; let him turn back
 into his conscience; let him seek the hiding-places of his
 own thoughts; let him retrace the whole series of his
 doings. Let him not think of what he is, if now he is
 something; but of what he was, that he might be something;
 he will find that he was not worthy, save of punishment. If
 then thou wast worthy of punishment, and Christ came not
 to punish sins, but to forgive them; thou hadst grace given
 thee, not wages paid. Why is it called *grace*? Because
 it is bestowed gratuitously. For thou didst not by any
 previous merits buy that thou hast received. So then the
 grace he first received, being a sinner, was this: he had his
 sins remitted. What deserved he? Let him ask of Justice;
 he finds a punishment: let him ask of Mercy, he finds
 grace. But this had God also promised by the prophets:
 wherefore, when He came to give what He had promised,
 He gave not only grace, but truth too. How was truth
 manifested? That which had been promised, was performed.

9. What then is "grace for grace?" By faith² we deserve
 well at God's hands; and this so great a boon, forasmuch as
 it has been bestowed upon us who were unworthy, even upon
 us who were not worthy to have our sins remitted, is there-
 fore called *grace*. What is 'grace?' That which is given
 gratuitously. What is 'given gratuitously?' Granted, not
 paid. If it were due, as a debt, we have a reward paid, not
 grace granted. But if it were in very deed due, thou wast
 good: if however, which is the true account of the matter,
 thou wast evil, but yet didst believe on Him Who justifieth
 the ungodly, (what is, 'Who justifieth the ungodly?') Of un-
 godly maketh godly); think what, by the law, did of right
 hang over thee; and what by grace thou hast obtained.
 But having obtained that grace of faith, thou shalt be just
 by faith; (for *the just doth live by faith*;) and thou shalt
 deserve well at God's hand by living by faith. And having
 deserved well at God's hand, by living by faith, thou shalt
 receive the prize, immortality and life eternal. This too is
 grace. For, for what merit dost thou receive eternal life?
 For grace. For if faith is grace, and life eternal is, so to

² prome-
remur
Deum.

Rom. 4,
5.

Hab. 2,
4.

Rom. 1,
17.

speak, the wages of faith; God seems indeed, in bestowing eternal life, to be as it were repaying a debt: (a debt, to whom? to the faithful, for he hath deserved it at God's hands by faith:) but, forasmuch as faith itself is grace, therefore LIFE ETERNAL also is grace for grace.

10. Hear the Apostle Paul acknowledging grace, and yet, afterwards, demanding what was due to him as a debt. What acknowledgment of grace is there in Paul? *Who was before, a blasphemer, and a persecutor, and injurious; but, saith he, I obtained mercy.* He said that he was unworthy to obtain; but yet, that he did obtain, not through his own merits, but through God's mercy. Hear this very man, now suing for what was due to him as a debt, who, in the first instance, had received that which was no debt, but grace, *For, saith he, I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.* Now it is a debt that he is suing for, he is exacting a debt. For see the words which follow; *which the Lord shall render unto me in that day, (as) a righteous Judge.* That, in the former instance, he might have grace bestowed upon him, he stood in need of a merciful Father; that he might have the prize and reward of grace, of a just Judge. Will He, Who condemned not the ungodly, condemn the faithful? And yet, if thou consider rightly, it was He Who, in the first instance, gave thee that faith, whereby thou hast deserved well at His hands: for not of thine own hast thou deserved that any thing should be due to thee. Wherefore in that He afterwards bestows the prize of immortality, He crowns His own gifts, not thy merits. So then, brethren, *all we of His fulness have received; of the fulness of His mercy, of the abundance of His goodness we have received—* what? the remission of sins, that we might be justified by faith. And over and above this, what? *and grace for grace:* i. e. for this grace, in which we live by faith, we are presently to receive another; yet that, what is it but grace? For if I shall say that this also is due, I attribute something to myself, as if I had a claim in the way of debt. Whereas, God doth crown in us the gifts of His own mercy: yet, upon

JOHN
1.15-18.1 Tim.
1, 13.2 Tim.
4, 6-8.

HOMIL. condition that in that grace which we received first, we walk
 III. to the end.

John 1, 11. *For the law was given by Moses; and the law held us*
 17. *guilty. For what saith the Apostle; The law entered in*
 Rom. 5, *that the offence might abound. It was of service to the*
 20. *proud, that the offence abounded; for they ascribed much*
to themselves, and attributed much to their own supposed
strength: and they could not fulfil righteousness, unless
He should help from whom the command had come. God,
wishing to tame their pride, gave the law. Saying, as it
were, Here, fulfil this; that ye may not think there lacks
one to command. There lacks not one to command, but
there lacks one to fulfil.

12. If then there lack one to fulfil, whence doth he not
 fulfil? Because he is born with the transmitted taint¹ of sin
 and death. Born from Adam, he drew along with him that
 which in Adam was conceived. The first man fell, and all
 who are born from him have derived from him the con-
 cupiscence of the flesh. It behoved that there should be
 born another man, deriving no concupiscence. A man and
 a man. A man to death, and a man to life. Thus the
 Apostle saith, *Since indeed by man came death, by man*
also the resurrection of the dead. By what man death?
and by what man the resurrection of the dead? Be not
in too much haste. He goes on to say, For as in Adam all
die, even so in Christ shall all be made alive. Who are
they that belong to Adam? All who are born from Adam.
Who to Christ? All who are born through Christ. Where-
fore are all born in sin? Because none is born but of Adam.
That, however, they were born of Adam was of necessity,
arising from condemnation: to be born through Christ, is of
choice and of grace. Men are not constrained to be born
through Christ; neither, because they chose, were they born
of Adam. Yet all, who are of Adam, are born with sin, and
are sinners. All who are through Christ are justified and
just, not in themselves, but in Him. For in themselves, if
thou shouldest ask, they belong to Adam; in Him, if thou
shouldest ask, they belong to Christ. Why? Because He
Who is the Head, our Lord Jesus Christ, came not with the
taint of sin. But yet He came with mortal flesh.

13. Death was the penalty of sins. In the Lord was the free-gift of mercy, not the penalty of sin. For there was nothing in the Lord for which, in justice, He ought to die. Himself saith, *Behold, the Prince of this world cometh, and findeth nothing in me.* Why then dost thou die? *But, that all may know that I do the will of My Father, rise, let us go hence.* There was nothing in Him for which He ought to die; yet He died. There is in thee, and art thou ill-content to die? Be content patiently to endure for thy desert, what He was content to endure, that He might free thee from eternal death. A man and a man: but the one, man only: the other, God man. The one, a man of sin: the other, of righteousness. Thou art dead in Adam; rise in Christ: for they are both thy due. Now thou hast believed in Christ, yet shalt thou pay the debt which thou hast contracted from Adam. But the chain of sin shall not hold thee for ever; because thy death eternal is slain by the temporal death of thy Lord. This same is grace, my brethren, this same is truth too; because promised, and made good.

14. This grace was not in the Old Testament. For the Law threatened, not helped; commanded, not healed; shewed, not took away, our feebleness. But it made ready for the Physician Who was to come with grace and truth. Just as a physician, when taking in hand to cure a man, might first send his servant, that when he arrives he may find the patient bound. Whole he was not, made whole he would not be; and that he might not be made whole, he pretended that he was whole. The Law was sent. It bound him. He finds himself guilty. Now he cries out of the bandage. The Lord comes, proceeds to cure him with somewhat bitter and sharp medicines: for He saith to the sick, 'Bear;' saith, 'Endure;' saith, 'Love not the world. Have patience. Let the fire of self-control cure thee: let thy wounds endure the knife of persecutions.' Thou didst shrink, though bound. He, free and unbound, drank what he gave thee to drink. Himself suffered first that He might console thee, saying, as it were, 'That which thou art afraid to suffer for thyself, I first suffer for thee.' This is grace, and great grace. Who can worthily praise it?

JOHN
1.15-18.

JOHN 14,
30, 31.

HOMIL. 15. Christ in His humility, my brethren, is the theme I
 III. speak of. Christ in His Majesty, Christ as He is God, who can speak? In unfolding and uttering our theme, when it is but Christ in His humility, that we should in any sort whatever pretend to speak, we are not sufficient, nay rather we are altogether deficient: we commit Him whole to your thoughts, not vainly attempt to fill up the measure of Him to your hearing. In your thoughts conceive ye the humility of Christ. But who, sayest thou, unfoldeth it to us, unless thou utter it? Let Him utter it within. Better doth He utter Who dwelleth within, than he who crieth without. Let Himself shew unto you the grace of His humility, Who hath begun to dwell in your hearts. But now, if with His humility for our theme, we are altogether deficient in unfolding and laying it forth, His Majesty who can speak? If *the Word made flesh* put us to a stand, who shall unfold *In the beginning was the Word?* Take and hold Him then, brethren, in His wholeness.

¹ facta est. John 1, 17. 17. *The law was given by Moses; grace and truth came¹ by Jesus Christ.* The law was given by a servant: it made men guilty. The pardon was given by an Emperor: it set the guilty free. *The law was given by Moses.* Let not the servant attribute to himself more than is done by his means.

Heb. 3, 5. Chosen to a high ministry, as one faithful in the house, though still a servant, he can act in accordance with the law; but to loose from the guilt of the law, this he cannot do. *The law, then, was given by Moses; grace and truth came by Jesus Christ.*

18. And lest, peradventure, some one should say, 'And came not grace and truth by Moses, who did see God?' he has subjoined immediately, *No one hath seen God at any time.* And whence had Moses his knowledge of God? The Lord revealed it to His servant. What Lord? Christ Himself, Who sent the law beforehand by His servant, that Himself might come with grace and truth. For, *God hath no one seen at any time.* And whence had that servant, according to his capacity, that manifestation of Him?

John 1, 18. But, *the only-begotten Son,* (saith he,) *Who is in the bosom of the Father, He hath declared Him.* What meaneth, *In the bosom of the Father?* In the secret of the Father.

For God hath not a bosom such as the bosom made by the fold of our garments; neither may we think of Him as using a sitting posture as we do; neither is He girt with a girdle so as to have a bosom. But forasmuch as our bosom is within, therefore the secret of the Father is called the bosom of the Father. He who knew the Father, being in the secret of the Father, even He hath declared the Father. For, *No one hath seen God at any time.* Himself therefore came, and declared whatsoever He saw. What did Moses see? Moses saw a cloud, saw an angel, saw a fire: all these are creatures. They bore the type of their Lord, not manifested the presence of the Lord Himself. For thou hast it indeed plainly in the law, *Moses spake with the Lord face to face, as a friend with a friend;* but thou goest on with the same Scripture, and findest Moses saying, *If I have found grace in Thy sight, shew me Thyself manifestly, that I may see Thee.* And it is not enough that he said this, but he received for answer, *Thou canst not see My face.* So then, brethren, he that spake with Moses was an angel bearing the type of the Lord: and all those things, which were done there by the angel, were earnest of the grace and truth to come. They who search carefully into the Law know that it is so: and when the time shall serve, that we also should say something of this matter, dearly beloved, what God doth reveal to us, we will not forbear to speak^f.

18. But this know, of all those things which have been seen in bodily form, that those were not the substance of God. For those we see with the eye of flesh. The substance of God, what is It seen withal? Ask the Gospel. *Blessed are the pure in heart, for they shall see God.* There have been men, who have said, deceived by the vanity of their heart, that the Father is invisible, but the Son visible. How visible? If through His flesh, for that He took flesh; the thing is plain. For of them who saw the flesh of Christ, some believed, some crucified: and they who believed wavered when He was crucified; and had it not been that they handled that flesh after the resurrection, their faith would not have been recalled. If therefore through His

^f Vid. de Trinitate iii. 11. de Civitate Dei xvi. 29.

HOMIL. III. flesh the Son was visible, we grant it too : it is the Catholic faith : but if, as they say, before His flesh, i. e. before He became incarnate, they are greatly beside themselves, and do greatly err. For those visible and bodily appearances were produced by a created being, that, by them, a type of Christ might be exhibited : not in any wise was the substance itself shewn forth and made manifest. Mark also, my beloved, this simple and easy proof. The Wisdom of God cannot be seen with the eye. My brethren, if Christ is the Wisdom of God, and the Power of God ; if Christ is the Word of God ; the word of man is not seen with the eye ; can the Word of God be so seen ?

19. Banish therefore carnal thoughts from your hearts, that ye may be truly under grace, that ye may belong to the New Testament. To this end is eternal life promised in the New Testament. Read the Old Testament, and you will see that as far as precepts are concerned, the very same commandments were given to a people still carnal, which are given to us. For to worship one God, this we are commanded too. *Thou shalt not take the name of the Lord thy God in vain* ; which is the second^e commandment ; this we are commanded too. *Observe the Sabbath day* : this commandment concerns us still more than it concerns them : because it is commanded to be observed spiritually. For the Jews observe the Sabbath in a servile way, spending it in rioting, in drunkenness. How much better would their women be employed at the distaff, than in dancing on that day in the balconies. Let us not say, for a moment, my brethren, that these observe the Sabbath. The Christian observes the Sabbath spiritually, abstaining from servile work. For, what is, ‘ from servile work ? ’ From sin. How

John 8, 34. prove we this ? Ask the Lord. *Whosoever committeth sin is the serrant of sin*. So that on us likewise is enjoined spiritually the observance of the Sabbath. And then all those other commandments are yet more enjoined upon us, and to be observed by us : *Thou shalt not kill ; Thou shalt not commit adultery ; Thou shalt not steal ; Thou shalt not bear false witness ; Honour thy father and thy mother ; Thou*

^e According to the division which by St. Austin, vid. Quæst. in Exod. appears to have been first introduced 71.

shalt not covet thy neighbour's goods; Thou shalt not covet thy neighbour's wife. Are not all these commandments JOHN I.15-18. enjoined upon us too? But ask, what is the reward? Thou wilt find that it is there said, *That thine enemies may be driven forth from before thy face; and that ye may receive the land, which God promised to your fathers.* Lev. 26, 1-13. They had not capacity to receive invisible blessings, and therefore they were held fast by visible. Why held fast? Lest they should utterly perish, and fall away to idols. For this they did, my brethren, as we read, forgetting those so great miracles, which God had wrought before their eyes. The sea had been divided; a way made in the midst of the waves; their enemies following them overwhelmed by the same waters, through which they had passed: and yet when Moses, the man of God, had withdrawn from their view, they asked for an idol, and said, *Make us gods to go before us; for this man hath forsaken us.* Exod. 32, 1. All their hope had been placed in man, not in God. Behold the man is dead: was God dead, Who had rescued them from the land of Egypt? And when they had made for themselves an image of a calf, they bowed down before it, and said, *These be thy gods, O Israel,* ibid. 4. *which delivered thee out of the land of Egypt.* How soon forgetful of such signal grace! By what means then, save by carnal promises, could such a people be held fast?

20. In the Decalogue then, there are the same commandments which we also have; but not the same promises. What is the promise to us? Eternal life. *And this is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent.* John 17, 3. The knowledge of God is promised. This same is grace for grace. Brethren, now we believe, not see: for this faith the reward will be, to see what we believe. The prophets knew this, but it was kept secret before He came. For in the Psalms, a certain lover, sighing for the object of his affection, exclaims, *One thing have I desired of the Lord, that will I seek after.* Ps. 27, 4. Dost thou ask, what he desires? Peradventure it is a land flowing with milk and honey, in a carnal sense, although this is to be spiritually sought after and desired; or, peradventure, the subjugation of his enemies, or the death of his personal foes, or the power and wealth of this world. For he is on fire

HOMIL. with love, much he sigheth, and gloweth, and panteth. Let
 III. us see what he desires: *One thing have I desired of the Lord, that will I seek after.* What is it he doth seek after? *That I may dwell,* saith he, *in the house of the Lord all the days of my life.* And suppose thou dost dwell in the house of the Lord, what will be the source of thy joy there? *That I may behold,* saith he, *the fair beauty of the Lord.*

21. My brethren, why is it that you cry out, why is it that you exult, why is it that you love, but because the spark of this affection is there? What long you for, I pray you? Can it be seen with the eyes? Can it be touched? Is it some beauty which delights the eyes? Were not the martyrs ardently loved; and when we commemorate them, do not we burn with love? What love we in them, brethren? Their limbs torn by wild beasts? What more loathsome if thou ask the eyes of the flesh! What more beautiful, if thou ask the eyes of the heart! What would be thy feelings at the sight of some very beautiful youth, who was a thief? How would thine eyes be shocked! would the eyes of the flesh be shocked? If thou ask them, nothing more exquisitely adjusted, more gracefully proportioned than that person: the symmetry of the limbs, and the comeliness of the complexion allure the eyes; yet when thou hearest that he is a thief, thy mind revolts from him. On the other hand, thou seest an old man, bent double, staying himself upon a staff, moving himself with extreme difficulty, furrowed all over with wrinkles: what seest thou to delight thine eyes? Thou art told that he is a righteous man: thou lovest him; thou embracest him.

Such are the rewards promised to us, my brethren. Let such be the object of your affections; such the kingdom for which you sigh; such the country for which you long; if you would attain to that with which our Lord did come; i. e. to grace and truth. But if they be bodily rewards which thou hast coveted at God's hand, thou art still under the law, and the law, for that very reason, thou wilt not fulfil. For when thou perceivest those temporal things poured forth in abundance upon men who offend God,

with prayers, and yet I am always sick. Men commit murders, they are guilty of extortion, they overflow and abound, every thing goes well with them. Were then such as these the things thou didst seek at God's hand? Certain it is thou didst belong to grace. If the grace God gave thee is *grace*, because *gratuitous*, because He freely gave, then do thou freely love. Do not love God for a reward; let Himself be thy reward. Let thy soul say, *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, that I may behold the fair beauty of the Lord.* Fear not to be cloyed and surfeited. Such will be that beauty, that it will be always present with thee, and yet thou wilt never be satiated: or rather, thou wilt be always satiated and never satiated. For if I should say thou wilt not be satiated, this would imply hunger: and if, thou wilt be satiated, I am afraid lest I convey the idea of surfeit. Where there shall be neither surfeit nor yet hunger, I know not what word to use. But God hath it to make good to those who find no word wherewith to express it, yet believe that they shall receive it.

HOMILY IV.

JOHN i. 19—33.

And this is the record of John, when the Jews sent unto him priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that¹ Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, Whom ye know not; He it is, Who coming after me, is preferred before me, Whose shoe's latchet I am not worthy to unloose. These things were done in Bethany beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, Which taketh away the sin of the world. This is He of Whom I said, After me cometh a Man, Which is preferred before me: for He was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven, like a dove, and It abode upon Him. And I knew Him not: but He that sent me to baptize with water, the Same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the Same is He Which baptizeth with the Holy Ghost.

¹ Aug.
' a pro-
phet'

1. YE have many times heard, holy brethren, and ye know JOHN I.19-33. right well, that John the Baptist, in proportion to his superiority above those born of women, and to his humility in acknowledging the Lord, was counted worthy to be the friend of the Bridegroom ; one zealous for the Bridegroom, not for himself : not seeking his own honour, but that of his Judge, Whom, as a herald, he preceded. Wherefore, to the Prophets who went before, it was given to foretel future events concerning Christ ; but to John, to point Christ out with the finger. For like as Christ was unknown of those who believed not the prophets before He came, so of them was He unknown even when He was actually come. For He came, at the first, in humble guise and concealed ; the more concealed in proportion as He was more humble : and the people, through their pride, despising the humility of God, crucified their Saviour, and made of Him their condemning Judge.

2. But will not He, Who, at first, came concealed, because humble, come the next time manifestly, because exalted ? You have just heard in the Psalm : *God shall come manifestly, our God, and shall not keep silence.* Ps.50,3. He kept silence that He might be judged, He will not keep silence when He begins to judge. It would not have been said, *He shall come manifestly*, unless, at first, He had come concealed ; nor *He shall not keep silence*, had He not at first kept silence. How did He keep silence ? Ask Isaiah : *He was brought as a sheep to the slaughter, and as a lamb before his shearer was dumb, so He opened not His mouth.* Is.53,7. But He Ps.50,3. *shall come manifestly, and shall not keep silence.* How manifestly ? *A fire shall go before Him, and round about Him a mighty tempest.* That tempest is to carry wholly away the chaff from the floor which is now in threshing ; that fire, to consume what the tempest carries off. Now, however, He is silent : silent in judgment, but not in precept. For if Christ is silent, what mean these Gospels ? what the voices of the Apostles ? the canticles of the Psalms ? the lofty utterances of the Prophets ? Truly, in all these Christ is not silent. Howbeit He is silent for the present, in not taking vengeance ; not, in not warning. But He will come in surpassing brightness to take vengeance, and will be seen of

HOMIL. all, even of those who believe not on Him. But now,
IV. forasmuch as, although present, He was concealed, it behoved Him to be despised. For unless He had been despised, He would not have been crucified: if not crucified, He would not have shed His blood, the price with which He redeemed us. But in order that He might give a price for us, He was crucified; that He might be crucified, He was despised; that He might be despised, He appeared in humble guise.

3. Yet forasmuch as He appeared, so to speak, in the night, in a mortal body, He lighted for Himself a lamp, by John 5, which He might be seen. That lamp was John, of whom ye 35. have already heard many things: and the portion of the Gospel which we are now reading contains the words of John, first, which is the chief point, confessing that he was not the Christ. So great was John's excellency that he might have been believed to be the Christ: and herein did he give proof of his humility, that he said he was not, when he might have had it believed that he was. Accordingly, *This is the testimony of John, when the Jews sent Priests and Levites to him from Jerusalem to ask him, Who art thou? They would not have sent, unless they had been moved by the excellency of his authority in taking upon him to baptize. And he confessed and denied not. Confessed what? And he confessed, I am not the Christ.*

4. *And they asked him, What then? Art thou Elias? For they knew that Elias was to be the forerunner of Christ. For no Jew was ignorant of the name of Christ. They did not think Jesus to be the Christ: but they were far from thinking that the Christ would not come at all. It was even while they were hoping for His coming, that they stumbled as they did at Him already come, stumbled as at a low, mean stone. For that stone, already indeed cut out of the mountain without hands, (as the prophet Daniel says that he saw a stone cut out of a mountain without hands), was still small. But what follows? And that stone, saith he, grew, and became a great mountain, and filled the whole face of the earth. See then, beloved, what I mean. Christ, as seen by the Jews, had already been cut out of the mountain. By the mountain he means the Jewish kingdom. But the Jewish kingdom*

Dan. 2,
34. 35.

Enarr.
in Psa.
xlv. § 12.

had not filled the whole face of the earth. The stone was cut out from thence, because from thence the Lord was born in His coming among men. And why *without hands*? Because Christ was born of a Virgin without the act of man. Well, that stone cut out without hands was already before the eyes of the Jews. But it was low and mean: and with good reason; for it had not yet grown and filled the world. This He makes good in His kingdom, which is the Church, with which He hath filled the whole face of the earth. It was as not yet grown, that they stumbled at Him, as at a stone; and that was fulfilled in them which is written: *He who shall fall upon that stone shall be shattered, and on whomsoever that stone shall fall, it shall grind them to powder.* At first they fell upon Him, mean and lowly; He shall one day come upon them, highly exalted: but that He may, when He shall so come, grind them to powder, He first in His lowly estate shattered them. They stumbled at Him and were shattered; not ground to powder, but shattered: He shall come highly exalted, and grind them to powder. Howbeit, some allowance may be made for the Jews, that they stumbled at the stone which was not yet grown. What sort of men must those be, who have stumbled even at the mountain? You know whom I mean. They who deny the Church diffused throughout the whole world, stumble not at the lowly stone, but at the mountain itself: for such the stone became as it grew. The blind Jews did not see the lowly stone: how great the blindness not to see the mountain!

5. So then, they saw Him in His lowly estate, and did not recognise him. He was shewn to them by a lamp. For at the first, he, than whom no greater had arisen among those born of women, said, *I am not the Christ.* He was asked, *Art thou Elias?* He answered, *I am not.* For Christ doth send Elias before His face. And he said, *I am not,* thus furnishing matter for question: since it is to be feared that persons not sufficiently comprehending his meaning will imagine a contradiction between John's words and the words of Christ. For in a certain place, when the Lord Jesus Christ in the Gospel had been saying certain things of Himself, the disciples answered Him: *How then say the Scribes,* that is, those who are skilled in the Law, *that Elias*

JOHN
I.19-33.LUKE20,
18.

HOMIL. must first come? The Lord replied, *Elias is already come, and they have done unto him what they listed. And if ye are*
 IV.
 Mat. 17, minded to know it, John the Baptist is he". The Lord Jesus
 10. 13. Christ said, *Elias is already come, and he is John the Baptist.* But when John was asked, he confessed that he was not Elias, just as he confessed that he was not the Christ. And of course as it was a true confession that he was not the Christ, so was it a true confession that he was not Elias. How then shall we pair the saying of the herald with that of the Judge? We cannot suppose for a moment that the herald speaks a falsehood: for he speaks that which he hears from the Judge. Wherefore then doth he say, *I am not Elias,* and the Lord, *He is Elias?* Because the Lord Jesus Christ was pleased in him to prefigure His future coming, and to speak with this meaning, that John was in the spirit of Elias: and what John was to the First Advent, that will Elias be to the Second Advent. As there are two Advents of the Judge, so there are two heralds: the Judge indeed, one and the same, but the heralds two, not two judges. For it behoved the Judge, in the first instance, to come to undergo judgment. He sent before Him His first herald: He called him Elias, because at the Second Advent Elias will be what John was at the First.

6. For observe, beloved, how true that is which I am saying. When John was conceived, or rather, when he was
 Luke 1, born, the Holy Ghost prophesied of him: *He shall go*
 17. *before the Highest in the spirit and power of Elias.* Not then, actually Elias, but, *in the spirit and power of Elias.* What is this: *In the spirit and power of Elias?* In the same Holy Spirit, in Elias's stead. Wherefore, in Elias's stead? Because what Elias will be for the Second, that was John for the First Advent. John's answer then, above alluded to, was right, taken in its literal and proper sense. For the Lord's answer was figurative: "Elias, the same is John:" John's, as I have said, literal, *I am not Elias.* If thou regard the figure of forerunning, John is Elias; for what the one was to the First Advent, that

* Aug. Si vultis scire ipse est Joannes recipere ipse est Elias qui venturus Baptist. Matt. 11, 14. Vulg. si vultis est.

the other will be to the Second. If thou ask for the person in the strict and literal sense, John was John, Elias, Elias. The Lord therefore, in respect of prefiguration, said rightly, *This is Elias*; and John rightly, in respect of the proper and literal sense, *I am not Elias*. Neither John spake false, nor the Lord false; neither the herald false, nor the Judge false: provided only thou understand. But who shall understand? He who imitateth the lowliness of the herald, and acknowledgeth the loftiness of the Judge. For nothing could be more lowly than the herald. My brethren, in nothing had John so great merit as in this humility, in that when (so extraordinary were his grace and excellency) he might have deceived men, and have been thought to be the Christ, and have been held in place of the Christ, yet he confessed openly and said: *I am not the Christ*. *Art thou Elias?* Here if he had said, *I am Elias*, why then it would have been Christ coming in His second advent to judge, not in His first to be judged. As if implying, 'Elias also is yet to come,' *I*, saith he, *am not Elias*. But mark the Lowly One, before Whom John came, that ye may not feel the Lofty One before Whom Elias is to come. For the Lord also hath thus completed the saying: *John the Baptist is even he which is to come*^b. In that same person came John figuratively, wherein Elias is to come literally. Then, Elias will be in his own proper person Elias, now, in similitude he was John: at present, John, while in his own proper person he is John, is in similitude Elias. The two heralds have given each to other their similitudes, and kept their own proper persons: whereas the Judge is one Lord, whether this herald go before Him or that.

7. *And they asked him, What then? Art thou Elias? And he said, No. And they said unto him, Art thou a Prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He saith, I am the voice of one crying in the wilderness.* They are Isaiah's words. This prophecy was fulfilled in John, *I am the voice of one crying in the wilderness*. Crying what? *Prepare ye the way of the Lord, make straight the paths of*^{Isa. 40, 3.}

^b Aug. Ipse est Joannes Baptista qui venturus est. Matt. 11, 14. Vu'g. ipse est Elias qui venturus est.

HOMIL. *our God.* Would not you have thought that a herald's cry
 IV. should be, 'Get you aloof, make way'? Yes, truly, a herald
 cries, Get you aloof, John cries, Come. A herald makes
 men stand back from the judge, John calls men to the Judge.
 Nay rather, John calls them to One that is lowly, that He
 may not as the Judge be felt how lofty He is. *I am the*
 1 dirigite *voice of one crying in the wilderness, Prepare ye¹ the way*
of the Lord, as said the prophet Isaiah. He said not, I am
 John, I am Elias, I am a prophet. But what said he?
 This is what I am called, *The voice of one crying in the*
wilderness, Prepare ye the way for the Lord. I am Pro-
 S. Aug. phesy itself.
 div.
 Quest.
 5b.

8. *And they which were sent were of the Pharisees; that*
is, of the chief men among the Jews. And they asked him
and said unto him, Why baptizest thou then, if thou be
not the Christ, nor Elias, nor a Prophet? As if to baptize
 argued presumption; as if they would enquire, In what
 character dost thou baptize? We ask whether thou art the
 Christ; thou sayest, thou art not. We ask whether,
 peradventure, thou art not His forerunner, because we know
 that Elias is to precede Christ's coming; thou answerest,
 No. We ask, whether peradventure thou art not some
 herald coming a long while before, that is to say, a prophet,
 and so hast received this authority; but thou sayest that
 thou art not even a prophet. Neither was John a prophet.
 He was greater than a prophet. The Lord witnessed of
 Mat. 11, him: *What went ye out into the wilderness to see? A reed*
 7—9. *shaken with the wind?* Of course, implying that he was not
 shaken with the wind. For John was not like one swayed by
 the wind: for he who is so swayed is blown about by every
 seductive blast. *But what went ye out for to see? A man*
clothed in soft raiment? John's clothing was rough: a
 shirt of camel's hair. *Behold, they who are clothed in soft*
raiment are in kings' houses. It was not then to see a man
 clothed in soft raiment that ye went out. *But what went ye*
out for to see? A prophet? Yea, I say unto you, one
greater than a prophet is here. For the prophets foretold
 of Christ long before, John pointed to Him actually come.

9. *Why baptizest thou then, if thou be not the Christ, nor*
Elias, nor a Prophet? John answered them, saying, I
baptize with water; but there standeth One among you Whom

ye know not. Being humble, He was not seen; therefore it was that the lamp was lighted. Mark how John, who might have been accounted other than he was, gives place. *He it is Who cometh after me, Who is made before me,* (that is, as we have already said, *is preferred before me,*) *whose shoe's latchet I am not worthy to unloose.* How greatly did he abase himself! Highly, therefore, was he lifted up; for he that humbleth himself shall be exalted. And hence ye ought to note, holy brethren, if John so humbled himself as to say, I am not worthy to unloose His shoe's latchet, how they require to be humbled who say, "We baptize; what we give is ours, and what is ours is holy." John saith, "not I but He:" they¹ say, "We." John is not worthy to unloose His shoe's latchet: but if he had said he was worthy, even then, how humble would he have been! Even if he had said he was worthy, expressing himself thus: "He cometh after me, who is made before me, of whom I am but worthy to unloose the shoe's latchet," even this had been a great humbling of himself. But, when he speaks of his worthiness as not reaching even thus far, full indeed must he have been of the Holy Spirit, who, did thus as a servant acknowledge his Lord, and of a servant merited to be made a friend.

JOHN
I.25-29.

Luke 11,
11.

1 The
Donatists

10. *These things were done in Bethany^c, beyond Jordan, v. 28, 29.* where John was baptizing. The next day, John saw Jesus coming unto him, and saith, *Behold the Lamb of God, Behold Him Who taketh away the sin of the world.* Let no man be so arrogant as to say of himself that he takes away the sin of the world. Mark now who those high-minded men are against whom John pointed the finger. The heretics were not yet born, yet already were they pointed out: against those same cried he then from the river, whom he now cries against from the Gospel. Jesus cometh, and what saith the Baptist? *Behold the Lamb of God.* If to be innocent is to be a lamb, then was John also a lamb. Was not he also innocent? But who is innocent? to what degree innocent? All come of that graft and of that stock of which David

^c So the most ancient extant MSS, Gr. and Lat. Origen Comm. in Joann. tom. vi. c. 24. acknowledges that "Bethany" was in nearly all the copies, and also in the text of Hera-

cleon. He was induced, however, by considerations of geography and local tradition, to prefer the reading "Bethabara:" which was thenceforth held to be the more accurate reading: S. Chrys. in l.

HOMIL. mournfully sings, *I was conceived in iniquity, and in sins*
 IV. *did my mother breed me in the womb.* He alone then is
 Ps. 51, 6. the Lamb, Who came not so. For He was not conceived in
 iniquity, because not conceived of mortality; neither in
 sins did His mother breed Him in the womb, Whom a virgin
 she conceived, a virgin brought forth. For by faith she con-
 ceived; by faith she received Him born. Wherefore, *Behold the Lamb of God.* Christ is not engrafted upon the
 stock of Adam. Flesh only did He take from Adam, sin He
 took not unto Him. He Who took not unto Him sin from our
 lump, this is He Who taketh away our sin. *Behold the Lamb of God, behold Him Who taketh away the sin of the world.*

11. Ye know that certain say sometimes, 'We take away
 from men their sins, we who are holy. For if he be not holy
 who baptizeth, how doth he take away another's sin, being
 himself a man full of sin?' In answer to these janglings
 let us not speak our own words, let us read John's words:
Behold the Lamb of God, behold Him Who taketh away the sin of the world. Let not men pin their faith upon men.

Ps. 11, 1. Let not the sparrow flee to the mountains, let her trust in
 the Lord; and, if she lift up her eyes to the mountains from
 Ps. 121, whence help shall come unto her, let her understand that
 1. 2. her help is from the Lord, Who made heaven and earth.
 So great is John's excellency, they ask him, Art thou the
 Christ? He saith, No. Art thou Elias? He saith, No. Art
 thou a Prophet? He saith, No. Why then dost thou
 baptize? *Behold the Lamb of God, behold Him Who taketh away the sin of the world. This is He of Whom I said, After me cometh a Man Who is made before me, because He was before me. Cometh after me, because born afterwards: made before me, because preferred before me: was before me, because, In the beginning was the Word, and the Word was with God, and the Word was God.*

v. 31-34. 12. *And I knew Him not, he said; but that He might be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and It abode upon Him: and I knew Him not, but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and abiding upon Him, the same is He Which baptizeth with the Holy Ghost. And I saw and bare*

record that this is the Son of God. Give me your attention awhile, beloved. When did John learn Christ? For he was sent to baptize with water. They asked, Why? *That He might be made manifest to Israel*, he answered. What profited the baptism of John? My brethren, had it profited ought, it would both have remained at this day, and men would still be baptized with it, and so come to the Baptism of Christ. But what saith he? *That He might be made manifest to Israel*: that is, to Israel itself, the people of Israel, that Christ might be made manifest to it, therefore he came baptizing with water. John received the ministry of Baptism, that, by the water of repentance, he might prepare the way of the Lord, not being himself the Lord. But when the Lord was known, there was no longer need to prepare His way, for to those who knew Him He became Himself the way: wherefore the baptism of John did not continue long. But how was the Lord pointed out? In humility, that John might for that end receive a baptism, in which the Lord Himself should be baptized.

13. And had the Lord need to be baptized? I answer at once, asking in return: Had the Lord need to be born? to be crucified? to die? to be buried? If then He put up with so great humiliation for us, was He not to put up with Baptism? And what profited His putting up with the baptism of a servant? That thou mightest not think it much to put up with the Baptism of the Lord. Hearken, beloved. It would come to pass that there would be some persons in the Church enriched with higher than common grace, yet catechumens. You see, now and then, a catechumen, who abstains from all commerce with the other sex, bids farewell to the world, renounces whatsoever he possessed, distributes to the poor; yet he is a catechumen, albeit, better instructed, it may be, in the doctrine which bringeth salvation, than many a believer. There is cause to fear for this man lest he say within himself of Holy Baptism wherein sins are remitted, What am I to receive more than I have already? I am better than this believer, and this: having in his mind believers who are either married, or perhaps¹ ignorant, or who have and keep in possession their own property, whereas he distributes his to the poor, and so esteeming himself better than him who is already baptized,

JOHN
1.31-34.

S. Aug.
c. litt.
Petil.
ii. 87.

¹idiotas.

HOMIL.
IV.
be above coming to Baptism. I am to receive, he says, what this man has and this; bethinking himself of persons whom he despises; and he counts it a disgrace to receive what inferior persons have received, since he is already, in his own opinion, a better man than they. And yet all his sins are upon him, and unless he comes to the Baptism, of salvation, where sins are loosed, he cannot, with all his excellency, enter into the kingdom of heaven. But the Lord, that He might invite that excellency to His Baptism, to the end that its sins might be forgiven, came Himself to the baptism of His servant; and though He had nothing to be forgiven, or to be washed, yet He received baptism from a servant, and, in so doing, said, as it were, to the son who should carry himself proudly, and exalt himself, and scorn, perhaps, to receive with unlearned and ignorant men, that from which salvation can come to him: How much dost thou make of thyself? How high dost thou exalt thyself? How great is thy excellency? How abundant thy grace? Can it possibly exceed mine? If I came to the servant, art thou above coming to the Lord? If I received the baptism of the servant, art Thou above being baptized by the Lord?

14. For that you may be assured, my brethren, that it was not because He was constrained by any bond of sin, that the Lord came to this same John, John himself (as the other Evangelists relate) said, when the Lord came to him to be baptized, *Comest Thou to me? I have need to be baptized of Thee.* What was our Lord's answer? *Suffer it to be so now: let all righteousness be fulfilled.* What meaneth, *Let all righteousness be fulfilled?* I am come to die for men; have not I to be baptized for men? What meaneth, *Let all righteousness be fulfilled?* Let all humility be fulfilled. How then? should He not put up with baptism at the hands of a good servant, Who put up with suffering at the hands of wicked servants? Mark now. The Lord being baptized, if the end wherunto John baptized was this, that by his baptism, the Lord might manifest humility should no one else have been baptized with John's baptism? But many were baptized with it. When once the Lord was baptized with John's baptism, there was an end of John's baptism; John was forthwith cast into prison;

thenceforward we find not any baptized with that baptism. JOHN If then John came baptizing to the end that the humility of ^{I. 31-34.} the Lord might be manifested to us, that, since He received from a servant, we might not be above receiving from the Lord, should John have baptized none but the Lord? But should John have baptized none but the Lord, it would not fail but there would be persons who should account John's baptism holier than Christ's; as if to be baptized with John's baptism were a dignity competent to none but Christ, but Christ's baptism competent to the whole race of mankind. Hearken, beloved. The baptism of Christ not only we have been baptized withal, but also the whole world has received it, yea, is receiving it even to the end. Which of us can in any respect be compared with Christ, whose shoe's latchet John said that he was not worthy to unloose? Now if Christ, a Man of such surpassing excellency, a Man Who is God, if He, and none else, had been baptized with John's baptism, what would men say? What kind of baptism must John's have been! His must have been a mighty baptism, an unspeakable sacrament; for see, Christ alone was of sufficient dignity to be baptized with John's baptism! And so, greater would seem the baptism of the servant, than that of the Lord. There were others also baptized with John's baptism, that John's might not seem a better baptism than Christ's; and baptized also was the Lord, that the Lord submitting to receive the baptism of the servant, other servants might not be above receiving the baptism of the Lord. For this end therefore was John sent.

15. But did he know Christ, or did he not? If not, why did he say, when Christ came to the river, *I have need to be baptized of Thee?* that is, I know who Thou art? If, before the baptism, he already knew Him, he certainly had knowledge of Him when he saw the dove descending^d. The dove, it is

^d Si ergo jam noverat, certe tunc cognovit quando vidit columbam descendentem. So the Benedictine editors and Ed. Par. of 1586. But the sense seems to require either "*non tunc,*" i. e. "If, therefore, he knew Him already (before the baptism,) certainly he did not get his knowledge then first, when he saw the dove descending:" or else, "*non noverat,*" which is, in fact, the reading of the older editions:

Paris 1555; Basil. 1569; Venet. 1584. "If, therefore, he knew Him not at that time, i. e. before the baptism, of course he got his knowledge then first, &c." Throughout the argument, Aug. uses "*cognoscere*" in its proper sense, "get to know."—On the question here discussed, compare Dr. Mill, "On the Pantheistic Theory of the Gospels." Part 2, p. 79. ff.

HOMIL. plain, did not descend upon the Lord, till after He had gone up
 IV. from the water of Baptism. *The Lord, having been baptized, went up from the water, the heavens were opened, and he saw the dove upon Him.* If then it was after the baptism that the dove descended, yet before the baptism that John said unto Him, *Comest Thou to me? I have need to be baptized of Thee;* and consequently knew Him before the baptism, since he said to Him, *Comest Thou to me? I have need to be baptized of Thee;* how then said he, *And I knew Him not, but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending, and abiding upon Him, the Same is He Which baptizeth with the Holy Ghost?* It is no slight question, my brethren. If you have seen the question, it is not a little that you have seen. It remains that the Lord give the solution of it. Yet this I say, if you have seen the question, it is not a little. Behold, there have you John before your eyes, John the Baptist standing by the river. Behold, there is the Lord come, as yet to be baptized, not yet baptized: hear the voice of John, *Comest Thou to me? I have need to be baptized of Thee.* Behold, already he recognises the Lord, by Whom he would fain be baptized. Being baptized, the Lord goes up from the water, the heavens open, the Spirit descends, and then John recognises Him. If the recognition came then for the first time, why did he say before, *I have need to be baptized of Thee?* But if the recognition was not then first, because he knew Him already, what is this which he said, *I knew Him not, but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending, and abiding upon Him as a dove, the Same is He Which baptizeth with the Holy Ghost?*

16. Brethren, this question, if it should be resolved to-day, would be more than you can bear, I doubt not, for already many words have been spoken. But know, that such is its nature, that it is of itself sufficient to annihilate the sect of Donatus. I tell you, beloved, as is my wont, that I may induce you to attend, and also that ye may pray for us and for yourselves, that both the Lord may give to us to speak what is meet, and that you may be counted worthy to receive what is meet. Meanwhile, be pleased to defer the question

to-day. But this I say, briefly, in the interim, until it be resolved: ask peaceably, without quarrelling, without contention, without wrangling, without animosities; both seek by yourselves, and also ask others, and say, "Here is a question our Bishop propounded to us to-day, intending some time or other, if the Lord permit, to give the answer." But, be it solved or not, account that I have propounded what strikes me as a difficulty; for it does strike me as a considerable difficulty. John says, *I have need to be baptized of Thee*; implying that he knew Christ already. For if he did not know Him by Whom he wished to be baptized, he spoke at random, when he said, *I have need to be baptized of Thee*. He knew Him therefore. If He knew Him, what then is this that he saith; *I knew Him not; but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending, and abiding upon Him as a dove, the Same is He Which baptizeth with the Holy Ghost?* What shall we say? That we know not the precise time when the dove came? Lest peradventure¹ they hide here, let the other Evangelist, whose narrative touching this point is plainer,¹ be read: and we find most unequivocally, that the time at which the dove descended was when the Lord went up from the water. For it was when He was baptized that the heavens were opened upon Him, and He saw the Spirit descending. If it was when He was now baptized that John first knew Him, how saith he to Him when coming to baptism, *I have need to be baptized of Thee?* Ponder this, in the mean while, with yourselves, confer upon it, discuss it, one with another. The Lord our God vouchsafe, before you hear the explanation from me, to reveal it to some of you first. Yet, brethren, know this, that the result of the solution of this question will be, touching the sect of Donatus, and in the matter of the grace of Baptism, wherein now they are wont to raise mists before the uninstructed, and to spread nets before birds as they fly, that if they have any sense of shame, they will not have one word to say more: their mouths will be stopped altogether.

JOHN
I. 31-34.

¹ The
Donatists

Matt. 3,
16.

HOMILY V.

JOHN i. 33.

And I knew Him not: but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and abiding upon Him as a dove, the Same is He which baptizeth with the Holy Ghost.

WHAT NEW KNOWLEDGE JOHN LEARNT BY THE DOVE.

1. As the Lord hath willed, we have arrived at the day of our promise: He will vouchsafe this likewise, that we may arrive at the performance of the same promise. For then, what we say, if it prove useful both to us and to you, is from Him: whereas that which is from man is false; even as John 8, 44. our Lord Jesus Christ Himself hath said, *He that speaketh a lie, speaketh of his own.* No man hath of his own but falsehood and sin. If a man hath ought of truth and righteousness, it is from that fountain, which it behoves us to thirst after in this desert, that (being, so to speak, bedewed with some of its drops, and refreshed the while in this our pilgrimage so that we may not faint by the way) we may be able to reach His rest and satisfying fulness. If therefore *he that speaketh a lie, speaketh of his own,* he that speaketh truth, speaketh of that which is God's. John is true, Christ the Truth; John is true, but every one that is true is so from the Truth; if then, John is true, and a man cannot be true save from the Truth; from John 14, 5. whom was he true but from Him Who said, *I am the Truth?* It is impossible therefore, either that the Truth should contradict the true man, or the true man con-

tradict the Truth. The true man, the Truth sent ; that he was true was because he was sent by the Truth. If it was the Truth that sent John, then did Christ send him. But what Christ doth together with the Father, the Father doth : and what the Father doth together with Christ, Christ doth. Neither doth the Father ought severally without the Son ; nor ought severally the Son without the Father. Theirs is inseparable love, inseparable unity, inseparable majesty, inseparable power, according to these words which Himself propounded, *I and the Father are one.* Who then sent John? If we say, The Father ; we say truly. If, The Son ; we say truly : but, to speak more openly, we say, The Father and the Son. But whom the Father and the Son sent, One God sent, for the Son said, *I and the Father are one.* How then can it be that John knew Him not, by Whom he was sent? For he said, *I knew Him not, but He that sent me to baptize with water, the Same said unto me.* I ask John ; What said He to thee Who sent thee to baptize with water? *Upon Whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the Same is He which baptizeth with the Holy Ghost.* Is this, O John, what He Who sent thee said to thee? It is manifest that it is. Who sent thee then? Peradventure the Father? God the Father is true, and God the Son is the Truth. If therefore the Father without the Son sent thee, God without the Truth sent thee. But if thou art true only for that thou speakest the truth, and speakest of the Truth, not the Father without the Son sent thee ; but the Father and the Son together. If then the Son also together with the Father sent thee, how was it thou knewest Him not by Whom thou wast sent? He, Whom thou hadst seen in truth, Himself sent thee that He might be recognised in the flesh, and said, *Upon Whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the Same is He which baptizeth with the Holy Ghost.*

2. Was this spoken to John, that he might know Him, Whom he knew not, or that he might more fully know Him Whom he knew already? For if he knew Him not at all, he would not have said to Him when He came to the water to be baptized, *I have need to be baptized of Thee, and comest Thou to me?* He knew Him, therefore. But when did the

JOHN
I. 33.John 10,
30.Matt. 3,
14.

HOMIL. V. dove descend? When the Lord was now baptized, and was going up from the water. But, if He Who sent him said, *Upon Whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the Same is He which baptizeth with the Holy Ghost,* and he knew Him not, but when the dove descended he learnt to know Him, and the time at which the dove descended was when the Lord was going up from the water; and yet John had already learnt to know the Lord when the Lord was coming to him to the water; it is made evident to us that John in one respect knew, in another respect did not as yet know the Lord. For unless we suppose this, he was a liar. How was he true in acknowledging the Lord, in that he saith, *Comest Thou to me to be baptized?* and, *I have need to be baptized of Thee?* Is he true when he saith this? And again, how is he true when he saith, *I knew Him not: but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the Same is He which baptizeth with the Holy Ghost?* The Lord was made known by the dove, not to one who knew Him not, but to one who, in one respect, knew Him, in another respect, knew Him not. It is for us therefore to enquire what there was in Him, which John as yet knew not, and which he learnt by the dove.

3. Why was John sent to baptize? Already, as I recollect, I have explained that to you, beloved, to the best of my ability. Namely, if John's baptism was necessary to our salvation, it ought still to be used. For it is not to be imagined that men are not saved now, or not now more men saved, or that there was one salvation then, another now. If Christ is changed, salvation is changed too; if salvation is in Christ, and Christ is still the same, our salvation is the same. But why was John sent to baptize? Because it behoved Christ to be baptized. Why did it behove Christ to be baptized? Why behoved Christ to be born? Why behoved Christ to be crucified? Why, if He came to point out the way of humility, and to become Himself that way, it behoved Him to fulfil all humility in all things. He vouchsafed to give authority to His own baptism from this, that His servants might learn with what cheerful readiness they ought to run to the Lord's baptism, seeing that He did not think scorn to

receive the baptism of a servant. For to John was this grace given, that the baptism should be called his. JOHN
I. 33.

4. Mark this, beloved, and discern and understand it. The baptism, which John received, is called John's Baptism: he alone received such a gift: none of the righteous before him, none after him, was so honoured as to receive a baptism which should be called *his* baptism. He received it indeed; for of himself he could do nothing; for if any man speak of himself, he speaketh of his own, a lie. And whence did he receive it, but from the Lord Jesus Christ? He received power to baptize from Him Whom afterwards he baptized. Marvel not; for Christ wrought this in John in like manner as He wrought in His mother. For of Christ it is said, *All things were made by Him*. If all things were made by Him, then was Mary, of whom afterwards Christ was born, made by Him. Mark, beloved. As He created Mary, and was created of Mary, so, in like manner, He gave to John his baptism, and was baptized of John. DeBapt.
c. Donat.
v. 11.

5. To this intent therefore did He receive baptism from John, that, receiving what was inferior from an inferior, He might persuade inferiors to receive that which was superior. But why was not He the only one baptized by John, if John was sent in order to baptize Christ, that he might prepare the way of the Lord, that is, of Christ Himself? This also we have explained already. But we repeat what we said, because it is necessary for the question before us. If our Lord Jesus Christ had been the only one baptized with John's baptism,—hold fast what we say, let not the world have so much power as to destroy from your hearts what the Spirit of God hath written there; let not thorns of cares have so much power as to choke the seed we are sowing in you: for why are we constrained to say the same things again, but because we are not sure of the memory of your heart?—if then the Lord had been the only one baptized with John's baptism, there would not fail to be persons who would so account of it, as to think that the baptism of John was greater than is the baptism of Christ. Such (they would say) is the superiority of that baptism, that Christ alone was counted worthy to be baptized with it. Therefore, that

HOMIL. an example of humility might be set us by the Lord, in order
 V. to our receiving the salvation of Baptism, Christ received what to Him was not necessary, but on our account was necessary. And again, lest this very baptism, which Christ received from John, should be preferred before the baptism of Christ, others also were allowed to be baptized by John. But then John's baptism was not sufficient for these ; for they were baptized with Christ's baptism, since John's baptism was not the baptism of Christ. They who receive Christ's baptism, seek not John's : they who received John's, sought Christ's. For Christ therefore John's baptism sufficed. How should it not, seeing that not even it was necessary? For to Him no baptism was necessary: only to exhort us to receive His own baptism, received He the baptism of the servant. And lest the baptism of the servant should be preferred before the baptism of the Lord, others also were baptized with the baptism of their fellow-servant. But they who were baptized with the baptism of their fellow-servant, behoved to be baptized with the Lord's baptism : whereas they who are baptized with the Lord's baptism, have no need of the baptism of their fellow-servant.

6. Since then John had received a baptism, which might properly be called John's baptism ; whereas the Lord Jesus Christ would not give His own baptism to any, (not that there should none be baptized with His baptism, but that He should Himself be always the Baptizer,) this arrangement was made, that by the hands of ministers also the Lord should baptize ; that is to say, that whom the Lord's ministers should baptize, the Lord should be the Baptizer, not they. For it is one thing to baptize ministerially, another to baptize authoritatively. For the baptism corresponds with him by whose authority it is given, not with him by whose ministry it is given. As was John, such was his baptism : a righteous baptism as of a righteous man ; but a man still, though one, who had received this grace from the Lord, this so great grace, that he should be worthy to go before the Judge, and to point Him out with the finger, and to fulfil the words of the prophecy : *The voice of one crying in the wilderness, Prepare ye the way for the Lord.*

But the Lord's baptism is as the Lord: consequently the Lord's baptism Divine, because the Lord is God. JOHN
I. 33.

7. Now the Lord Jesus Christ might, if He had pleased, have given authority to one of His servants to administer a baptism of his own, as though in His stead, and so have transferred from Himself the authority to baptize, and have conferred it on one of His servants, and have given as much efficacy to the baptism transferred to the servant as the baptism had which was imparted by Himself. But He would not; to the intent that the hope of the baptized might be in Him by whom they should acknowledge themselves baptized. He would not, therefore, that servant should place his hope in servant. And hence the Apostle cried, when he saw men wishing to place their hope in him, *Was Paul crucified for you? or were ye baptized in the name of Paul?* Paul then baptized as a minister, not as the authority itself: it was the Lord that baptized as the authority. 1 Cor.
1, 13.

Mark. He could have given this authority to His servants, but He would not. For had He done so, that is, had He granted them, that what was His should be theirs, there would have been as many baptisms as servants; so that as there was a baptism called John's baptism, in like manner we should have had a baptism called Peter's baptism, a baptism called Paul's, a baptism called James's, a baptism called Thomas's, Matthew's, Bartholomew's: for that first-mentioned baptism was called John's. But some one, it may be, objects, and says: Prove that that baptism was called John's baptism. I will prove it thus. He who is the Truth called it so, when He asked the Jews, *The baptism of John, whence was it? from heaven, or of men?* Mat.21,
25. Therefore, that there might not be as many severally called baptisms as there should be servants, who should baptize with authority received from the Lord, the Lord kept to Himself the authority of baptizing, and committed the ministry thereof to servants. The servant says that he baptizes. He says rightly, according to those words of the Apostle: *And I baptized also the household of Stephanas.* But then it is as a minister. Wherefore, if he be even a bad man, and it so happens that he has a ministry, and men do not know him, but God knows him, God,

HOMIL. Who hath kept to Himself the authority, suffers baptism to
 — V. — be administered by him.

8. This, however, John did not know in the Lord. That He was the Lord he knew, that he had need to be baptized of Him he knew, and he confessed that He was the Truth, while he himself was true, sent by the Truth; this he knew. But what was that in Him which he knew not? This: That He would keep to Himself the authority of His own baptism, and not transmit and transfer it to any of His servants; but that whether a good servant baptized in the discharge of his ministry, or whether a bad servant baptized in the discharge of his ministry, the person baptized should not know that he was baptized, save only by Him Who kept to Himself the authority of baptizing. And that you may know, brethren, that this was what John did not know in the Lord, and that this was what he learnt by the dove: for the Lord he knew, but that He would keep to Himself the authority of baptizing, and not give it to any of His servants, this, as yet, he knew not: it was in reference to this that he said, *And I knew Him not*: and that you may know that he there learnt this, mark what follows: *But He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the Same is He.*—What *He*? The Lord. But he knew the Lord already. Now suppose John to have said thus far, *I knew Him not; but He that sent me to baptize with water, the Same said unto me*—We ask, Said what? It follows, *Upon Whom thou shalt see the Spirit descending as a dove, and abiding upon Him*—Here I pause: meanwhile, attend. *Upon Whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He*—He? but what is He? What would He Who sent me teach me by the dove? That He was the Lord? I knew already Him by Whom I had been sent: I knew already Him to Whom I said, *Comest Thou to me to be baptized? I have need to be baptized of Thee.* So well did I know Him for the Lord, that I wished to be baptized of Him, not that
 Matt. 3, He should be baptized of me: and then He said unto me, *Let
 13. 14. it be so now. Let all righteousness be fulfilled.* I came to

suffer, do not I come to be baptized? *Let all righteousness be fulfilled*, saith my God to me: *let all righteousness be fulfilled*, let Me teach humility in its fulness: I know there will be those among my future people, who will bear themselves proudly; I know there will be some who will be endowed with some more excellent grace, so that when they see any ordinary persons baptized, they will perchance think scorn, forasmuch as, in their own eyes, they excel those persons, whether in continence, or in almsgiving, or in learning, to receive what those inferior men have received. It behoves Me to heal these therefore, that they may not think scorn to come to the baptism of the Lord, seeing that I have come to the baptism of the servant.

9. Already therefore John knew this, and he knew the Lord. What then did the dove teach him? What would He, Who had sent him, teach him by the dove, that is, by the Holy Spirit coming in such wise, when He said, *Upon Whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He?* Who is this He? The Lord. I know. But didst thou know already that this Lord, having the authority of baptizing, would not give away that authority to any servant, but would keep it to Himself, so that whosoever should be baptized by the ministry of the servant, should ascribe it not to the servant, but to the Lord? Didst thou know this already? I knew not this. Wherefore, what said He to me? *Upon Whom thou shalt see the Spirit descending as a dove and abiding upon Him, the same is He WHO BAPTIZETH WITH THE HOLY GHOST.* He saith not, The same is the Lord; saith not, The same is Christ; saith not, The same is God; saith not, The same is Jesus; saith not, The same is He Who was born of the Virgin Mary, Who is after thee, yet before thee. He saith not this. For John knew this already. But what did he not know? That this mighty authority of Baptism would be the Lord's own, that the Lord Himself would have, and would hold it to Himself, whether present on earth, or absent in body in heaven, and present in majesty,— I say, would retain to Himself that authority of baptism, that Paul might not say, My baptism; that Peter might not say, My baptism. Wherefore see, mark how the Apostles express themselves. None of the Apostles has said, My baptism.

JOHN
I. 33.S. Aug.
de Con-
sensu
Evang.
ii. 32.

HOMIL. Though all had one Gospel, yet while you find that they said,
 ——— V. My Gospel, you do not find that they said, My baptism.

10. This then did John learn, my brethren. What John learnt by the dove, let us learn also. For we must not think that the dove taught John, and hath not taught the Church, Cant. 6, that Church to which it is said, *My dove is one*. Let the
 8. dove teach the dove: let the dove know what John learnt by the dove. The Holy Spirit descended in the shape of a dove. But this which John learnt in the dove, why was it in the dove he learnt it? For it behoved him to learn. And yet, it may be, it did not so much behove him to learn, as to learn by the dove. What shall I say of the dove, my brethren? or when have I power sufficient whether of the heart, or of the tongue, to speak as I would? And it may be that 'as I would' falls very far short of 'as one ought,' yea, even if I could after all speak it as I would. How much less then sufficient to speak it as one ought? For mine own part, I could wish to have this spoken to me by one better than I, not to have to speak it to you.

11. John learns to know Him Whom he knew: but learns in that respect in which he knew Him not: wherein he did know, he does not learn. And what did he know? That He was the Lord. What did he not know? That the authority of the Lord's baptism would not pass from the Lord to any man, whereas the ministry of it would quite do so: the authority would pass from the Lord to none, the ministry to both good and bad. Let not the dove be shocked at the ministry of bad men; let her regard the authority of the Lord. What is a bad minister to thee where there is a good Lord? Why needest thou care that the herald is ill-disposed, if the Judge be well-disposed? What John was taught by the dove was this. What was he taught? Let himself declare again. *The Same said unto me*, saith he, *Upon Whom thou shalt see the Spirit descending as a dove, and abiding on Him*, THIS IS HE WHICH BAPTIZETH WITH THE HOLY GHOST. Then let them not deceive thee, O Dove, these seducers who say, *We baptize*. O Dove, acknowledge what the Dove hath taught. *This is He Which baptizeth with the Holy Ghost*. By the Dove we learn that this is He. And dost thou think that thou art baptized by the authority of the person by whose ministry

thou art baptized? If thou dost, thou art not yet in the body of the Dove. And if thou art not in the body of the Dove, no marvel that thou art devoid of simplicity. For simplicity above all things is pointed out by the dove. JOHN
I. 31.

12. Why was it through the simplicity of the dove, my brethren, that John learnt that *this is He Which baptizeth with the Holy Ghost*, but to shew that they were not doves which made havoc of the Church? Hawks they were and kites. The dove does not tear. Yet you see them hold us up to detestation, for the persecutions forsooth they have suffered. Corporal persecutions indeed, if we may use the word, they have suffered, while these were the scourges of the Lord chastising visibly for a time, that He might not, in case they did not acknowledge the chastisement and amend themselves, condemn for eternity. They are the true persecutors of the Church, who persecute with treachery. They smite the heart more sorely, who smite with the sword of the tongue. They shed blood more cruelly, who, as much as in them lies, slay Christ in a man. They seem alarmed forsooth at the sentence of the Powers. What is the Power to thee if thou art good? But if thou art evil, fear the Power; *for he beareth not the sword in vain*, saith the Apostle. Unsheathe not thou thy sword, the sword wherewith thou dost smite Christ. Christian, what dost thou persecute in a Christian? What did the emperor persecute in thee? He persecuted the flesh. Thou in a Christian dost persecute the spirit. Thou dost not slay the flesh. And yet neither do they spare the flesh. As many as they could, they have killed in smiting: they have spared neither their own nor those that did not belong to them. This is notorious. The Power is odious, because it is lawfully appointed: whoever acts according to law, his acts are odious: he that pays no regard to the laws, his acts incur no odium. Mark, each one of you, my brethren, what a Christian possesses. To be a man is common to him with many; to be a Christian distinguishes him from many. And it more strictly belongs to him to be a Christian than to be a man. For in that he is a Christian, he is renewed after the image of God, by Whom man was made after the image of God. But in that he is a man, he might be withal a bad Rom.
13, 4.
Aug. c.
Crescon.
46, 47.
Col. 3,
10.

HOMIL. man, he might be a pagan, he might be^b an idolater. Thou
 V. persecutest that in a Christian, which is his better possession :
 for thou wouldest take from him that by which he liveth. For he lives temporally according to the breath of life with which his body is animated. But he lives, as regards eternity, according to the baptism which he has received from the Lord. What thou wouldest take from him, is that which he has received from the Lord : what thou wouldest take from him, is that by which he liveth. When robbers would strip men of their property, their object is that they themselves may have more, and they whom they rob, nothing ; but thou both takest from him, and yet thyself wilt have none the more : for thou gettest none the more thyself because thou takest from him. But indeed they do the very same as those who take away the natural life ; they take it from the other, yet they themselves have not two lives.

13. What then wouldest thou take away ? What misliketh thou in the man whom thou wouldest rebaptize ? Thou canst not give what he already hath ; but thou makest him deny what he hath. What was there more cruel in the conduct of the Pagan, the persecutor of the Church ? The swords were drawn against the Martyrs, the beasts let loose, the fires applied. For what ? That the sufferer might say, I am not a Christian. And what dost thou teach him whom thou wouldest rebaptize, but to say, at the very outset, I am not a Christian. Thou drawest out the tongue for the same purpose for which formerly the persecutor brought out the flame. Thou accomplishest by seducing, what he did not accomplish by slaying. And what is it that thou art going to give, and to whom wilt thou give it ? If he tells thee the truth, and does not, through thy seduction, speak false, he will say, 'I have.' Thou askest, Hast thou baptism ? He replies, I have. As long as he says, "I have," thou sayest, I will not give. And do not give. For that which thou wouldest give cannot cleave to me, because that which I have received cannot be taken away from me. But wait however : let me see what thou wouldest teach me. Say

^b For 'posset' (thrice) it is proposed to read 'possidet.' Morell. *Element. Critic.* p. 241. [ED. PAR.]

first, saith he, "I have not." But this I have. If I shall say, I have not; I shall tell a lie, for what I have I have. Thou hast not, saith he. Prove that I have not. A wicked man gave it thee. If Christ be wicked, a wicked man did give it me. No, saith he, Christ is not wicked: but it was not Christ who gave it thee. "Who then?" say; "I know that it was from Christ that I received it." "It was given thee," saith he, "but by some *traditor*^c or other, not by Christ." Be it my concern, who was the minister; mine, who was the herald. I do not dispute about the officer, I keep my eye upon the judge; and, it may be, in what thou objectest to the officer thou liest; but I do not choose to discuss that: let the Lord of both determine the cause of his own officer. Perhaps, if I should require thee to prove thy objection, thou couldest not prove it. Nay, thou dost lie. It has been proved that thou canst not prove^d it. But I do not rest my cause there, lest when I shall have set myself zealously to defend innocent men, thou shouldest suppose that I place my hope but in innocent men. Be the men of what sort they may: it was from Christ that I received: it was by Christ that I was baptized. "No," saith he, "but such and such a bishop baptized thee, and such and such a bishop communicates them." It was by Christ that I was baptized, I know. "How dost thou know?" The Dove, which John saw, taught me. O naughty kite, thou mayest not tear me from the bowels of the Dove. I am numbered among the members of the Dove, for what the Dove taught, that I know. Thou sayest to me, That man baptized thee, or that. By the Dove it is said to me and to thee, *This is He which baptizeth*. Which shall I believe, the kite or the dove?

14. Tell me, by all means, that thou mayest be confounded by that lamp; by which those ancient enemies, the Pharisees, whom thou art so like, were confounded; to whom when they asked the Lord, By what authority He did those things, *I also*, said He, *will ask you this question: Tell Me. The baptism of John, whence is it? From heaven, or of men?* And they who were preparing to throw about their wiles,

^c Traditor, see Bingham, xvi. vi. 25. See St. Augustine's Epistles, Ep. 43,

^d Alluding to the case of Cæcilianus. 88, 185, &c. BEN.

HOMIL. V. were ensnared by the question, and began to debate with themselves, saying, *If we shall answer, It is from heaven, He will say unto us, Wherefore did ye not believe him?* For John had said of the Lord, *Behold the Lamb of God, Which taketh away the sin of the world.* Why then do you enquire by what authority I do these things? Ye wolves, what I do, I do by the authority of the Lamb. But why have ye not believed John, to the intent that ye might know the Lamb?

John 1, 29. For he said, *Behold the Lamb of God, Which taketh away the sin of the world.* Aware then what John had said of the Lord, they said among themselves, *If we shall say that John's baptism is from heaven, He will say unto us, Wherefore then did ye not believe him? If we shall say, It is of men, the people will stone us: for they hold John for a prophet.* Hence were they afraid of men, hence to confess the truth were they ashamed and confounded. They were darkness, and their answer was darkness, but they were overcome by the light. For what was their answer? *We know not.* What they knew, that, said they, *We know not.* And the Lord replied, *Neither tell I you by what authority I do these things.* So the first enemies were confounded. Whence? From the lamp. Who was the lamp? John. Can we prove that he was? We can. For the Lord saith; John 5, *He was a burning and shining lamp.* Can we prove also that the enemies were confounded from him? Hear the Ps. 132, *I have prepared a lamp for my Christ: His enemies* 17. 18. *I will clothe with shame.*

15. As yet, while we are in the darkness of this life, we walk by the lamp of faith. Let us also lay hold of John as a lamp, and so confound the enemies of Christ. Or rather, let Christ Himself confound His own enemies by His lamp. Let us likewise put the same question, which the Lord put to the Jews: let us ask, *The Baptism of John, whence is it? From heaven, or of men?* What will they say? See, if they also are not like the enemies confounded from the lamp. What will they say? If they shall say, Of men; even their own party will stone them. But if they shall say, From heaven; let us reply, *Wherefore then did ye not believe him?* They answer, perhaps, *We do believe him.* How say you then that it is you who baptize, whereas John

saith, *This is He Which baptizeth?* But the ministers, say they, it behoves that they be righteous men, by whom baptism is administered. I likewise say, and we all say, that it behoves them to be righteous which are the ministers of so great a Judge: let the ministers be righteous if they will: but if they who sit in Moses' seat will not be righteous, my Master, whose Spirit said of Him, *This is He Which baptizeth*, sets my mind at rest. How at rest? *The Scribes and Pharisees*, saith He, *sit in Moses' seat: what they say, do; but what they do, that do not ye. For they say, and do not.* If the minister happens to be righteous, I reckon him with Paul, I reckon him with Peter: with these I reckon righteous ministers. For they that are indeed righteous ministers seek not their own glory: for they are ministers, they refuse to be accounted judges, they are shocked at the thought of men placing their hope in them. Therefore I reckon a righteous minister with Paul. For what saith Paul? *I have planted, Apollos watered, but God gave the increase: neither is he that planteth any thing, nor he that watereth; but God Who giveth the increase.* The proud minister, on the other hand, is reckoned with the devil*: howbeit, the gift of Christ is not contaminated. It flows through him pure, it passes through him liquid, and reaches the fertile soil. Suppose him to be of stone, one whom water cannot help to bear fruit; why, a stone conduit does transmit the water, the water does pass through it to the borders: in the stone conduit the water does not make any thing grow, but to the gardens it brings abundant produce. For the spiritual efficacy of the sacrament is as the light. It is both received pure by those who are to be enlightened, and also, if it passes through the unclean, it is not polluted. Yes; let the ministers be righteous, and let them seek not their own glory, but His Whose ministers they are. Let them not say, It is my baptism; for it is not theirs. Let them hearken to John himself. Behold, John was full of the Holy Ghost; and he had a baptism from heaven, not of men. But for how long had he it? He said himself, *Prepare ye the way for the Lord.* But when the Lord was known,

JOHN
I. 33.

Mat. 23,
2. 3.

1 Cor. 3,
6. 7.

John 1,
23.

* Zabulus, zabolus, i. e. διάβολος, later writers: see Ducange Gloss. occurs in Cyp., Ambros., Hilar., and in v.

HOMIL. Himself became the way: there was no longer occasion for
 V. John's baptism to prepare the way for the Lord.

S. Aug. 16. What, however, is their usual argument against us?
 c. litt. "Observe, that after John, baptism was given." For before
 Petil. this question was well and properly handled in the Catholic
 ii. 85. Church, many, both great and good men^f, erred in it. How-
 beit, because they were among the members of the Dove,
 they did not cut themselves off, and the Apostle's word was
 Phil. 3, fulfilled in them, *If in any thing ye are otherwise minded, God*
 15. *shall reveal even this unto you.* Hence however it is, that
 they, who separated themselves, became unteachable. Well,
 what then is their usual argument? "Observe that after John
 baptism was given; and after heretics is not baptism to be
 given? For certain which had the baptism of John, were
 Acts 19, by Paul ordered to be baptized: because, namely, they had
 3—5. not the baptism of Christ. Why then (say they) dost thou
 enlarge upon John's excellency, and yet, as it were, throw
 into the shade the miserable case of heretics?" I also grant
 you, that heretics are wicked miscreants; still however, the
 baptism which heretics have given is Christ's, whereas that
 which John gave was not Christ's.

17. I have recourse to John, and say, *This is He which baptizeth.* For John is better than a heretic, just as he is better than a drunkard, or a murderer. If, because the Apostles baptized after the better, we ought to baptize after the worse, then whosoever among them have been baptized by a man who is drunk, I say not by a murderer, I say not by the satellite of some^g miscreant, I say not by a plunderer of other men's goods, I say not by an oppressor of orphans, or a separater of married persons, I say nothing of these; I speak of what happens every year, every day^h; I speak of what all are called to, in this city as well as elsewhere, when the word is given, "Let us off with Reasonⁱ!" "let us enjoy ourselves;" and "on such a festival as this of the

^f Alluding particularly to S. Cyprian and the Council of Carthage. See 'De Baptismo contra Donatistas,' 6 and 7. BEN.

^g Alluding to Optatus, bishop of Thamugada, who was called Gildo's satellite. See Epist. 87. ad Emeritum. BEN. Comp. c. litt. Petil. ii. 53, 82, 237.

^h On the 'ebrietates' of the Donatists comp. c. litt. Petil. ii. 88. de Unit. Eccl. c. 19. Epist. 55, §. 34. Serm. 47, §. 17.

ⁱ 'Alogiemus;' from 'alogia' (ἀλογία) which Augustin. Ep. 36. ad Casulanum explains, "cum epulis indulgetur, ut a rationis tramite devictur." BEN.

calends^k of January it is not right to fast;" these are the things I speak of, these slight every-day trifles; well, when a drunken man baptizes, which is the better, John or the drunkard? Answer, if thou canst, that thy drunkard is better than John. Thou wilt never dare assert this. Do thou then, forasmuch as thou art sober, baptize after thy drunkard. For if the Apostles baptized after John, how much more ought a sober person to baptize after a drunken man? Dost thou say, The drunken man is in unity with me? And was not John, the friend of the Bridegroom, in unity with the Bridegroom?

18. But I put the question to thyself, be who thou may, Which is the better man, thou or John? Thou wilt not dare to say, I am better than John. Then let thine own friends baptize after thee, if they are better than thou. For if baptism was administered after John, blush that it is not administered after thee. Thou wilt say, But I have and teach Christ's baptism. At length then acknowledge the Judge, and cease to be a proud herald. Thou givest Christ's baptism; and that is why baptism is not administered after thee. After John baptism was administered, and the reason why was, because he gave not Christ's baptism, but his own; for he had in such wise received it that it was his own. It is not then that thou art better than John, but the baptism which is given through thy hands is better than John's. For that which thou givest is Christ's, John's is his own. And that which Paul gave, and which Peter gave, is Christ's. And if any were given by Judas, that was Christ's. Judas baptized, yet no second baptism after Judas: John baptized, and there was new baptism after John; because if baptism was given by Judas, the baptism was Christ's, whereas the baptism which John gave was his own. Not that we set Judas above John, but the baptism of Christ, even though administered by the hands of Judas, we rightly set above the baptism of John, even though administered by the hands of John. For it is said of the Lord before He suffered, that He baptized more disciples than John; and then it is added, *Howbeit, Jesus Himself baptized not, but His* John 4, *disciples.* He, and yet not He: He in the authority, they 1. 2.

^k See Bingham, xx. 1, 3. August. Serm. ii. de Kalendis Januariis.

HOMIL. in the ministry. They, in the capacity of servants, put their
 V. hand to the work of baptizing: the authority of baptizing was in Christ, and there remained. So then His disciples baptized, and Judas was still there among His disciples. They then whom Judas baptized were not baptized again. And were those whom John baptized, baptized again? Clearly they were, but not with an iteration of the baptism they had had before. For those whom John baptized, were baptized by John, but those whom Judas baptized, were baptized by Christ. In like manner therefore, they whom a drunkard hath baptized, or a homicide, or an adulterer, if the baptism was Christ's, it was Christ baptized them. I do not fear an adulterer, nor a drunkard, nor a murderer, for I hearken to the Dove, through whom it is said to me, *This is He Which baptizeth.*

19. But, my brethren, it is madness to say that (I do not say Judas, but) any man whatsoever was superior in
 Mat. 11, merit to him of whom it is declared, that *among those that*
 11. *are born of women, there hath not arisen a greater than John the Baptist.* Consequently, it is not that any servant is preferred to John, but that the Baptism of the Lord, even when administered through a wicked servant, is preferred to the baptism even of one who is friend as well as servant. Hear what kind of persons the Apostle Paul makes mention of: false brethren, who did of envy preach the
 Phil. 1, word of God; and what he says of them, *And I therein do*
 15-18. *rejoice, yea, and will rejoice.* For they proclaimed Christ, through envy indeed, but still Christ. Regard not the inducement whereof, but the person whom they preach. Is Christ preached to thee of envy? Look at Christ, eschew the envy. Do not copy the bad preacher, but copy the good Christ, Who is preached to thee. Well then; Christ was preached by some of envy. And what is envy? A frightful evil. By this very evil the devil was cast down; yea, it was this deeply malignant pestilence that cast him down: and yet some who preached Christ were possessed of this, whom notwithstanding the Apostle suffers to preach. Why? Because they preached Christ. Now he who envieth, hateth. And he who hateth, what is said of him? Hear the
 1 John Apostle John; *He who hateth his brother is a murderer.*
 3, 15.

Observe: after John, baptism was administered; after a murderer, it was not administered: because John gave his own baptism; the murderer, Christ's. And that Sacrament is so sacred, that not even a murderer's administration pollutes it.

20. I do not reject John, but rather, I believe John's word. In what? In that which he learnt by the Dove. What was that? *This is He Which baptizeth with the Holy Ghost.* Now therefore, brethren, hold this fast, and fix it in your hearts. For if I would to-day explain more fully, *Wherefore by the Dove*, the time does not suffice. That something which he needed to learn was intimated to John by the Dove, a something in Christ which he did not know, although he already knew Christ, this I have, methinks, explained to you, holy brethren: but why it behoved this same thing to be pointed out by the Dove, I would declare, if it could be declared briefly. Since however it would require a considerable time, and I am unwilling to load your minds, as I have been helped by your prayers to fulfil my promise, so your pious care and good wishes being again and again afforded to me, this likewise will be made clear to you; namely, why, as touching that thing in the Lord which John was taught, to wit, that it is even *HE which baptizeth with the Holy Ghost*, and that He hath not by delegation to any servant of His transferred from Himself the authority of baptizing—why it was not right that he should be taught the same otherwise than by the Dove.

HOMILY VI.

JOHN i. 33.

And I knew Him not : but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and abiding upon Him as a dove, the Same is He Which baptizeth with the Holy Ghost.

WHY IT PLEASSED GOD TO MANIFEST THE HOLY SPIRIT UNDER
THE FORM OF A DOVE.

1. I CONFESS, holy brethren, I was afraid this cold weather would have made you cold in assembling yourselves : but since, by this your frequency and largeness of attendance, you give evident proof that you are fervent in spirit, I doubt not but that you have also prayed for me that I may pay you what I owe. For I promised, in the name of Christ, that I would discuss to-day, since want of time prevented our handling the question at our last meeting, why it pleased God to manifest the Holy Spirit under the form of a dove. That this may be explained, we are come to the morning of another day ; and I perceive that, through pious devotion and the desire of hearing, you are met together in unusual numbers. May God, from our mouth, fulfil your expectations. Love has drawn you hither : but the love of what ? If of us, this too is well ; for we desire to be loved by you, yet not for ourselves. Since therefore we love you in Christ, do you, in return, love us in Christ : and let our love for each other sigh and moan to Godward, for moaning is the note of the dove.

2. If then moaning is the dove's note, as we all know, and doves moan in love, hear what the Apostle saith, and marvel not that the Holy Spirit chose to be manifested in the form

Rom. 8, of a dove ; *For we know not, saith he, what we should pray*

for as we ought ; but the Spirit Himself maketh intercession for us with moanings which cannot be uttered. What then, my brethren? shall we say that the Spirit moans in that place where He enjoys perfect and eternal blessedness with the Father and the Son? For the Holy Spirit is God, as the Son of God is God, and the Father God. I have said "God" thrice, but I have not said "Gods three;" for it is more "God thrice" than "Gods three," in that Father and Son and Holy Ghost are one God: this ye know right well. Think not then that the Holy Spirit, in Himself, with Himself, in that Trinity, in that blessedness, in that eternity of His substance, doth moan; but in us He moans, in that He maketh us to moan. Nor is it a light matter, that the Holy Spirit teacheth us to moan: for He doth intimate to us that we are on pilgrimage, and teacheth us to sigh after our native land, and of very longing do we moan. He with whom it goes well in this world, or rather who thinks it goes well with him, who in the joyousness of carnal things, and the abundance of temporal things, and in a vain felicity, doth leap for gladness, he has the raven's note. For the raven's is a note of clamour, not of moaning. But he who knows that he is in the throng and pressure of this mortal state, and that he is on pilgrimage and *absent from the Lord*, and that he does not yet possess that perpetual blessedness which is promised to us, but that in hope he has it, being to have it in reality, when the Lord shall come revealed in glory, Who before came concealed in humility,—I say, he that knows this doth moan. And as long as this is the cause of his moaning, he does well to moan. It was the Spirit that taught him to do so; it was from the Dove he learnt this. For many groan through earthly misery; either they are shattered by losses, or they are weighed down with sickness, or they are shut up in prisons, or they are bound with chains, or they are tossed about upon the waves of the sea, or they are hemmed in by some treachery or other of their enemies. But they moan not with the moaning of the Dove, moan not through the love of God, moan not in the Spirit. And hence when such persons are set free from the pressure of these same afflictions, they exult with loud voices. Whence it is

JOHN
I. 33.2 Cor.
5, 6.

* Magis enim Deus ter, quam dii Sanctus, unus Deus. tres, quia Pater, et Filius et Spiritus

HOMIL. VI.
Gen. 8,
6. made evident that they were ravens and not doves. It is not without a meaning, that the raven was sent forth from the ark, and did not return; whereas the dove was sent forth, and returned. These two birds Noah sent forth. He had there the raven, he had also the dove; the ark contained both the one kind and the other: and if the ark was a figure of the Church, you see consequently that during the deluge of this present world the Church must needs contain both kinds, both the raven and the dove. Who are the ravens? They who seek their own. Who are the doves? They who seek the things which are Christ's.

Phil. 2,
21.

3. Wherefore, when He sent the Holy Spirit, He manifested Him visibly in two ways: by the dove, and by fire: by the dove, upon the Lord when baptized; by fire, upon the disciples when met together. For when the Lord, after His resurrection, had ascended into heaven, after forty days spent with His disciples, and when the day of Pentecost was fully come, He sent unto them the Holy Spirit according to His promise. The Spirit, then, coming at that time, filled the place, and when there had been first a sound from heaven, as of a rushing mighty wind, as we read in the Acts of the Apostles, *there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they began to speak with tongues as the Spirit gave them utterance.* On the one hand, we have seen the dove descending upon the Lord, on the other, the cloven tongues upon the disciples met together. In the one case simplicity is shewn, in the other fervency. For there are, who are said to be simple, when in fact they are merely spiritless: they are called simple, only because they have no energy. Not such was *Stephen, full of the Holy Ghost*: he was simple, for he injured no one; he was fervent, for he rebuked the ungodly. For he held not his peace before the Jews; his are those fire-flashing words, *Ye stiff-necked and uncircumcised of heart and ears, ye do always resist the Holy Ghost.* A mighty onslaught! but it is the fierceness of the dove in which is no gall. For that ye may know that his was a fierceness in which was no gall, observe that they, at hearing these words, ran and snatched up stones; they, the ravens, against this dove! they have begun to stone Stephen: and then the man who just before with voice of rage and eager spirit, like one

Acts 2,
3. 4.

Acts 7,
51.

making an onslaught upon enemies, like one full of violence, had set upon them in words of fire, and in such a blaze, (as ye have heard, *Ye stiff-necked and uncircumcised in heart and ears,*) that, to hear the words, one would think Stephen would, if it might be, have had those men consumed in a moment; no sooner do the stones, which their hands had thrown, reach him, but with bended knee he saith, *Lord, lay not this sin to their charge.* He held close to the unity of the Dove. For his Master before him, upon Whom the dove descended, had done the very same thing. *Father, forgive them,* He said while hanging upon the cross, *for they know not what they do.* We learn then, that those who are sanctified by the Spirit should be without guile; this is shewn by the dove: that their simplicity should not be left to wax cold, is shewn by the fire. Nor let it disturb any one that the tongues were cloven. For tongues are diverse, therefore the appearance was that of cloven tongues. *Cloven tongues,* we are told, *like as of fire, and it sat upon each of them.* Tongues are diverse the one from the other, but yet the diversity of tongues does not constitute schisms. Fear not separation and dispersion in the cloven tongues; in the dove recognise unity.

4. Thus therefore, thus it behoved the Holy Spirit to be manifested, when coming upon the Lord, that every one might understand, that if he has the Holy Spirit, he ought to be simple like the dove; to maintain true peace with the brethren, which is what the kisses of doves signify. Ravens, it is true, have their kisses; but in ravens is a false peace, in the dove is the true peace. Not every one therefore who saith, "Peace be unto you," is to be listened to, as though he were a dove. How then are the kisses of ravens distinguished from those of doves? Ravens kiss, but tear. The dove's nature is guiltless of tearing. Where then there is tearing, there is not true peace in the kisses. Those have true peace who have not torn the Church. For ravens feed upon what is dead; this the dove doth not. The dove lives on the fruits of the earth, its food is innocent: a circumstance, brethren, justly deserving admiration in the dove. Sparrows are very small birds, but they kill at any rate flies. Nothing of this sort doth the dove; for it doth not feed on what is dead. They who have torn the Church, feed upon the dead.

HOMIL. VI.—God is powerful; let us pray that they may come to life again, who are devoured by them, yet know it not. Many acknowledge that they come to life again; for at their coming we daily give them joy in the name of Christ. Be ye harmless, but only so that ye be fervent withal: and let your fervency be in your tongues. Hold not your peace: speak with glowing tongues, and set those who are cold on fire.

5. For why, my brethren? Who does not see what they see not? and no marvel. For they who will not return from thence are like the raven which was sent forth from the ark. Why, who does not see what they see not? Yea, and the Holy Spirit Himself they treat with ingratitude. Lo, the dove descended upon the Lord, upon the Lord when baptized: and so appeared there the Holy and true Trinity, Which to us is One God. The Lord, namely, went up out of the water, as we read in the Gospel, *and behold the heavens were opened unto Him, and He saw the Spirit descending like a dove, and it abode upon Him; and forthwith a voice followed, Thou art My beloved Son, in Whom I am well pleased.* Here is the Trinity most manifestly: the Father in the Voice, the Son in the Man, the Spirit in the Dove. As concerning this Trinity, let us see what it was whereto the Apostles were sent in It: let us see what we do see, and what it is marvellous that those men do not see: nay, not really do not see; but to the thing which flies in their very faces, they shut their eyes: what it was whereto the disciples were sent, in the name of the Father, and of the Son, and of the Holy Ghost, by Him of Whom it is said, *This is He which baptizeth:* said, namely, to ministers thereof, by Him, Who hath to Himself reserved the authority of the same.

6. This, namely, was the thing in Him that John saw, and learnt to know what before he knew not: not that he did not know Him to be the Son of God, or not know Him to be the Lord, or not know Him to be the Christ; no, nor not know this too, that it was He Who was to baptize with water and the Holy Ghost; he did know this too: but that He should in such wise do this, as to retain to Himself the authority, and to none of His ministers transfer the same, this is what he learnt by the dove. For through this authority, which Christ retained exclusively to Himself, and

made over to none of His ministers, albeit He vouchsafed to use the service of His ministers in baptizing; through this, subsists the unity of the Church, which is signified by the dove, of whom it is said, *My dove is one, the only one of her mother.* For if, as I have already said, my brethren, the authority were transferred from the Lord to the minister, there would be as many baptisms as ministers, and the unity of baptism would at once cease.

7. Mark, brethren. Before our Lord Jesus Christ came to be baptized, (for it was after the baptism that the dove descended, by which John learnt something that was peculiar to the Lord, since he had been told, *Upon Whom thou shalt see the Spirit descending like a dove, and abiding on Him, the same is He which baptizeth with the Holy Ghost,*) he already knew that it was He which should baptize with the Holy Ghost: but that His baptism should have this peculiarity, that the authority of baptizing should not pass from Him to any other, even though He gives commission; this John learnt there. And how prove we that John knew already that the Lord was to baptize with the Holy Ghost; so that what he learnt by the dove, should be understood to be this, that the Lord was in such wise to baptize with the Holy Ghost, as that the authority of baptizing should not pass to any other man whatsoever: how do we prove this? The dove descended when the Lord was now baptized; but before the Lord came to be baptized by John in Jordan, John (we have said) knew Him, as is plain from those words, in which he says, *Comest Thou to me to be baptized? I have need to be baptized of Thee.* Yea, but he knew Him to be the Lord, knew Him to be the Son of God. How do we prove that he knew already that it was He who should baptize with the Holy Ghost? Before He came to the river, when many were running together to John to be baptized, he saith unto them, *I indeed baptize you with water; but He Who cometh after me is mightier than I, Whose shoe's latchet I am not worthy to unloose; He shall baptize you with the Holy Ghost, and with fire:* already he knew this also. What then did he learn by the dove, so that (which God forbid we should think) he may not afterwards be found a liar; what but this, that there was to be this peculiarity in

JOHN
I. 33.Cant. 6,
8.Matt. 3,
14.Matt. 3,
11.

HOMIL. VI.—Christ, that although many ministers, whether righteous or unrighteous, should baptize, yet the sanctity of baptism would be ascribed to Him only on Whom the dove descended, and of Whom it was said, *This is He which baptizeth with the Holy Ghost?* Peter may baptize, still *This is He which baptizeth*; Paul may baptize, still *This is He which baptizeth*; Judas may baptize, still *This is He which baptizeth*.

8. For if the sanctity of baptism depend upon the various degrees of merit of the persons who baptize, then because the merits are diverse, the baptisms will be diverse also; and the better the minister is supposed to be, so much the better will the thing received be accounted. Even the saints themselves, (understand, brethren,) the good men who belong to the Dove, who have part and lot in the city of Jerusalem, even the good themselves in the church, of whom ^{2 Tim. 2,} the Apostle saith, *The Lord knoweth them that are His*, are ^{19.} variously endued with grace: they are not all alike in merit: some are more holy than others, some are better than others. Why then, if one man, for example, be baptized by this righteous saint, another by another of inferior merit with God, of an inferior grade, of inferior continence, of inferior life, why, notwithstanding, is that which they have received one, and the like, and equal, unless because, *This is He which baptizeth?* As therefore, when baptism is administered by a good man and by a better, the one recipient does not on that account receive a good thing, the other a better thing, but although the ministers be one good the other better, the thing received is one, is equal; not better in the one and inferior in the other; so, when a bad man administers baptism, whether through ignorance or through tolerance on the part of the Church, (for bad men either are not known or they are tolerated, the chaff is tolerated till at the last day the floor shall be thoroughly purged,) that which is given is one, and not unlike, because the ministers are unlike: but like and equal on the ground of, *This is He which baptizeth*.

9. Wherefore, dearly beloved, let us see what those persons refuse to see: not that they do not see, but that it pains them to see: as though it were shut against them. What

was that whereto the disciples were sent in the name of the Father, and of the Son, and of the Holy Ghost, to baptize as ministers? Whereto were they sent? *Go*, said He, baptize the nations. Ye have heard, brethren, how that inheritance comes: *Ask of Me, and I will give thee the nations for thine inheritance, and for thy possession the uttermost parts of the earth.* Ye have heard how that *from Zion went forth the law, and the Word of the Lord from Jerusalem:* for there was it said to the disciples, *Go, baptize the nations in the name of the Father, and of the Son, and of the Holy Ghost.* Our attention was arrested when we heard, *Go, baptize the nations.* In whose name? *In the name of the Father, and of the Son, and of the Holy Ghost.* This is one God, for it is not in the names of the Father, and of the Son, and of the Holy Ghost; but in the name of the Father, and of the Son, and of the Holy Ghost. Where thou hearest one name, there is one God. Just as of the seed of Abraham it was said, and Paul the Apostle expounds it, *In thy seed shall all the nations be blessed; he said not, in seeds, as in many; but, as in one, in thy seed, which is Christ.* As then the Apostle teaches thee, that because in the place referred to God saith not *in seeds*, it follows, that the seed is one Christ: so here also, in like manner, it being said *in the name*, not *in the names*, just as there, *in the seed*, not *in the seeds*, the Father, the Son, and the Holy Spirit, are demonstrated to be One God.

10. But lo, say the disciples to the Lord, we have heard in what name we are to baptize; Thou hast appointed us ministers, and hast said unto us, *Go, baptize in the name of the Father, and of the Son, and of the Holy Ghost.* Whither shall we go? Whither? Have ye not heard? To Mine inheritance. Do ye ask, Whither shall we go? To that which I have bought with My blood. Whither, then? To the nations, He replies. Methought He said, *Go, baptize the Africans in the name of the Father, and of the Son, and of the Holy Ghost.* Thank God! the Lord hath resolved the question, the dove hath taught us to understand. Thank God! the Apostles were sent to the nations: if to the nations, then to all tongues. This the Holy Spirit signified, being divided in the tongues, united in the dove. On the one hand are

HOMIL. the tongues ^adivided; on the other, doth the dove unite. The
 VI. tongues of the nations were in harmony; and was one tongue,
 that of Africa, discordant? What can be more plain, my
 brethren? In the dove, the unity; in the tongues, the fellowship
 of the nations. For upon a time the tongues also did through
 pride become discordant, and then were they of one tongue
 Gen 11, made many. Namely, after the flood, an over-weening sort
 4. of men, essaying forsooth to fortify themselves against God,
 as if there were some height out-topping God, some defence
 to shelter pride, set up a tower: as if they purposed that no
 flood, if one should thereafter come, should sweep them away.
 For they had heard and taken account, that all iniquity had
 been destroyed by a flood. From iniquity they were un-
 willing to abstain; the loftiness of a tower was what they
 required as a safeguard against a flood; they built a lofty
 tower. God saw their pride, and caused them to be baffled
 in such wise, that they could not understand one another's
 speech, and so tongues became diverse through pride. If
 pride caused diversities of tongues, the humility of Christ
 hath gathered those diversities into one. And now, the
 fellowship which that tower had broken up, the Church
 knits together. Of one tongue there were made many.
 Marvel not. Pride was the cause. Of many tongues there
 is made one. Marvel not. Charity is the cause. For
 although the sounds of the tongues are diverse, yet in the
 heart one God is invoked, one peace guarded. By what
 then was it meet that the Holy Spirit should be represented
 as betokening an unity, but by the dove? that so to the
 Church in which peace is established, it might be said,
 Cant. 6, *My dove is one?* By what was it meet that humility should
 8. be represented, but by a bird of harmless disposition and
 plaintive note, not by the bird which, like the raven, is
 proud and self-exalted?

11. And here perhaps they will say, Since then it is a
 dove, and that dove one, apart from the one dove there
 cannot be any baptism; consequently, if thou hast the dove
 with thee, or if thou art thyself the dove, do thou, when
 I come to thee, give me that which I have not. Ye know
 that this is their way of arguing. But it will presently

^a Four Mss. read "dividunt;" the tongues divide.

appear, that it proceeds not from the voice of the dove, but from the clamour of the raven. For attend a little, beloved, and fear their subtilities: or rather, beware of them, and receive the words of the gainsayers only to spit them out, and not to swallow them, and admit them to your inner parts. Do with them what the Lord did when they offered Him that bitter draught; He tasted, and spat it out. So do ye likewise; hear, and cast away. For what say they? Let us see. 'Lo,' saith he, 'thou art the dove, O Catholic Church, to thee it was said, *My dove is one, the only one of her mother*: surely to thee it was said.' Hold, do not question me. If it was said to me, prove it first. If it was said to me, I should be glad to hear that it was at once. He replies, 'It was said to thee.' I answer, in the voice of the Catholic Church, Yes; to me. And the answer which proceeded from my mouth, proceeded also, I am well assured, from your hearts, and we all replied together, It was said to the Catholic Church, *My dove is one, the only one of her mother*. He continues: 'Apart from this dove there is no baptism. But I was baptized apart from this dove; therefore am without baptism. If without baptism, why dost thou not give it me when I come to thee?'

12. I also ask a question: meanwhile, let us leave it for after decision to whom the words were said, *My dove is one, the only one of her mother*: as yet, we are enquiring; it was said either to me, or to thee: let us leave it open. I ask then, ^b If the dove be harmless, innocent, without gall, loving in its kisses, and not cruel with its talons—I ask, whether there belong to the members of this Dove covetous persons, rapacious, deceitful, drunkards, lewd? are such persons members of this dove? 'God forbid,' is his reply. And indeed, brethren, who would say so? To speak of nothing else, if I should name rapacious persons only: members of the hawk they may be, not members of the dove. Kites are rapacious, hawks are rapacious, ravens are

JOHN
I. 33.Mat. 27,
34.

^b "In domo Dei, in Ecclesiâ Christi unanimes habitant, concordés et simplices perseverant. Ideirco et in columba venit Spiritus Sanctus. Simplex animal et lætum est; non felle amarum, non morsibus sævum, non unguibus laceratione violentum; hospitia humana

diligere, unius domus consortium nosse, cum generant simul filios edere, cum commant volatibus invicem cohæreere, communi conversatione vitam suam degerè, oris osculo concordiam pacis agnoscere, legem circa omnia unanimatis implere." S. Cyprian. de Unitate.

HOMIL. rapacious; doves are not rapacious, they do not tear in
 VI. pieces: consequently, rapacious persons are not members of
 the dove. Have not you had even one rapacious person among you? Why does the baptism stand, which a hawk, not a dove, hath given? Why do not you baptize among yourselves after rapacious persons, and adulterers, and drunkards? after covetous persons among yourselves? Are these all members of the dove? You so disgrace your dove, as to make her members those of a vulture. What then, brethren, what say we? In the Catholic Church there are both bad and good; but there, bad only. But, it may be, I say this with a hostile feeling: let this too hereafter be enquired into. Among them also they certainly say, that there are both good and bad. For if they should say they have good only, let their own party believe them, and I subscribe. 'With us,' let them say, 'are none but holy, just, chaste, sober: no adulterers, no usurers, no fraudulent, no perjured, no wine-bibbers.' Let them say it, for I heed not their tongues; I touch their hearts. But since they are known both to us, and to you, and to their own party, in like manner as you also are known both to yourselves in the Catholic Church, and to them, neither let us twit them, nor let them fondle themselves. We acknowledge, that in the Church are both bad and good, but then as the grain and the chaff. Sometimes he who is baptized by the grain is chaff; and he who is baptized by the chaff, is grain. Otherwise, if his baptism who was baptized by the grain is valid, and his who was baptized by the chaff not valid; then is it false, *This is He which baptizeth*. But if on the contrary it be true, *This is He which baptizeth*, then both what is given by that evil person is valid, and as the dove, so he baptizeth. For that evil person is not the dove, neither belongs to the members of the dove: nor can he be so described, either here in the Catholic Church, or there, with them, if they affirm that their Church is the dove. What then do we understand, brethren? Since it is manifest and known to all, they are forced to own it whether they will or not, that both there, when bad men give baptism, baptism is not administered after them, and here, when bad men give baptism, baptism

is not administered after them. The dove does not baptize after the raven: why would the raven baptize after the dove? JOHN
I. 33.

13. Mark well, beloved, this also: namely, wherefore was there a something betokened by the dove, in that, after the Lord was baptized, the Dove, i. e. the Holy Spirit in the form of a dove, came and *abode* upon Him, seeing that it was by the *coming* of the dove that John should learn this, that the Lord had an authority to baptize peculiar to Himself? It was because, as I have said, by this authority peculiar to Himself, the peace of the Church was firmly founded. It may indeed happen that a man may have received baptism apart from the dove: but that a baptism apart from the dove should profit is impossible. Hearken, beloved, and understand what I say. For by this trick also they often beguile those of our brethren who are dull and cold. Let us be more simple, and more fervent. 'Look,' say they, 'have I received, or have I not?' I answer, Thou hast received. 'If then I have received, there is nothing for thee to give me: I am safe, even by thine own confession: for both I affirm that I have received, and thou dost acknowledge the same. I am safe by the voice of both: what then dost thou promise me? Why wouldest thou make me a catholic, when thou hast nothing more to give me, and when thou confessest that I have received already what thou affirmest thyself to possess? But when I say, Come unto me, I say that thou hast not, who yet acknowledgest that I have. Wherefore dost thou say, Come unto me?'

14. The Dove doth instruct us. For she answers from the head of the Lord, and says, Thou hast baptism, but the charity wherewith I sigh thou lackest. What meaneth this, he replies, that I have baptism, but lack charity? Have I the Sacraments, and yet lack I charity? Be not clamorous: shew me how he can have charity who divides unity. I, saith he, have baptism. Thou hast. But that baptism without charity is to thee *nothing profitable*, for without charity thou art nothing: not that the baptism *is* nothing even in one who is nothing: truly, the baptism is something, and something great, because of Him of Whom it was said, *This is He which baptizeth*. But lest thou

HOMIL.
VI. shouldst think that that which is great can profit thee in any wise, if thou be not in unity, it was after He was baptized that the dove descended, saying as it were, If thou hast baptism, be in the dove, lest what thou hast should be of no profit to thee. Come therefore to the dove, we say, not that thou mayest begin to have what thou hadst not, but that what thou hadst may begin to profit thee. For without, thou hadst baptism unto destruction; if thou shalt have it within, it begins to profit thee unto salvation.

15. For baptism was not merely not profitable to thee, and not injurious also. Even holy things may prove injurious. In the good, holy things are present to salvation, in the bad to condemnation. For assuredly, brethren, we know what we receive, and what we receive is in any wise holy, and no one denies that it is: and what saith the Apostle? *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself.* He saith not that the thing itself is evil: but that the evil man, by receiving in evil wise, doth receive unto judgment the good which he receives. Was that sop evil, which was delivered by the Lord to Judas? *God forbid.* The Physician would not give poison: what the Physician gave was health, but he who received it, not being in peace, by receiving it unworthily received it unto destruction. In like manner then he also who is baptized. I have it, saith he, unto myself. I acknowledge that thou hast it: look well to what thou hast: by this very thing that thou hast, thou wilt be condemned. Wherefore? Because what is the dove's, thou hast apart from the dove. If what is the dove's, thou have in the dove, thou hast it safely. Suppose thou belongedst to the army; if thou hast the general's mark within the army, thou hast nothing to fear; thou art a true soldier: but if thou hast it out of bounds, not only will that mark be of no service to thee for soldiership, but thou wilt also be punished as a deserter. Come then, come, and say not, I already have, already I am sufficiently provided. Come, the Dove calleth thee: by her moaning she calleth thee. My brethren, I say unto you, by moaning call ye, not by quarrelling: call by praying, call by inviting, call by fasting, let them understand by your charity that you bemoan them. I doubt not, brethren, but that if they

1 Cor.
11, 29.

John 13,
26.

see your grief, they will be ashamed, and will come to life again. Come, therefore, come: fear not; fear if thou do not come; nay, not fear, but bewail thyself. Come; thou wilt rejoice if thou shalt come: thou wilt moan indeed in the tribulation of thy pilgrimage; but in hope thou wilt rejoice. Come, where the dove is to whom it was said, *My dove is one, the only one of her mother.* The one dove, thou seest it upon the head of Christ; the tongues, seest thou them not throughout the whole world? The same Spirit is signified by the dove, the same also by the tongues. If by the dove the same Spirit, and by the tongues the same Spirit, then is the Holy Spirit given to the whole world, from Whom thou hast cut thyself off, that thou mayest croak with the raven, not moan with the dove. Come then.

16. But perchance thou art troubled, and sayest, 'Baptized without, I fear lest I be guilty, in that I have received baptism without.' Now beginnest thou to learn what thou hast to moan over. Thou sayest truly that thou art guilty: not because thou hast received, but because thou hast received without. Keep then what thou hast received; amend what thou hast received without. Thou hast received what belongs to the dove, apart from the dove. There are two things which thou hearest: 'Thou hast received,' and, 'Thou hast received apart from the dove.' That thou hast received, I approve; that thou hast received without, I disapprove. Keep then what thou hast received. It is not changed, but acknowledged. It is my King's mark. I will not commit sacrilege. I reform the deserter, not change the mark.

17. Do not glory in the baptism, because I call it true baptism. Behold, I call it so, and the whole Catholic Church calls it so. The dove takes note of it, and acknowledges it, and bemoans that thou hast it without. She sees in it what she may acknowledge, she sees also what she may reform. It is true baptism; Come. Thou gloriest that it is true baptism, and wilt thou not come? What course then will the ungodly take, who belong not to the dove? The dove saith to thee, Have not the ungodly among whom I moan, who belong not to my members, (and I must needs moan among them,) have not they what thou gloriest in possessing? Are not there many drunkards who have baptism; many covetous; many idolaters; and what is worse,

HOMIL. VI. persons who are idolaters by stealth? Do not, or at least did not, the Pagans publicly resort to their idols? But now, Christians secretly seek out fortune-tellers, and consult astrologers. These too have baptism, but the dove moans among the ravens. Why then dost thou glory in that thou hast? What thou hast, the ungodly has too. Have humility, charity, peace: have the good which as yet thou hast not, that the good which thou hast may profit thee.

18. For what thou hast, Simon Magus had also, as the Acts of the Apostles do testify; which canonical book is appointed to be read in the church every year. Ye know that at the solemn season which annually follows our Lord's Passion, that book is read^e, wherein it is written how the Apostle was converted, and became of a persecutor a preacher: wherein also, on the day of Pentecost the Holy Spirit was sent in cloven tongues like as of fire. There we read that many in Samaria believed through the preaching of Philip, who is understood to be either one of the Apostles or one of the Deacons; for we read that there were seven deacons ordained, and among their names is the name of Philip. Through the preaching then of Philip the Samaritans believed: Samaria began to abound with believers. The notorious Simon Magus was there at that time. By his magical practices he had so infatuated the people, that they supposed him to be the Power of God. Influenced, however, by the signs which were done by Philip, he too believed, but in what sense, believed, the events which followed plainly shewed. However, Simon also was baptized. This the Apostles heard, who were at Jerusalem. Peter and John were sent unto them; they found many baptized: and forasmuch as none of them had as yet received the Holy Ghost, in such wise as He at that time descended, namely, by enabling those on whom He descended to speak with tongues, in token that the nations should believe, they laid their hands upon them, praying for them, and they received the Holy Ghost. Simon, who was not a dove in the Church but a raven, since he sought his own things, not the things

^e From Easter to Pentecost. S. Aug. Serm. 315. Actus Apostolorum liber est de Canone Scripturarum. Ipse liber incipit legi a Dominico Paschæ, sicut se consuetudo habet Ecclesiæ: and de Prædest. Sanct. §. 4. This custom

(still retained in the Greek Church) was an ancient usage of the Church in Antioch in St. Chrysostom's time: Hom. 63. *Cur in Pentecoste Acta legantur.* Opp. t. iii. p. 88.

which are Jesus Christ's, whence also he loved the power that was in Christians rather than righteousness,—Simon saw, JOHN 1. 33. that by the laying on of the Apostles' hands, the Holy Spirit was given, (not that they gave the Holy Spirit, but that it was given in answer to their prayers,) and he said to the Apostles, *What sum will ye that I give you, that by the imposition of my hands also the Holy Spirit may be given?* Acts 8, 19, 20. And Peter said unto him, *Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.* To whom said he, *Thy money perish with thee?* Why, to a person baptized. Baptism he had already; but he was not joined to the bowels of the dove. Hear that he was not. Attend to the very words of the Apostle Peter, for it follows: *Thou hast neither part nor lot in this faith; for I perceive that thou art in the gall of bitterness.* The dove has no gall: Simon had: therefore he was separated from the bowels of the dove. What did baptism profit him? Then glory not thou in baptism, as though that were sufficient for thy salvation. Be not wroth, lay aside thy gall, come to the dove. Here, that will profit thee, which, without, not only did not profit, but was more-over injurious.

19. Neither say, I do not come, for I have been baptized without. Look; begin thou to have charity, begin to have fruit, let there be found fruit in thee, and the Dove shall send thee within. This we find in Scripture. Of undecaying timbers was the ark made^c; the undecaying timbers are the saints, Enarr. in Ps. 147, §. 4. the faithful who belong to Christ. For as in the temple, the living stones of which the temple is built are said to be faithful men, so the timbers which decay not are those who continue in the faith. Therefore was it that in the ark, the timbers were such as decay not; the ark, namely, is the Church: there doth the Dove baptize: for that ark was borne upon the water. The undecaying timbers were baptized within. We find some timbers which were baptized without, namely, all the trees which were in the world. Yet it was the same water, not different. All had come from heaven, and from the abysses of the fountains. It was the same water wherein were baptized the undecaying timbers, which

^c Gopher. Cedri species. Plinius sentit, cuique materiæ est æternitas. meminit cujusdam quæ cariem non Buxtorf. Lex. Heb.

S. Aug. c. Donat. Ep. §. 9.

HOMIL. VI. were within the ark, and wherein were baptized the timbers which were without the ark. Then was the dove sent, and at first did not find rest for her feet: she returned to the ark; for all was full of water, and she chose rather to return than to be rebaptized. But the raven was sent forth before the water dried up; rebaptized, he chose not to return; he died in those waters. God avert from us that raven's death. For why did he not return, but that he was intercepted by the waters? Aye, but the dove, finding no rest for her feet, when the water cried to her on every side, "Come, come, dip thyself here," just as your heretics cry, "Come, come, here hast thou it," finding no rest for her feet, she returned to the ark. And Noah sent her again, in like manner as the Ark sends you, that ye may speak to them: and what did the dove the second time? Forasmuch as there were timbers, which had been baptized without, she brought back to the ark a branch from an olive tree. That branch had both leaves and fruit. Let there not be in thee words alone; let there not be in thee leaves alone; let there be fruit, and thou returnest to the ark not of thyself, the Dove calls thee back. Moan ye without, that ye may call them back and bring them within.

S. Aug.
c. Faust.
xii. 20.

20. That fruit too of the olive; on investigation thou wilt find what it was. The fruit of the olive signifies charity. Whence prove we this? Why, just as oil is kept under by no fluid, but forcing its way through all, springs up, and rises to the top; just so, charity cannot be kept under at the bottom, but must needs rise aloft. Therefore doth the Apostle say of it, *Yet shew I unto you a more excellent way*, (a way which rises above all others.) In that we have said of oil that it rises above all fluids, lest it should perchance not be of charity that the Apostle said, *I shew unto you a way which rises above all others*, let us hear what follows: *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.* Go now, Donatus, and cry, I am eloquent. Go now and cry, I am learned. How eloquent? How learned? Hast thou spoken with the tongues of angels? And yet, though thou shouldst speak with the tongues of angels, while thou lackest charity, I should but hear sounding brass, and tinkling cymbals. I

1 Cor.
12, 31.

seek something solid; let me find fruit among the leaves: let there not be words alone; let them have the olive; let them return to the ark. JOHN
I. 33.

21. But, thou wilt say, I have the sacrament. Thou sayest true. The sacrament is Divine. Thou hast baptism. I too acknowledge that thou hast. But what saith the same Apostle? *Though I should know all sacraments, and should have prophecy, and all faith, so that I could remove mountains:* lest perchance thou shouldst say this also, "I have believed: it sufficeth me." But what saith James? *The devils also believe and tremble.* Faith is mighty, but it availeth nothing, if it have not charity. The demons also confessed Christ. As believing, without loving, they said, *What have we to do with Thee?* They had faith, but not charity: therefore they were demons. Boast not of faith; so far thou mayest match with demons. Say not to Christ, *What have I to do with Thee?* For it is the Unity of Christ that speaketh unto thee. Come; learn peace; return to the bowels of the Dove. Thou wast baptized without: have fruit, and thou returnest to the ark. 1 Cor.
13, 2.
James 2,
19.
Mark 1,
24.

22. Thou answerest: Why seek ye us if we are bad men? That ye may be good. The very reason why we seek you is that ye are bad. For if ye were not bad, we should have found you, we should not still be seeking you. He who is good has been found already, he who is bad is still to seek after. This is why we seek you. Return to the ark. 'But I have baptism already.' *Though I should know all sacraments, and should have prophecy, and all faith, so as to remove mountains, and yet have not charity, I am nothing.* Let me see fruit there, let me see the olive there, and thou art called back to the ark. S. Aug.
Ep. 93,
46. 185,
43.

23. But what sayest thou? 'Lo, we suffer many evils.' If ye suffered these for Christ, not for your own honour, yet hear what follows. For they boast themselves sometimes that they do many alms, give to the poor, that they suffer afflictions: but it is for Donatus, not for Christ. Have a care how thou sufferest; for if thou sufferest for Donatus, thou sufferest for a proud man. Thou art not in the Dove if thou sufferest for Donatus. He was not the friend of the

HOMIL. VI. Bridegroom. For if he had been the friend of the Bridegroom, he would have sought the glory of the Bridegroom, not his own. Behold the friend of the Bridegroom, saying, *This is He which baptizeth.* He for whom thou sufferest was not the friend of the Bridegroom. Thou hast not the marriage garment; and even if thou hast come to the feast thou must be sent forth: or rather, thou art already sent forth, and therefore art thou wretched. Return at length, and do not glory. Hear what the Apostle saith, *Though I should distribute all my goods to the poor, and though I should give my body to be burned, and yet have not charity.* See what thou hast not. *Though I should give, saith he, my body to be burned;* and of course, for the name of Christ; but forasmuch as there are many who do this boastfully, not with charity, therefore, *Though I should give my body to be burned, and yet have not charity, it profiteth me nothing.* By charity did they this thing, who in time of persecution suffered martyrdom; by charity they did it: as for these, of a puffed up and overweening mind they do it; for, in default of a perscutor, they throw themselves headlong of their own accord. Come then, that thou mayest have charity. ‘But we have martyrs.’ What martyrs? They are not doves: therefore they attempted to fly, and fell from the rock.

24. All things then, my brethren, do, as ye see, cry out against them: all the Divine pages, all prophecy, the whole Gospel, all the letters of the Apostles, every plaint of the dove: still they awake not, still shake not off their slumber. But if we are the dove, let us sigh, endure, hope. There will be God’s merey to aid, that the fire of the Holy Spirit may glow in your simplicity, and they will come. We may not despair. Pray, preach, love; with God all things are possible. Already they have begun to learn what forehead they have. Many have learnt, many have blushed on learning. Christ will aid, that the rest also may learn. And at all events, my brethren, let the bare chaff stay there and welcome, let all the grain be gathered out. Whatsoever among them hath fructified, let it return to the ark through the Dove.

25. But now, failing at all points, what put they forth

against us, not finding what to say? They have taken away our houses and lands^a, they have taken away our estates. JOHN I. 33. They produce men's wills. 'See here: Gaius Seius gave land to the Church over which Faustinus presided.' Of what S. Aug. c. lit. Petil. 2, 85. Church was Faustinus Bishop? What is a Church? 'The Church,' he said, 'over which Faustinus presided.' Faustinus did not preside over a Church, but over a sect. The Dove is the Church. Why dost thou cry out? We have not devoured houses and lands, let the Dove have them. Let it be sought out who is the Dove, and let her have them. For ye know, my brethren, that those estates are not Augustine's; and if ye know it not, and think that I delight in the possession of estates, God knoweth, yea He can tell, what my mind is touching them, and what I undergo on that score. He knoweth my complaints, if there be in me ought of the dove that He hath vouchsafed to impart. It is true, there are estates of house and land. By what right dost thou claim them? By divine, or by human right? Suppose they answer: 'We have divine right in the Scriptures, human right in the laws of princes.' Whence does each possess what he does possess? Is it not by human right? For by Divine right, *the earth is the Lord's, and the fulness thereof*: poor and Ps.24,1, rich, God made them both of one and the same clay, and poor and rich are supported by one and the same earth. But it is by human right he saith, This estate is mine, this house is mine, this slave is mine. By human right then, is by right of the emperors. How so? Because it is through the emperors and princes of this world that God hath distributed human rights to mankind. Will ye that we read the laws of the emperors, and act by the estates accordingly? If you wish to appeal to human right for your possession, let us read the laws of the emperors: let us see whether they allow heretics to possess any thing. 'But what is the emperor to me?' It is by right derived from him that thou dost possess the land. Or take away the right derived from the emperors, and then who dares say, 'That estate is mine, or that slave

^a By the Edict of Honorius, A.D. 412. Cod. Theod. xvi. 5, 52, the Donatist Clergy were to be banished from the soil of Africa, *ecclesius eorum vel conventiculis prædiisque, si qua in eorum ecclesias hæreticorum largitas prava contulit, proprietati potestatique Catholicæ (sicut jamdudum statuimus) vindicatis.* On this subject, comp. S. Aug. Epist. 93, 50. and 185, 35 ff.

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VI.

mine, or this house mine?' Now if in order to men's holding these possessions they received the rights which come of princes, will ye that we read the laws, that ye may congratulate yourselves on having even a single garden, and impute it to nothing but the clemency of the Dove that you are suffered to remain in possession even there? For there are to be read most plain laws, in which the emperors have enacted that those who being separated from the communion of the Catholic Church usurp to themselves the Christian name, and will not in peace worship the Author of peace, must not dare to possess any thing in the name of the Church.

26. 'But what have we to do with the Emperor?' But I have said already, it is about human right that we are arguing. And yet the Apostle would that princes should be obeyed and revered. He said, *Honour the king*. Say not, 'What have I to do with the prince?' At that rate, what hast thou to do with the possession? It is by rights enacted of princes that possessions are held. Thou saidst, 'What have I to do with the prince?' Then say not, *thy* possessions. Because it is to rights of men that thou hast appealed, by which rights people possess their possessions. 'But it is of divine right that I plead,' says he. If so, let us read the Gospel. Let us see how far doth extend the Catholic Church of Christ, on Whom the dove came, which taught, *This is He which baptizeth*. How then can he possess by divine right who says, "I baptize;" when the Dove says, *This is He which baptizeth*; when Scripture says, *My dove is one, the only one of her mother?* Why have ye torn the dove? Yea, ye have torn your own bowels: for ye tear at yourselves; the dove remains entire. Wherefore, my brethren, if on all sides they are left without any thing to say, I will tell them something to do: Let them come to the Catholic Church, and together with us they will have not only land, but Him likewise Who made heaven and earth.

1 Peter
2, 17.

H O M I L Y VII.

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JOHN i. 34—51.

*And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: and it was about the tenth hour. One of the two which had heard of John, and followed Him, was Andrew, Simon Peter's brother. He first¹ findeth his own brother Simon, and saith unto him, We have found the ^{primuni} ^{or pri-} ^{mus} ^{Aug.om.} *Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Joannes: thou shalt be called Cephas, which is by interpretation, A stone. The day following He would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, (Yea) out of Nazareth there can some good thing come². Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel. Jesus**

HOMIL. answered and said unto him, Because I said unto thee,
 VII. I saw thee under the fig-tree, believest thou? thou shalt see
 a greater thing than these. And He saith unto him, Verily,
 verily, I say unto you, Hereafter ye shall see heaven open,
 and the Angels of God ascending and descending upon the
 Son of Man.

1. WE rejoice at your attendance, for you have come together with a readiness and alacrity beyond what we could have hoped. This is that which delights and consoles us in all the labours and perils of this life, your love towards God, and pious zeal, and assured hope, and fervency of spirit.

Ps. 74, You heard, when the Psalm was read, that the poor and
 21. needy crieth to God in this world. For it is the voice, as ye have often heard and ought to remember, not of one man, and yet of one man:—not of one, because the faithful are many; many grains, mourning among the chaff, diffused throughout the whole world:—still however of one, because all are members of Christ, and, by consequence, one body. This people therefore, which is poor and needy, knoweth not to rejoice of the world; both its grief is within, and its joy within, where none seeth, save He Who heareth him who mourns, and crowneth him who hopes. The world's gladness is vanity. Its coming is hoped for with great expectation, and when it is come, it cannot be retained. For this day, which to-day in this city is a glad day to them that are lost, to-morrow of course will not exist: and they themselves will not be to-morrow what they are to-day. All things are passing away, and all flying away, and all like smoke are vanishing away: and woe to them that love such things!

Is 40, For every soul follows what it loves. *All flesh is grass, and
 6. 8. all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth; but the Word of the Lord abideth for ever.* See what thou must love, if thou wouldest abide for ever. But thou hadst this reply, 'How can I apprehend the Word of God?' *The Word was made flesh, and dwelt among us.*

John 1, 14.

2. Wherefore, most dearly beloved, let it be also part of our poverty and of our neediness, that we grieve for them who to themselves seem to abound. For their joy is as that

of madmen. Now as a madman usually rejoices in his madness and laughs, and laments over him who is in his senses: so let us likewise, most dearly beloved, if we have received the medicine which cometh down from heaven, (for we also were all madmen,) let us, I say, as being made whole, in that we love not what we were wont to love, mourn unto God over those who are still beside themselves. For He is able to make them whole also. And there is need that they should both look in upon themselves, and be distasteful to themselves. They wish to see sights, and how to get a sight of themselves they know not. For if they in some small measure turn their eyes upon themselves, they see their own confusion. Which until it be brought to pass, let our pursuits be different, our recreations different. Our grief is of more avail than their joy. As far as regards the number of brethren, it is hardly possible that any one should, by that celebration, have been carried away from among the men. But as regards the number of sisters, it pains us deeply, and on this account there is the more cause for grief, that they whom if not fear, at any rate modesty ought to hold back from public places, do not hasten rather to the Church. May He see to this Who doth see it, and His mercy will be present to heal all. Let us however, who are met together, regale ourselves upon the banquet of God, and let our joy be His Word. For He hath bidden us to His Gospel: and He is Himself our food, than which is nothing more sweet, if only a man have a healthful palate in his heart.

3. But I suppose you well remember, beloved, that this Gospel is, by suitable portions, in course of reading: and methinks ye have not let slip what has been already discoursed upon, especially the more recent remarks concerning John and the dove. Concerning John, that is to say, what was that new thing in the Lord that he came to know by the dove, while he already knew the Lord. And this, through the inspiration of the Spirit of God, was found to be the case, that John already indeed knew the Lord, but that the Lord Himself would baptize in such sort, that He would not transfer from Himself to any one the power of baptizing, this he learnt by the dove; for it had been said to him, *On Whom thou shalt see* John 1, *the Spirit descending as a dove, and abiding upon Him, this* ^{33.} *is He which baptizeth with the Holy Ghost.* What is *This*

HOMIL. *is He?* Not another, although by another. But wherefore
 VII. by the dove? Much was said; but I cannot go over all again,
 nor is there need that I should. One chief reason however was,
¹ pacem. for the denoting of ¹ reconciliation. Namely, even the trees
 which were baptized without, the dove, forasmuch as she found
 Gen. 8, fruit in them, did bring to the ark; as ye remember that the
 11. dove was sent forth by Noah from the ark, which swam upon
 the flood, and was in baptism thoroughly washed but not
 plunged under water. When therefore she had been sent forth,
 she brought an olive branch: but that branch had not leaves
 only, it had fruit also. So then this is what we should wish
 for our brethren who are baptized without, that they may have
 fruit. The dove will not suffer them to remain without, but
 will bring them back to the ark. Now the fruit is neither more
 nor less than charity, without which, a man is nothing,
 whatever else he may have. This, as it is most fully and
 fruitfully declared by the Apostle, we have already made
 mention of and rehearsed. For he saith, *Though I speak*
 1 Cor. *with the tongues of men and of angels, and have not charity,*
 13, 1. *I am become as sounding brass, or a tinkling cymbal; and*
 &c. *though I should have all knowledge, and know all sacraments,*
and have all prophecy, and should have all faith (but
 in what sense said he, all faith?) *so that I could remove*
mountains, and have not charity, I am nothing. And though
I should distribute all my goods to the poor, and though I
should give my body to be burned, and have not charity, it
profiteth me nothing. Now in no wise can they be said to
 have charity who divide unity. Thus much was said. Now
 let us see what follows.

John 1, 4. *John bare record*, because he saw. Bare what record?
 34 *That this is the Son of God.* It behoved then that He
 which baptizeth should be He which is God’s Only Son, not
 son by adoption. Sons by adoption are ministers of the
 Only Son. The Only Son hath the authority, the adopted
 the ministry. Suppose a minister baptizes, who doth not
 belong to the number of sons, seeing that he is of evil life
 and conversation, what is our consolation? “This is He
 which baptizeth.”

John 1, 5. *The next day John stood and two of his disciples: and*
 35, 36. *looking upon Jesus as he walked, he saith, Behold the Lamb*
of God. Meaning, of course, singly and preeminently ‘*The*

Lamb,' for the disciples also are called lambs. *Behold I* JOHN I.34-51.
send you as lambs in the midst of wolves. They too are Mat.10,
called light: *Ye are the light of the world:* but in a different 16.
sense He of Whom it is said, *That was the true Light Which* Mat.5,
lighteth every man that cometh into this world. So too the 14.
Lamb, singly and preeminently, alone without spot and John 1,
without sin: not, whose spots have been washed away; but 9.
in Whom never was spot. For that John should say of the
Lord, *Behold a Lamb of God;* was John himself not a
lamb? was he not a holy man? was he not the friend of
the Bridegroom? Therefore of Him singly saith John, This
is *the Lamb of God;* because singly by this Lamb's blood
alone could men be redeemed.

6. My brethren, if we acknowledge the price with which
we were redeemed to be the blood of the Lamb, what are they
that celebrate to-day a festivity of the blood of I know
not what woman, and how ungrateful are they! A golden
earring, say they, was torn from the woman's ear, and the
blood ran, and the gold was placed in a pair of scales, and
the blood outweighed by much. If a woman's blood was of
such weight as to turn the scale when weighed against
gold, how weighty must be the Blood of the Lamb, by
Whom the world was made, to turn the scale when weighed
against the world! And truly that spirit, whoever he was,
that he might depress the weight, was propitiated with blood.
The unclean spirits knew that Jesus Christ was coming, they
had heard it from angels, they had heard it out of the prophets,
and they looked for His coming. For if they did not look for
it, wherefore did they cry, *What have we to do with Thee?* Mark 1,
Art Thou come before the time to destroy us? *We know who* 24.
Thou art, The Holy One of God. They knew that He was
coming, but they did not know the time. But what have you
heard in the Psalm concerning Jerusalem? *For Thy servants* Psalms
have taken pleasure in her stones, and will pity the dust there- 102, 15.
of. *Thou shalt arise,* saith he, *and have pity upon Zion, for the* 14.
time is come that Thou have pity upon her. When the time was
come for God to have pity, then came the Lamb. What kind
of Lamb, whom wolves fear! What kind of Lamb is that, Who
when slain slew a lion! For the devil is called a lion going 1 Peter
about and roaring, seeking whom he may devour. By the 5, 8.

HOMIL. blood of the Lamb the lion was overcome. Such are the
VII. spectacles of the Christians. And what is more, they yonder, with the eyes of the flesh, see vanity; we, with the eyes of the heart, truth. Think not, brethren, that the Lord our God hath dismissed us without spectacles; for if there are no spectacles, wherefore are ye come together to-day? Lo, what we said, ye saw, and cried out. Ye would not have cried out unless ye had seen. This is a mighty spectacle to behold throughout the whole world:—the lion overcome by the blood of the Lamb; the members of Christ plucked from the teeth of lions, and joined to the body of Christ. Therefore by way of hitting off a sort of likeness and counterfeit of the truth, some spirit or other chose that blood should be told down in purchase of his own image, because he knew that precious blood was at some time or other to be told down in redemption of the human race. In fact, the evil spirits do fashion counterfeit shadows, as it were, of honour for themselves, that so they may deceive those who follow Christ. So much so, my brethren, that the very same, who seduce by amulets¹, by incantations, by the contrivances of the enemy, mingle the name of Christ with their incantations. Since they cannot now seduce Christians so as to give them poison, they add honey, that the bitter may be concealed in the sweet, and so drunk to their ruin. So much so, that to my knowledge the priest of that Pilleatus was sometime used to say, Pilleatus himself also is a Christian. Why this, my brethren, unless that Christians could not otherwise be seduced?

¹ ligaturæ.
 S. Chrys.
 de Stat.
 Catech.
 2. (21.)

7. Then seek ye not Christ elsewhere than where He would have Himself preached to you; and in what way He would have Himself preached to you, in that hold ye Him, in that write ye Him in your heart. It is a wall against all assaults, and all artifices of the enemy. Fear not: he does not even tempt unless by permission: it is plain that he can do nothing unless he has been permitted, or sent. He is sent, as an evil angel, by a power which holds him under control; permitted, when he makes some request: and this, brethren, does not occur but that the righteous may be proved, the unrighteous punished. What then dost thou fear? Walk in the Lord thy God; be assured: what He will not have thee suffer, thou sufferest not; what He may

permit thee to suffer, is the rod of One that corrects, not the punishment of One that condemns. We are in training for an eternal inheritance, and do we spurn the rod? My brethren, if a boy should refuse a slapping or a whipping from his father, what a proud child he would be called, what a hopeless subject, how ungrateful for paternal discipline! And to what end does a human father train a human son? That he may be able to avoid losing the temporal goods, which he has acquired for him, which he has collected for him, which he would not have him lose, which himself who leaves cannot keep for ever. He is not teaching a son with whom he is to possess, but who is to possess after him. My brethren, if in teaching a son, a father teaches one who is to succeed him, and teaches withal that he too is destined to pass through all these things in the same way, by which he, who is admonishing him, is destined to pass through the same; how will ye that He train us, our Father, Whom we are not as successors to come after, but as inmates to come nigh unto, and abide with Him for ever, in an heritage which fadeth not, neither dieth, and where hailstorms are unknown? Himself is both the inheritance and the Father. Shall He be our possession, and is it not our duty to endure training? Then let us suffer the teaching of the Father. Let us not, when our head aches, run to charmers, to fortune-tellers, and remedies of vanity. My brethren, shall I not mourn over you? Every day I find these things: and what shall I do? Not yet do I succeed in persuading Christians that their hope is to be placed in Christ? Lo, suppose one dies to whom one of these remedies has been applied, (for how many have died with remedies? and how many have lived without?) with what assurance hath his spirit gone forth to God? He hath lost the sign of Christ, he hath received the sign of the devil. Or will any one say, I have not lost Christ's sign? Then thou hast had the sign of Christ and the sign of the devil both together. Christ will have no partnership; He will be the sole Proprietor of what He hath bought. He bought at so great a price, that He may be the sole Proprietor. Thou makest the devil, to whom by sin thou hast sold thyself, Christ's partner. *Woe* Ecclus. 2, 12. *to the double-hearted; to those who in their hearts give part to God, part to the devil. God being angry that the devil*

HOMIL. has part there, departs, and the devil will possess the whole.

VII. It is not in vain therefore that the Apostle saith; *Neither*
 Ephes. 4, 27. *give place to the devil.* Let us learn to know the Lamb, then, brethren, know the price with which we have been bought.

John 1, 35. 8. *John stood and two of his disciples.* Lo, here two of John's disciples. Since John, the friend of the Bridegroom, was such as He was, he sought not his own glory, but bare witness to the Truth: did he wish at all that his disciples should remain with him, and not follow the Lord? Rather himself shewed his disciples whom to follow. For they accounted of him as though he were the Lamb: and he said to them, Wherefore look ye to me? I am not the Lamb.
 John 1, 36. *Behold the Lamb of God.* He had also before said of Him, "Behold the Lamb of God." And what doth the Lamb of God profit us? Behold, saith he, *Who taketh away the sin of the world.* The two who were with John followed Him when they heard this.

9. Let us see what follows: *Behold the Lamb of God:* this John said. *And the two disciples heard him speak, and they followed Jesus.* Then Jesus turned and saw them following, and saith unto them, *What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?* They did not follow Him in such wise as that they should now attach themselves to Him: for the time at which they attached themselves to Him is evident, for He called them from the ship. For one of these two, as ye have just heard, was Andrew; and Andrew was Peter's brother: and we know in the Gospel, that the Lord called Peter and Andrew from the ship, saying, *Come ye after Me, and I will make you fishers of men.* And from that time they attached themselves to Him, so as to go away no more. In following Him therefore in the present instance, these two do not follow as though they are not going away again; but they wished to see where He dwelt, and to do what is written; *Let thy foot wear out the threshold of His doors; arise to come to Him continually, and be instructed in His precepts.* He shewed them where He dwelt; they came and abode with Him. What a happy day did they spend, what a happy night! Who can declare unto us what they heard from the Lord? Let us also build in our heart, and make a house whither He may come and teach us; may speak with us.

10. *What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?* JOHN 1.34-51. *He saith unto them, Come and see. And they came and saw where He dwelt, and abode with Him that day: and it was about the tenth hour.* Think we that there was no occasion for the Evangelist to tell us what hour it was? Can it be that he would have us mark nothing in that circumstance, search nothing? It was the tenth hour. That number signifies the Law, because the Law was given in Ten Commandments. Now the time was come for the Law to be fulfilled by love; because by the Jews it could not be fulfilled by fear. Wherefore the Lord saith, *I am not come to destroy the Law, but to fulfil.* Matt. 6, 17. With good reason therefore was it at the tenth hour that those two followed Him at the testimony of the friend of the Bridegroom; and at the tenth hour that He was addressed as *Rabbi, (which is interpreted, Master.)* If it was at the tenth hour that the Lord was addressed, *Rabbi*, and if the number ten pertains to the Law; the Master of the Law is no other than the Giver of the Law. Let no man say that one gave the Law, another teaches it. The Same teaches it Who gave it; the Same is the Master of His own Law, and the Teacher of it. And mercy is in His tongue, therefore mercifully doth He teach the Law, as it is said of Wisdom, *The law and mercy doth she carry in her tongue.* Fear not Prov. 31, 26. lest thou be not able to fulfil the Law: flee to mercy. If it is much for thee to fulfil the Law, avail thee of that covenant, avail thee of the written bond, avail thee of the prayers which the heavenly Lawyer hath appointed and composed for thee.

11. For they who have a cause, and wish to petition the Emperor, seek out some lawyer who has been trained in the schools, to compose a prayer for them; lest, peradventure, if they should make their request otherwise than they ought, they should not only not obtain what they ask, but should meet with punishment instead of a benefit. When therefore the Apostles sought to petition, and found not how to approach the Emperor, God, they said unto Christ, *Lord, teach us to pray*; that is, O Thou Who art our Lawyer, the Assessor, yea, the *Consessor* of God, compose us prayers!

HOMIL. VII. And the Lord taught them out of the book of heavenly Law, taught them how to pray, laying down in what He taught a certain condition; *Forgive us our debts, as we also forgive our debtors.* If thou hast not asked according to the Law, thou wilt be obnoxious to punishment. Dost thou tremble at the Emperor, now that thou art become obnoxious to punishment? Offer the sacrifice of humility, offer the sacrifice of mercy, pray, saying, *Forgive me, for I also forgive.* But if thou sayest, do. For what wilt thou do, whither wilt thou go, if thou hast lied in thy prayers? Thou wilt not, as they say in the forum, forfeit the benefit of the rescript, but thou wilt not even obtain a rescript. For the law of the forum is, that he who has sent in a false petition shall have no benefit from what he has obtained. But this among men, because man may be deceived. The Emperor might have been deceived when thou didst petition him: for thou saidst what thou wouldest, and he to whom thou saidst it knows not whether it is true or false: he sent thee from him, subject to having thy statement confuted by thy adversary, that if thou shouldst be convicted of falsehood before the judge, (because the Emperor could not but grant his rescript, not knowing whether thou hast lied,) thou mightest forfeit the benefit of the rescript in the very place to which thou hast taken the rescript. But God, Who knows whether thou speakest truth or falsehood, does not merely cause His rescript to prove of no advantage to thee in the judgment; He does not even allow thee to obtain a rescript, because thou hast dared to lie to the Truth.

12. What wilt thou do then? Tell me. To fulfil the law in every part, so as to offend in no instance, is a hard matter. The liability therefore to punishment is inevitable. Wilt thou not use the remedy? See, my brethren, what sort of remedy the Lord hath provided for the maladies of the soul. What remedy? When thy head aches, we commend thee, if, instead of betaking thee to an amulet^a, thou placest the

^a St. Austin frequently animadverts on the superstitious use of "ligaturæ" (περιάμματα) or amulets. Ep. 245, 2. Exsecranda autem superstitio ligaturarum, in quibus etiam insures virorum in summis ex una parte auriculis suspensæ deputantur, non ad placendum hominibus, sed ad serviendum dæmo-

nibus, adhibetur. Serm. 286, 7. Multi ducunt martyrium in lecto: prorsus multi. Est quædam persecutio Satanæ, astutior et occultior quam tunc fuit. Jacet fidelis in lecto, torquetur doloribus, orat, non exauditur: non exauditur, sed probatur, sed exercetur, sed ut recipiatur filius, flagellatur. Ergo cum

Gospel at thy head. For to such a pitch is men's weakness grown, and so lamentable is the case of those who have recourse to amulets, that we are glad when we see a man who is stretched upon his bed, and tossed about with fever and pain, resting his hope in nothing else than in the placing of the Gospel at his head: not because it is done for this purpose, but because the Gospel is preferred to amulets. If then the Gospel is placed at the head, that the aching of the head may cease, is it not placed at the heart that the heart may be cured of sin? Be it so done then. Let what be done? Let it be placed at the heart, let the heart be cured. It is well, it is well, that in the matter of bodily health, thou shouldest have but one concern, to ask it of God. If He knows that it will do thee good, He will give it: if He has not given it, it would not have done thee good to have it. How many are sick in bed and are guiltless, who, if they recover, go forth to commit deeds of wickedness! To how many is health prejudicial! The robber who goes forth to a narrow pass to slay a man, how much better would it have been for him to have been sick! And he who gets up at night to break into another's house, how much better for him if he had been tossing to and fro with a fever! He were comparatively innocent if ill, he is a villain being well. God, then, knows what is expedient for us: let this be our sole aim, that our heart may be sound from sin; and when, at any time, we are scourged in the body, let us pray to Him for relief. The Apostle Paul besought Him to remove the thorn in the flesh, and He would not remove it. Was he troubled at this? Did he, in sorrow, say that he was forsaken? Rather he said that he was not forsaken, because that was not removed which he wished to have removed, in order that the infirmity might be cured. For this he found in the Physician's words; *My grace is sufficient for thee;* 2 Cor. 12, 8 9.

torquetur doloribus, venit linguæ tentatio, accedit ad lectum aut mulierecula aliqua, aut vir, si vir dicendus est; et dicit ægroto, Fac illam ligaturam, et sanus eris: adhibeatur illa præcantatio et sanus eris. Ille et ille et ille, interroga, sani inde facti sunt. Non cedit, non obtemperat, non cor inclinatur; certat tamen. Vires non habet, et diabolum vincit. Fit martyr in lecto,

coronante illo qui pro illo pependit in ligno. Comp. Serm. 318, 3. In like manner S. Chrysostom praises it as a kind of martyrdom when Christians, in extremity of sickness, stedfastly resist the entreaties of their friends who wish them to have recourse to charms and amulets. Hom. 7. in Eph. Hom. 8. in Col. Hom. 3. in 1 Thess.

JOHN
I.34-51.
S.Chrys.
Hom.
43. in
1 Cor.

HOMIL. VII. *for My strength is made perfect in weakness.* How then dost thou know that God is not willing to make thee sound? As yet it is expedient for thee to bear the scourge. How knowest thou how diseased is that which the physician cuts while urging his knife through the diseased part? Doth not he know the measure, what he is to do, how far to do it? Do the patient's shrieks hold back at all the physician's hand, who is cutting according to the rules of his art? The one cries, the other cuts. Is he cruel in that he hearkens not to the patient's cries, or rather compassionate in that he follows up the wound that he may work a cure? These things have I said, my brethren, that no man, when peradventure we are under any of the Lord's chastisements, should seek aught save help from God. Take heed lest ye perish, take heed lest ye depart from the Lamb, and be devoured by the lion.

13. We have declared, then, why it was at the tenth hour. John 1, 40. 41. Let us see what follows; *One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.* Messias in Hebrew, Christ in Greek, in our tongue, Anointed. For from "anointing" He is called Christ. *Χρῖσμα* (*Chrisma*) is the Greek for anointing; therefore Christ signifies Anointed; He that is singly and peculiarly anointed, preeminently anointed: wherewith all Christians are anointed, therewith preeminently. Ps. 45, 7. Hear how he speaks in the Psalm, *Wherefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.* For all the saints or holy ones are His fellows; but He singly the Holy of Holies, singly anointed, singly Christ.

John 1, 42. 14. *And he brought him to Jesus; and when Jesus beheld him, He said, Thou art Simon the son of Joannes; thou shalt be called Cephas, which is, by interpretation, Peter.* It is no great thing that the Lord declared whose son he was. What is great to the Lord? He knew all the names of His saints, whom He predestinated before the foundation of the world; and dost thou marvel that He said to one man,

o 'Joannis:' so Cod. Evang. Vercellensis *Johannis*, representing the Greek reading *Ἰωάννου* of Cod. Vat.

Thou art this or that man's son, and thou shalt be called by this or that name? Is it a great matter that He changed his name, and made it Peter instead of Simon? Peter is from *petra*, a rock, and the rock (*petra*) is the church: in the name of Peter, therefore, the Church was shadowed forth. And who is safe, save he that buildeth upon a rock? What saith the Lord Himself? *He that heareth these My words, and doeth them, I will liken him unto a wise man building his house upon a rock: he doth not yield to temptations; the rain descended, the floods came, the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. But he that heareth My words and doeth them not,* (now let each of us fear and take heed,) *I will liken him to a foolish man, who built his house upon the sand; the rain descended, the floods came, the winds blew, and beat upon that house, and it fell; and great was the fall of it.* What doth it profit a man to enter the Church, if he will build upon the sand? For by hearing and not doing, he builds indeed, but on the sand. For if he hears nothing, he builds nothing: but if he hears, he builds. But we ask, Where? If he hears and does, upon a rock; if he hears and does not, upon the sand. There are two kinds of builders; either upon the rock or upon the sand. What then is to be said of those who do not hear? Are they safe? Doth He call them safe because they build nothing? They are exposed naked beneath the rain, before the winds, before the floods: no sooner do these come, but they carry those persons off, before they overthrow houses. Therefore the one safe course is, to build, and to build upon a rock. If thou wilt hear and not do, thou buildest; but thou buildest a ruin: and when temptation comes, it overthrowes the house, and sweeps thee away together with the ruin which thou hast built. But if thou dost not hear, thou art exposed and without shelter, thou art thyself dragged away by those temptations. Hear therefore and do: it is the one remedy. How many, peradventure, this very day, by hearing and not doing, are hurried away in the flood of this festivity! For in consequence of their hearing and not doing, the flood cometh, even this same yearly festivity, the torrent is swollen, it will pass away and become dry: but woe to him whom it sweeps away! Know this therefore, beloved, that unless a man both hears and does.

JOHN
1:34-51.Matt. 7,
24-27.

HOMIL. he does not build upon a rock; neither hath he any interest
VII. in that so great name, which the Lord hath so commended to our notice. For He hath called thy attention. If the name, Peter, had belonged to Simon before, thou wouldest not so well have seen the mystery of the Rock, and wouldest have thought that he was so called by chance, not by the Providence of God: therefore He willed that Simon should first be called by another name, that by the very change of the name, the mystery might in more lively manner be commended to our notice.

John 1, 15. *And the day following, He would go forth into Galilee, and findeth Philip. He saith unto him, Follow Me. Now he was of the city of Andrew and Peter. And Philip findeth Nathanael (Philip, who had been already called by the Lord): and he said unto him, We have found Him, of Whom Moses in the Law, and the Prophets, did write, Jesus the Son of Joseph. He was called the Son of that man to whom His mother had been espoused. For that our Lord was conceived and born, His mother being a virgin, all Christians well know from the Gospel. This said Philip to Nathanael. He further specified the place, of Nazareth. And Nathanael said unto him, "A Nazareth potest aliquid boni esse." What is the meaning, brethren? Not as some read: for it is also*
 S. Aug. de Doct. Christ. 3. 6. *went to be read thus, A Nazareth potest aliquid boni esse? (From Nazareth can aught good come?) namely, on the ground that Philip's expression suits this sense, when he says, Come and see. But then that expression is suitable to either way of reading; whether thou read it thus, as confirming the announcement, A Nazareth potest aliquid boni esse, (Aye, from Nazareth there can some good come,) to which the other replies, Come and see: or thus, as doubting and putting the whole as a question, A Nazareth potest aliquid boni esse? (How? from Nazareth can aught good come?) Come and see. Since therefore the following words are not repugnant whichever way we read, it is for us to enquire which of the two meanings we are to prefer.*

16. What sort of man this Nathanael was, we find proved in the words which follow. Hear what sort of man he was: the Lord Himself bears witness. Great is the Lord, known by the witness of John; happy Nathanael, known by the witness

of the Truth. Because the Lord, even though He had not been commended to men's regard by the witness of John, ^{JOHN 1.34-51.} Himself bare witness to Himself; for Truth suffices for its own witness. But because men were unable to receive truth, they sought it by means of a lamp: and therefore John was sent to shew them the Lord. Hear the Lord bearing witness to Nathanael; *Nathanael said unto him, From Nazareth might good come.* ^{John 1, 47.} *Philip saith unto him, Come and see. And Jesus saw Nathanael coming unto Him, and saith of him, Behold an Israelite indeed in whom is no guile.* Mighty witness! This was not said to Andrew, nor said to Peter, nor to Philip, which is said of Nathanael, *Behold an Israelite indeed, in whom is no guile.*

17. What make we then, brethren? ought this man to be the first among the Apostles? Not only is this man not found the first among the Apostles, but neither is he the middle one, no nor the last among the twelve, this Nathanael, to whom this great witness was borne by the Son of God, saying, *Behold an Israelite indeed, in whom is no guile.* Does any ask why? In so far as the Lord gives intimation, we find a probable reason. Namely, we are to understand that this Nathanael was well instructed and skilful in the law. For that reason the Lord was unwilling to place him among His disciples, because He made choice of unlearned men by whom to confound the world^p. Hear the Apostle

^p Just so in Enarr. in Psa. 65. §. 4. St. Aug. argues that the reason why Nathanael was not called to be an Apostle, was, that he was learned in the Law, and it was meet that the first Apostles should be unlearned men, 1 Cor. 1. 26—28. "Doubtless, the man who understood that *from Nazareth there can some good thing come*, was learned in the Law, and had looked well into the Prophets. I am aware that there is another way of pronouncing these words; but it is not approved by the more thoughtful interpreters: namely, that Nathanael should seem to have spoken despondingly, at hearing of Nazareth, *A Nazareth potest aliquid boni esse?* i. e. *nunquid potest?* 'there cannot, can there?' spoken as a question, in the tone of one who gives up all hope. It follows, *Come and see.* These words

may suit either way of reading. If thou say, as not believing, *A Nazareth potest aliquid boni esse?* *Out of Nazareth can aught good come?* It is answered, *Come, and see* what thou believest not. If thou speak affirmatively, *A Nazareth potest aliquid boni esse, Aye, out of Nazareth can some good come*, it is answered, *Come and see* how truly good that is which I announce from Nazareth; and how rightly thou believest, come and learn by experience. Hence, however, Nathanael is esteemed to have been learned in the Law, namely, from his not having been chosen among the disciples by Him Who first chose the foolish things of this world, albeit the Lord bore unto him so high a witness, in saying, *Behold an Israelite indeed, in whom is no guile.* The Lord did afterwards choose orators also; but they would

HOMIL.
VII.
1 Cor. 1,
26—28.

speaking in this wise, *For ye see, saith he, your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, as though they were things that are, to bring to nought things that are.* If a learned man had been chosen, perhaps he would have said, that he was chosen because his learning deserved to be chosen. Our Lord Jesus Christ, designing to break the necks of the proud, did not seek a fisherman by means of an orator, but with a fisherman gained an emperor. Mighty was Cyprian as an orator, but before him was Peter the fisherman, through whom, in after times, not only the orator but an emperor too should believe. At first, none that was noble, none learned, was chosen: because God chose the weak things of the world to confound the mighty. Nathanael then was great and without guile; for this only reason not chosen, lest any should imagine that the Lord had chosen the learned. And from this very learning which he had in

have been proud, if He had not first chosen fishermen; He chose rich men, but they would have said they were chosen for the merit of their riches, unless He had first chosen poor men: He chose emperors afterwards, but better it is that, on coming to Rome, the emperor, putting off his diadem, should weep at the tomb of the fisherman, than that the fisherman should weep at the tomb of an emperor. *For God hath chosen the weak things of this world, &c.*" Origen, in the *Catena in l.* mentions both interpretations of v. 47; "Either he speaks dubiously, *Out of Nazareth can any so great good come?* or confidently, *Out of Nazareth is He that is found verily and indeed a good thing.*" S. Cyrill. Alex. *in l.* also mentions both, and prefers the latter: "Nathanael promptly and at once accords, that it were a great and exceeding good thing, that the expected Messiah should be shewn to be *out of Nazareth:*" viz. because of the prophecy, *He shall be called a Nazarene,* Matt. 2, 23. In the school of Antioch, the former interpretation was preferred. Thus Theodore of Mopsuestia, "Out

of the despised Nazareth, a place of mixed heathen population, can any good thing come?" and similarly, Nonnus. S. Chrysostom, "Out of Nazareth? for Messias cometh of Bethlehem." Euthymius Zigabenus combines the interpretations of Theodore and S. Chrysostom.

The opinion, which has found acceptance with many of the moderns, that Nathanael was an Apostle, (John 21, 1. 2.) namely, Bartholomew, who is paired with Philip in Matt. 10, 3. Mark 1, 18. Luke 6, 14. (see Lightfoot *Hor. Hebr.*) appears to have been unknown to the ancients. As St. Austin, so St. Chrysostom, St. Gregory Nyssen, and St. Gregory the Great, expressly deny that Nathanael was of the Twelve. Baronius, who disapproves the opinion, (*Martyrol. Rom.*) cites as its authors Abbas Rupertius and Cornelius Janssen, and Cave, (*Lives of the Apostles,*) who approves it, alleges no names of earlier date. Compare Assemanni *Bibl. Or.* i. 306; ii. 4.

9 St. Augustine constantly cites this text with the clause *tanquam quæ sunt, or sint, or tanquam sint.*

the law it came, that when he heard of *Nazareth*—for he had carefully searched the Scriptures, and knew that the Saviour was to be looked for from thence, which thing the other Scribes and Pharisees hardly knew;—this man, I say, excellently acquainted with the law, when he heard Philip say, *We have found Him, of Whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the Son of Joseph*; this man, who knew the Scriptures exceedingly well, at hearing the name of “Nazareth,” felt hope rise within him, and said, *From Nazareth there can some good come.*

18. Now let us see the rest concerning Nathanael. *Behold an Israelite indeed, in whom is no guile.* What is, *In whom is no guile?* Peradventure he was without sin? Peradventure he was not sick? Peradventure he had no need of a physician? God forbid. No one here is by nature such as not to need that Physician. What then doth this mean, *In whom is no guile?* Let us search a little more carefully: it will appear presently in the name of the Lord. The Lord saith *Dolus*, (Guile,) and whoever understands Latin, knows that *dolus* (guile) is when one thing is done, another pretended. Mark, beloved. *Dolus* (guile) is not *dolor* (pain). I say this, because many brethren, who are not very well skilled in Latin, say, “he is racked with *dolus*,” instead of “with *dolor*.” Guile is fraud, acting a part. When a man conceals one thing in his heart and speaks another, it is guile, and he has, so to speak, two hearts: one recess, as it were, of his heart where he sees truth, another where he conceives falsehood. And that ye may know that this is guile, it is said in the Psalms, *Lips of guile.* What means, Ps.12,3. *lips of guile?* It follows, *with a heart and a heart have they spoken evil.* What is *with a heart and a heart*, but *with a twofold heart?* If then Nathanael was without guile, the Physician judged him curable¹, not whole. For whole is one thing, curable another, incurable another. He who is sick with hope of recovery is said to be curable; he who is sick without hope, incurable. But he who is whole already has no need of a physician. The Physician therefore, Who had come to cure, saw that he was curable, because he was without guile. How was he without guile? If he is a sinner, he acknowledges that he is a sinner. For if he is a sinner, and says that he is righteous, guile is in his mouth.

JOHN
1.34-51.

¹sanabi-
lem non
sanum

HOMIL. So then in Nathanael it was the acknowledgment of sin that
 VII. Jesus praised; He did not pronounce of him that he was not a sinner.

19. Wherefore, when the Pharisees, who deemed themselves righteous, found fault with the Lord, because the
 Matt. 9, Physician mixed among the sick, and said, *See with whom*
 11—13. *He eateth, with publicans and sinners:* the Physician made answer to those madmen, *They that are whole need not a physician, but they that are sick: I came not to call the righteous, but sinners.* As much as to say, While ye call yourselves righteous, though ye are sinners, while ye judge yourselves whole, though ye are faint with sickness, ye push away from you the medicine, not preserve soundness of health. Hence too the Pharisee, who had asked the Lord to dine with him, deemed himself whole: but that sick woman broke into the house to which she had not been invited; and grown bold and shameless through her earnest desire of health, drew nigh, not to the head of the Lord, not to His hands, but to His feet; washed them with tears, wiped them with her hair, kissed them, anointed them with ointment, made peace, sinful woman as she was, with the Lord's footsteps. The Pharisee who was sitting there at meat, as though whole himself, found fault with the Physician; saying within himself, *This Man, if he were a prophet, would have known what woman touched His feet.* He suspected that Jesus knew not, because He had not repulsed her as though to prevent His being touched with unclean hands. But Jesus did know, He permitted Himself to be touched, that the touch itself might make whole. The Lord seeing the Pharisee's heart, put forth a parable: *There was a certain creditor, which had two debtors; the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both. Which of them loved him most? He answered, I suppose, Lord, he to whom he forgave most. And turning to the woman, He said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for my feet: but she hath washed My feet with tears, and wiped them with the hairs of her head: thou gavest Me no kiss; she hath not ceased to kiss My feet: thou gavest Me no oil; she hath anointed My feet with ointment. Wherefore I say unto thee, To her are*

Luke 7,
36—47.

forgiven many sins, for she loved much: but to whom little is forgiven, the same loveth little. That is to say, Thou art more sick, but thou thinkest thyself whole. Thou thinkest that thou hast little forgiven thee, though thou owest more. Right well did she, because there was no guile in her, deserve medicine. What is, "There was no guile in her?" She confessed her sins. The same doth He praise in Nathanael also, that there was no guile in him. For many Pharisees who abounded in sins, called themselves righteous, and brought guile with them, and so could not be made whole.

20. Jesus then beheld this man in whom was no guile, and said, *Behold an Israelite indeed, in whom is no guile.* John 1, 47—49. *Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said, Before that Philip called thee, when thou wast under the fig, (that is, under the fig-tree,) I saw thee. Nathanael answered and said unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel.* It may have been some mighty meaning that Nathanael discerned in those words, *When thou wast under the fig-tree, I saw thee, before that Philip called thee.* For his answer, *Thou art the Son of God, Thou art the King of Israel,* was not unlike that which Peter made so long afterwards, when the Lord said unto him, *Blessed art thou, Simon* Mat. 16, 17. *Bar Jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.* There again He named the Rock, and lauded the strength of the Church's grounding in this faith^r. Nathanael here already saith, *Thou art the Son of God, Thou art the King of Israel.* Wherefore? Because he had been told, *Before that Philip called thee, when thou wast under the fig-tree, I saw thee.*

21. We must enquire whether this fig-tree here has any signification. Harken, my brethren. We find the fig-tree Mat. 21, 19. cursed, because it had leaves only, and not fruit. In the first beginning of the human race, Adam and Eve, when Gen. 3, 7. they had sinned, made themselves girdles of fig-leaves. Fig-leaves therefore signify sins. Nathanael, then, was under the fig-tree, signifying, under the shadow of death. The Lord saw him, He, of Whom it is said, *They that sat under the shadow of death, unto them hath Light arisen.* Is. 9, 2. What then

^r Et ibi nominavit petram, et laudavit firmamentum Ecclesiæ in istâ fide.

HOMIL. was said to Nathanael? Thou sayest to Me, O Nathanael,
 VII. *Whence knowest thou me?* That thou art even now speaking
 to Me, is because Philip called thee. Already whom He hath
 called by an Apostle, him saw He to belong to His Church.
 O thou Church, O thou Israel in whom is no guile, if thou
 art the people Israel in whom is no guile, thou hast even
 now known Christ by His Apostles, in like manner as
 Nathanael knew Christ by Philip. But His mercy saw
 thee, before thou knewest Him, even when thou wast lying
 under sin. For did we first seek Christ, and not He seek
 us? Did we come sick to the Physician, and not the Phy-
 sician come to the sick? Was not that sheep lost, and
 leaving the ninety and nine the Shepherd sought and found
 it and joyfully brought it back upon His shoulders? Was
 not the piece of money lost, and the woman lighted a candle
 and sought her whole house through until she found it?
 Luke 15, And when she had found it, *Rejoice with me*, she said to her
 4—10. neighbours, *for I have found the piece of money which I lost*.
 So we too were lost as the sheep, were lost as the piece of
 money: and our Shepherd found the sheep, but sought the
 sheep: the woman found the piece of money, but sought the
 piece of money. What is the woman? The Flesh of Christ.
 Ps. 132, What the candle? *I have prepared a candle for my Christ*.
 17. So then we were sought, that we might be found; being found,
 we speak. Let us not be high-minded, for before we were
 found we were lost, had we not been sought. Let them not
 then say to us, whom we love, and whom we would fain gain
 to the peace of the Catholic Church, let them not say, What
 would ye with us? Why seek ye us if we are sinners? We
 seek you that ye may not be lost: we seek because we have
 been sought: we would fain find you, because we have been
 found.

22. When therefore Nathanael had said, *Whence knowest
 Thou me?* the Lord said unto him, *Before that Philip
 called thee, when thou wast under the fig-tree, I saw thee*.
 O thou Israel without guile, whosoever thou art, O people
 living by faith, before I called thee by Mine Apostles, when
 thou wast under the shadow of death, and thou sawest not
 Me, I saw thee. The Lord proceeds to say unto him,
*Because I said unto thee, I saw thee under the fig-tree, thou
 believest: thou shalt see a greater thing than these.* What is

this, *Thou shalt see a greater thing than these? And He saith* JOHN I.34-51. *unto him, Verily, Verily, I say unto you, Ye shall see heaven open, and angels ascending and descending upon the Son of Man.* Brethren, in what I have now said, there is a something greater than in those words, *Under the fig-tree I saw thee.* For it is more, that the Lord justified us when called, than that He saw us lying under the shadow of death. For what better should we have been if we had remained where He saw us? Should not we be lying there? What is this greater thing? When have we seen angels ascending and descending upon the Son of Man?

23. I have already, on a former occasion, spoken of these Serm 123. & 124. angels ascending and descending; but lest you should have forgotten, I say a few words by way of recalling what I said. I should speak more fully were I bringing the subject before you for the first time, and not merely recalling it to your minds. Jacob in a dream beheld a ladder, and on the ladder Gen. 28, 12-18. angels ascending and descending; and he anointed the stone which he had placed at his head. Ye have heard that Messiah and Christ mean the same, and that Christ and Anointed mean the same. Jacob did not place the stone which he had anointed to the intent that he might come and adore it; that would have been idolatry, not a figurative representation of Christ. What was done was a figurative representation, so far forth as it behoved such representation to be made, and the thing represented was Christ. The stone was anointed, but not for an idol. The stone was anointed. Why a stone? *Behold I lay in Sion a stone, elect, precious,* Is. 28, 16. *and he that believeth on that stone shall not be confounded.* Why anointed? Because Christ (anointed), from 1 Pet. 2, 6. *Christma* (anointing). But what saw he then on the ladder? Angels ascending and descending. So likewise is the Church, brethren. The angels of God are good preachers, preaching Christ; this is the meaning of, they ascend and descend upon the Son of Man. How ascend, and how descend? We have in one an instance. Hear the Apostle Paul. What we find in him, let us believe also of the other preachers of the truth. Behold Paul ascending; *I know that a man in* 2 Cor. 12, 2-4. *Christ, fourteen years ago, was caught up into the third heaven, whether in the body or whether out of the body I cannot tell, God knoweth, and that he heard unspeakable words, which*

HOMIL. VII. *it is not lawful for a man to utter.* Ye have heard him ascending, hear him descending; *I could not speak unto you as unto spiritual, but as unto carnal: as babes in Christ I have fed you with milk, not with meat.* Behold, he who had ascended now descends. Ask, whither had he ascended? To the third heaven. Ask, whither did he descend? To the giving of milk to babes. Hear that he descended; *I became a babe in the midst of you, even as a nurse cherisheth her children.* For we see both nurses and mothers descend to babes: though they be able to speak Latin, they clip the words, and make a sort of clucking with their tongues, of purpose to shape a well-spoken tongue into a language of childish endearment: because if they speak correctly, the infant does not take it in, but therefore neither does the infant make progress in understanding. And if there be a father, an eloquent man, and an orator of such power that the courts ring, and the judgment-seats shake with his eloquence, and he have a little son, when he returns home, he lays aside the eloquence of the forum, whither he had ascended, and with the tongue of childhood descends to his little one. Hear in one place the Apostle himself ascending and descending in one and the same sentence; *For whether, saith he, we be beside ourselves, it is to God; or whether we be sober, it is for your cause.* What is, *we are beside ourselves?* That we see those things which it is not lawful for man to speak. What is, *we are sober for your cause?* *Have I judged myself to know any thing among you, save Jesus Christ and Him crucified?* If the Lord Himself ascended and descended, it is manifest that His preachers ascend by imitation, descend by preaching.

1 Thess.
2, 7.

24. And now if we have detained you somewhat beyond the usual time, it was of design, that the hours of temptation might pass by. We suppose the people yonder have now ended their vanity. For ourselves, brethren, now that we have regaled ourselves on the banquet of salvation, let us do what remains, that we may duly fill up the Lord's day with spiritual joys, and let us compare the joys of truth with the joys of vanity. And if we are shocked, let us grieve; if we grieve, let us pray; if we pray, may we be heard; if we are heard, we gain them likewise.

H O M I L Y VIII.

JOHN ii. 1—4.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

I. THE miracle, truly, of our Lord Jesus Christ, by which He made the water wine, is not marvellous to those who know that God wrought it. For He that made wine on that day at the marriage-feast in those six water-pots, which He commanded to be filled with water, the Same every year does the like in vines. For as what the servants put into the water-pots was changed into wine by the operation of the Lord, just so what the clouds pour forth is changed into wine by the operation of the same Lord. But at the latter we do not marvel, because it happens every year; by constant use it hath lost our wonder. For indeed it challenges greater consideration than that which was done in the water-pots. For who that considers the works of God, by which this whole world is governed and administered, is not amazed and overwhelmed with miracles? The force and virtue of a single grain of any sort of seed, it is a great thing, a thing that awes one while considering it. But, forasmuch as men, intent on another object, have lost the consideration of the works of God, by which they should daily ascribe praise to Him as the Creator; therefore God hath, as it were, reserved to Himself certain extraordinary and unwonted actions, that by marvels He might, so to speak, rouse men from their slumber to worship Him. A dead man rose again; men marvelled: so many are born

Comp.
S. Aug.
de Trin.
3, 5.
and so
Ps. 45.

Enarr.
in Psa.
110, § 4.

Serm.
242, § 1.

HOMIL.
VIII. every day, and no one marvels. If we consider more thought-fully, it is a greater miracle for one to be who was not, than for one to come to life again who was. Yet the same God, the Father of our Lord Jesus Christ, doth all these things by His Word, and not only did He create, He governs also. The former miracles He did by His Word, which was God with God: the latter miracles by the Same, His Word incarnate, and for our sakes made man. As we marvel at those things which have been done by the Man Jesus, let us marvel at those also which have been done by the God Jesus. By the God Jesus were made heaven and earth, and the sea, and all the garniture of the heaven, the plentifulness of the earth, the prolific fruitfulness of the sea: all these things which come within the eye's range were made by Jesus God. And we behold these, and if His Spirit is in us, they please us in such wise, that we praise the Author of them; not in such wise, that turning to the works we turn from their Author, turning our faces, after a sort, to the things made, and our backs to Him Who made them.

2. These things indeed we see, and they lie within the eye's range. What say we of those which we do not see, such as Angels, Virtues, Powers, Dominions, and every inhabitant of this superecelestial fabric which is not within our eye's range? Howbeit, Angels too, when it hath been meet, have often shewn themselves to men. Did not God make all these also by His Word, that is, by His only Son our Lord Jesus Christ? What say we of the human soul itself, which is not seen, and yet by the works which it manifests in the flesh, raises great admiration in considerate persons? by whom was it made, but by God? and through whom, but through the Son of God? But not to speak as yet of the soul of man: the soul of any brute, think how this doth govern its proper mass, putting forth into exercise the several senses, the eyes to see, the ears to hear, the nostrils to smell, the taste to discern flavours, the members, lastly, to perform each its proper office! Is it the body, and not rather the soul, that is to say, the tenant of the body, that works these effects? Yet this soul is not visible to the eye, but it moves admiration by the effects which it works. Now proceed to the consideration of the human soul, which God hath endued with understand-

ing to know its Creator, to discern and distinguish between JOHN good and bad, that is, between right and wrong; how many II. 1-4. things doth it by means of the body! Mark well the whole world ordered in the great human commonwealth: with what administration, with what orders of authorities, constitutions of states, laws, manners, arts! The whole of this is wrought by the soul, and yet this force and efficacy of the soul is not seen. When it is withdrawn, the body lies a lifeless carcase: but when it is present in the body, first, it acts as the salt, if one may so say, which cures it, by drying up the corrupt humours. For all flesh is corruptible, and becomes putrid, unless checked by a certain curing quality of the soul. But this, our soul has in common with the soul of the brute. The qualities which rather call for admiration, are those which I have mentioned, those, namely, which belong to the mind and understanding: in which also man is renewed after the image of his Creator, I Cor. after Whose image he was made. How great will be this 3, 10. force and efficacy of the soul, when this body shall have put on incorruption, and this mortal have put on immortality! If it can work so great effects through corruptible flesh, I Cor. what shall be its power through a spiritual body, after 15, 53. the resurrection of the dead! Yet this soul, as I have said, of admirable nature and essence, is a thing invisible, and perceived only by the understanding. Howbeit, this also was made by the God Jesus, for the Same is the Word of God. For *all things were made by Him, and* Joh 1, *without Him was nothing made.* 3.

3. Since therefore we see such mighty works wrought by the God Jesus, why marvel we at water turned into wine by the Man Jesus? For He was not in such sort made Man, as that He ceased to be God. Man was added to Him, not God lost. He then Who did this is the Same Who did all those works. Then let us not marvel that God did it; but let us be filled with love, that among us He did it, that for our restoration He did it. For indeed, some hints He conveys to us in the very facts of this history. I suppose it was not without cause that He came to the marriage. Apart from the miracle, in the fact itself something mysterious and sacramental lies concealed. Let us knock, that He may open,

HOMIL. VIII. and make us to drink deeply of wine invisible. Truly, we too were water, and He made us wine, made us savour of wisdom; for we savour of His faith, we who before were without all savour of wisdom. Indeed, haply it belongeth to the true savour and relish of wisdom^a, along with the honour of God, and with the praise of His majesty, and with the charity of His most powerful mercy, to understand what was done in this miracle.

4. The Lord having been invited came to the marriage. What marvel, that He should come to that house to a marriage, Who came into this world to a marriage? For if He came not to a marriage, He hath not a bride here. And what is it the Apostle saith? *I have espoused you to one Husband, that I may present you as a chaste virgin to Christ.* Why doth he fear lest the virginity of the bride of Christ should be corrupted by the subtilty of the devil? *I fear*, saith he, *lest as the serpent beguiled Eve by his subtilty, so your minds also should be corrupted from the simplicity and chastity which is in Christ.* He hath therefore His bride here, whom He hath redeemed with His blood, and to whom as pledge He hath given the Holy Spirit. He hath rescued her from the bondage of the devil: hath died for her sins, hath risen again for her justification. Who shall present his bride with offerings so great? Let human bridegrooms offer what you will of lands to furnish the bride's adornments, let them offer gold, silver, precious stones, horses, slaves, farms, estates: aye, but will any one offer his own blood? For should a man give his own blood to his bride, he would not be alive to marry her. But the Lord dying without fear of the result, gave His blood for her, whom rising again He was to have, whom He had already united to Himself in the Virgin's womb. For the Word was the Bridegroom, and the bride man's flesh: and both together one Son of God Who is also Son of Man. The womb of the Virgin Mary, the place where He was made Head of the Church, that womb, His bride-chamber, even thence came He forth as a bridegroom from his

^a Sapientes nos fecit; sapiamus enim pertinet, &c. *Sapere* is used here in its twofold meaning, to *taste* of, and to be *wise*. Et forte ad ipsam sapientiam

chamber, as the Scripture foretold, *Coming forth as a bridegroom out of His chamber, He rejoiced as a giant to run on His way*: He came forth from the chamber as a bridegroom, and having been invited came to the marriage. JOHN II. 1-4 Ps. 19, 5.

5. Certainly it is with a view to a mystical meaning, that He seems not to acknowledge His mother, her from whom He had come forth a bridegroom, saying to her, *Woman, what have I to do with thee? Mine hour is not yet come.* John 2, 4. What is this? Came He for this cause to the marriage, that He might teach men to set light by their mothers? Of course, he to whose marriage He had come was taking a wife with intent to beget children: and by those whom he desired to beget, of course he wished to be honoured. And had then Jesus come to the marriage, that He might put a slight upon His mother, when marriages are celebrated, and wives married, with a view to having children, whom God commands to render honour to their parents? Without question, brethren, some hidden meaning lies here. It is indeed so grave a matter, that some (of whom the Apostle hath beforehand warned us to beware, saying, as we have mentioned above, *I fear, lest, as the serpent beguiled Eve through his subtilty, so your minds also should be corrupted from the simplicity and chastity which is in Christ,*) setting aside the authority of the Gospel, and saying that Jesus was not born of the Virgin Mary, were wont to attempt to draw from hence an argument in support of their error, asking, How could she be His mother to whom He said, *Woman, what have I to do with thee?* We must answer them therefore, and declare why the Lord spake thus; lest in their raving they should imagine that they have discovered something destructive of sound belief, by which the chastity of the virgin bride may be corrupted, that is, by which the faith of the Church may be defiled. For assuredly, brethren, their faith is corrupted, who prefer a lie to truth. They who think to honour Christ by denying that He had flesh, proclaim Him nothing else than a liar. They then who build up a lie in men, what do they expel from them but truth? They let in the devil, they shut out Christ; they let in an adulterer, they shut out the Bridegroom: being forsooth the bridemen, or, to speak more truly, the procurers of the serpent. For to this end speak they, that the serpent may S. Aug. Lib. de Fide et Symb. § 9.

HOMIL. possess, Christ be shut out. How doth the serpent
 VIII. possess? When a lie possesses, when falsehood possesses,
 then the serpent possesses. When truth possesses, then doth

John 14, Christ possess. For Himself said, *I am the truth.* But of

6. John 8, Satan he said, *He abode not in the truth, because truth is*
 44. *not in him.* And Christ is truth in such wise, that thou

hast every part true in Christ. True Word, God equal with
 the Father, true soul, true flesh, true man, true God, true
 birth, true passion, true death, true resurrection. If thou
 callest any one of these false, corruption enters, the poison
 of the serpent breeds worms of lies, and there will remain
 nothing sound.

6. What then, it is asked, is this which the Lord saith,
Woman, what have I to do with thee? Perhaps the Lord
 shews us in what follows the reason why He so spake: *Mine*
hour, saith he, is not yet come. For His words are these:
Woman, what have I to do with thee? Mine hour is not yet
come. The reason of this saying also must be enquired into.
 Let us first then withstand the heretics on this point. What
 saith the dotting old serpent, who with his venomous
 hissing inspires all dotage? What saith he? 'Jesus had not
 a woman for His mother.' Whence provest thou? Because
 He said, *Woman, what have I to do with thee?* Who
 hath related this that we should believe that He said so? Who
 hath related it? Why, John the Evangelist. But the same
 John the Evangelist hath said, *And the mother of Jesus was*
there. For thus hath he related the matter: *The third day*
there was a marriage in Cana of Galilee, and the mother of
Jesus was there. And Jesus having been invited had come
thither with His disciples to the marriage. Here are two
 statements made by the Evangelist. *The mother of Jesus*
was there, saith the Evangelist. What Jesus said to His
 mother the same Evangelist also states. And observe,
 brethren, that ye may have the virginity of your hearts guarded
 against the tongue of the serpent, observe how he relates
 the answer made by Jesus to His mother, namely, first
 mentioning that *His mother said unto Him.* Here we
 have in the same Gospel, from the pen of the same Evan-
 gelist, *The mother of Jesus was there,* and *His mother said*
unto Him. Whose statement is this? John the Evangelist's.
 And what answer did Jesus make to His mother? *Woman,*

what have I to do with thee? Whose statement is this? The JOHN II. 1-4. very same John the Evangelist's. O most faithful and most truth-speaking Evangelist, thou tellest me that Jesus said, *Woman, what have I to do with thee?* Wherefore hast thou assigned Him a mother whom He doth not acknowledge? For thou sayest that *the mother of Jesus was there*, and that *His mother said unto Him*. Why saidst thou not rather, "Mary was there," and "Mary said unto Him?" Thou relatest both; *His mother said unto Him*, and, *Jesus said unto her, Woman, what have I to do with thee?* Wherefore this, but because both are true? Those men however are willing to believe the Evangelist, in that he relates that Jesus said unto His mother, *Woman, what have I to do with thee?* and they are unwilling to believe the Evangelist, in that he saith, *The mother of Jesus was there*, and *His mother said unto Him*. But who is he that withstands the serpent and holds fast the truth, he whose virginity of heart is not corrupted by the subtlety of the devil? He that believes both true: both that *the mother of Jesus was there*, and that Jesus made that answer to His mother. But if he doth not as yet understand in what sense Jesus said, *Woman, what have I to do with thee?* let him in the mean while believe that He said it, and that it was to His mother He said it. Let there first be piety in a man to believe, and then there will be fruit in him to understand.

7. I put the question to you, O faithful Christians, Was the mother of Jesus there? Answer ye, 'She was.' How know ye? Answer, 'The Gospel saith so.' What reply did Jesus make to His mother? Answer, '*Woman, what have I to do with thee? Mine hour is not yet come.*' And how know ye this? Answer, 'The Gospel saith so.' Let none corrupt this your faith, if ye would preserve for the Bridegroom a chaste virginity. But if you are asked, wherefore He made this answer to His mother, let him speak who understands; and he who does not understand, let him notwithstanding most firmly believe that Jesus made this answer, and yet that it was to His mother He made it. By this piety he will also become worthy to understand why Jesus made this answer, if by prayer he knocks at,

HOMIL. and not with wrangling approaches to, the gate of truth.
 VIII. Only let him beware, lest, while he imagines himself to know, or is ashamed not to know, why Jesus made this answer, he should be constrained to believe either that the Evangelist spake a falsehood when he said, *The mother of Jesus was there*: or that Christ Himself suffered for our sins but a false death, and shewed for our justification false scars; and spake false words, when He said, *If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free*. For if He had a false mother, false flesh, a false death, false wounds in His passion, false scars in His resurrection, then not *the truth*, but rather falsehood, *shall make those free* who believe on Him. Nay indeed, but let falsehood yield to truth, and let all be confounded who would fain have themselves seem true, because they attempt to prove Christ a deceiver; and are unwilling to have men say to them, 'We do not believe you because you lie,' when yet they say that Truth Itself has lied. And yet if we ask them, How know ye that Christ said, *Woman, what have I to do with thee?* they answer; they believe the Gospel. Why do they not believe the Gospel when it says, *The mother of Jesus was there*; and, *His mother said unto Him?* Or, if the Gospel lies in this particular, how do they believe it, that Jesus said, *Woman, what have I to do with thee?* Why rather do not the miserable men both faithfully believe that the Lord made the answer, not to a stranger, but to His mother; and also piously enquire why He made it? For there is a wide difference between him who says, I would fain know wherefore Christ made this answer to His mother; and him who says, I know that it was not to His *mother* that Christ made this answer. It is one thing, to wish to understand what is shut up, another to be unwilling to believe what is open. He who says, I would fain know why Christ made this answer to His mother, wishes to have the Gospel opened to him, in which he believes: but he who says, I know that it was not to His mother Christ made this answer, charges with falsehood the very Gospel in which he hath believed that Christ did so answer.

John 8,
31. 32.

8. Now then if it please you, brethren, these being repulsed,

and wandering ever in their own blindness, unless in humility they be made whole, let us enquire, wherefore our Lord answered His mother thus. He, unlike all others, was begotten of a Father without a mother, born of a mother without a father; without a mother, God; without a father, man: without a mother, before the times began; without a father, in the end of the times. The answer which He made, was made to His mother; for, *The mother of Jesus was there, and, His mother said unto Him.* The whole of this the Gospel saith. We learn that *the mother of Jesus was there*, in the very same place where we learn that Jesus said unto her, *Woman, what have I to do with thee? Mine hour is not yet come.* Let us believe the whole, and what we do not yet understand let us search out. And first look ye to this, lest, peradventure, as the Manichees found occasion for their ill faith, in that the Lord said, *Woman, what have I to do with thee?* in like manner the astrologers should find occasion for their sophistry, in that He said, *Mine hour is not yet come.* If He said this in the sense of the astrologers, we have been guilty of sacrilege in burning their books. But if we have done rightly, as was done in the Apostles' times, then it was not in their sense that the Lord said, *Mine hour is not yet come.* For, say the babbling and seduced seducers, thou seest that Christ was under fate, in that He saith, *Mine hour is not yet come.* Which then must we answer first, the heretics, or the astrologers? For both come of that serpent desiring to corrupt the Church's virginity of heart, which she hath in sound faith. Let us answer those first, if you please, whom we proposed, and whom indeed we have already answered in great measure. But lest they should think that we have not what to say of our Lord's answer to His mother, we arm you still further against them; since, for refuting them, I suppose enough has been said already.

9. Why then saith the Son to His mother, *Woman, what have I to do with thee? Mine hour is not yet come?* Our Lord Jesus Christ was both God and Man. In regard that He was God, He had not a mother. In regard that He was Man, He had. She was the mother therefore of His flesh, mother of His human nature, mother of the weakness which He took upon Him for our sakes. But the miracle which

HOMIL. VIII. He was about to work, He was about to work according to His Divine Nature, not according to His weakness; in regard that He was God, not in regard that He was born weak.

1 Cor. 1, 25. *But the weakness of God is stronger than men.* His mother then was requiring of Him a miracle. But He, as it were, does not acknowledge a human womb, when about to work Divine works: saying, as it were, ‘Thou gavest not birth to that part of Me which works a miracle; thou gavest not birth to My Divine Nature: but forasmuch as thou didst give birth to My weakness, I will recognise thee then when that same weakness shall hang upon the cross:’ for this¹ is the meaning of, *My hour is not yet come.* For then did He recognise, Who, in truth, had always known. Even before He was born of her, in predestination, He knew His mother: and before that He, as God, created her of whom Himself, as Man, was to be created, He knew His mother: but at a certain hour in a mystery He doth not acknowledge her; and again at a certain hour, which was not yet come, He doth in a mystery acknowledge her. For He acknowledged her at the time when that which she had brought forth was dying. For not That was dying by Which Mary was made, but That was dying Which was made of Mary: not the eternity of the Divine Nature was dying, but the weakness of the flesh was dying. He made that answer therefore, discriminating in the faith of believers, between the Being Who came, and the way in which He came. For, being God and the Lord of heaven and earth, He came by a mother who was a woman. As Lord of the world, Lord of heaven and earth, He was of course Lord of Mary also; as Creator of heaven and earth, Creator of Mary also: but in regard that it is said, *Made of a woman, made under the law;* the Son of Mary. Himself Lord of Mary and Son of Mary; Himself Creator of Mary and created of Mary. Marvel not that He was both Son and Lord. For as He is called Son of Mary, so likewise is He called Son of David; and therefore Son of David because Son of Mary.

Rom. 1, 3. Hear the Apostle plainly declaring, *Who was made of the seed of David according to the flesh.* Hear Him spoken of likewise as the Lord of David. Let David himself declare it; *The Lord said unto my Lord, Sit Thou on My right hand* Jesus Himself propounded this passage to the Jews,

Gal. 4, 4.
Ps. 110, 1.
Mat. 22, 45.

and by it put them to silence. How then was He both Son and Lord of David? Son of David according to the flesh, Lord of David according to His Divine Nature. In like manner, Son of Mary according to the flesh, and Lord of Mary according to His Majesty. Forasmuch, therefore, as she was not the mother of His Divine Nature, and yet His Divine Nature must work the miracle for which she asked, He answered her, *Woman, what have I to do with thee? But lest thou shouldest think that I deny thee to be My mother, Mine hour is not yet come; I will acknowledge thee as soon as the weakness of which thou art the mother shall hang upon the cross.* Let us examine whether this were so. When the Lord suffered, as the same Evangelist relates, who knew the mother of the Lord, and who hath given us intimation, even in this marriage feast, of the mother of the Lord, *there was, he tells, by the cross the mother of Jesus.* And Jesus saith unto His mother, *Woman, behold thy Son: and to the disciple, Behold thy mother.* He commends His mother to His disciple: commends His mother, as being to die before His mother, and to rise again before His mother's death: Himself a human being commends, to him human, her human. To this had Mary given birth. The hour was now come of which He had then spoken, *Mine hour is not yet come*^d.

10. If I mistake not, brethren, the heretics are replied to. Let us proceed to answer the astrologers. And how do these attempt to prove that Jesus was under fate? Because, say they, Himself saith, *Mine hour is not yet come.* We believe Him therefore; and had He said, "I have no hour," He would have left no opening for the astrologers. But see, say they, Himself said, *Mine hour is not yet come.* If

^d The Greek interpreters generally take *the hour* here to mean the proper time for beginning the miracle. "*Mine hour is not yet come:* i. e. I am not yet known: nay, they are not even aware that wine is wanting. Let them be first sensible of this," &c. S. Chrys. Hom. in l., and similarly S. Cyrill. Al., Theophyl. Euthym. This is given as the first or historical sense in a Sermon ascribed, but wrongly, to S. Austin, App. 92, l. (See note on Hom. 10, 2.) "From this answer we should in the first instance observe, that

there was perhaps still some wine left at the bottom of the vessels; therefore the Lord's hour of power was not fully come: else He might seem rather to mingle elements than to change them." (So S. Chrys. on v. 6. "the unbelievers might have suspected that there was a thick sediment of wine in the vessels, which mixed with water made limpid wine: therefore it is added, *After the manner of the purifying of the Jews,* to shew that there was never any wine in those vessels.")

HOMIL. therefore He had said, *I have no hour*, He would have left
 VIII. no opening for the astrologers, they would have had no ground on which to build their calumny: but now, seeing that He said, *Mine hour is not yet come*, what can we say against His own words? Marvellous it is that the astrologers, by believing Christ's words, attempt to constrain Christians to admit that Christ lived under an hour of fate. Let them

John 10, then believe Christ when He saith, *I have power to lay down*
 18. *My life, and power to take it again. No man taketh it from Me, but I lay it down and take it again of Myself.* Is this power then under fate? Let them produce a man who has it in his power when to die, how long to live. Such a man they will never produce. Let them therefore believe God, when He saith, *I have power to lay down My life, and power to take it again*; and let them search wherefore it was said, *Mine hour is not yet come*; and not because of these words make the Founder of heaven, the Creator and Governor of the stars, subject to fate. For if fate were from the stars, the Founder of the stars could not be under the constraining necessity of the stars. Add, that not only Christ had not what thou callest fate, but no more hast thou, or I, or yonder man, or any man whatsoever.

11. Notwithstanding, seduced themselves they seduce others, and put forth fallacies to men: they spread nets to catch men, and this in the broad highways. For they who spread nets to catch wild animals, are fain to do it even in woods and in solitary places: with what unhappy folly are men possessed, to catch whom nets are spread in the forum! When men sell themselves to men, they receive money; but these give money that they may sell themselves to vanities. For they go in to an astrologer that they may buy themselves lords, such as the astrologer is pleased to give; Saturn, or Jupiter, or Mercury, or any other sacrilegious name. The man went in free, that having paid his money he might come out a slave. Or say rather, he would not have gone in if he had been free: but he went whither his lord Error, and his lady Lust dragged
 John 8, him. Whereof also the Truth saith, *Whosoever committeth*
 34. *sin is the slave of sin.*

12. Why then did He say, *Mine hour is not yet come*? Rather, because while He had it in His power when to

die, He did not yet see it meet to use that power. Just as JOHN we say, brethren, for example, Now is the set hour for us to ^{II. 1-4.} go out to celebrate the holy rites¹. If we go out sooner¹ than is necessary, do not we act perversely and absurdly? Seeing then that we do not go out but when it is meet, do we therefore, in these matters, regard fate, when we so express ourselves? What then is the meaning of, *Mine hour is not yet come?* 'The hour is not yet come when I know that it is meet that I should suffer, when My Passion will be of use, when it does come, then I will willingly suffer:' that thou mayest preserve both: *Mine hour is not yet come;* and *I have power to lay down My life, and power to take it again.* He had come then, having it in His power when to die. But it would surely have been contrary to the fitness of things, if He had died before He had chosen disciples. If He had been a man whose hour was not in His own power, He might have died before He had chosen disciples: and if, peradventure, He had died when His disciples were now chosen and instructed, it would have been something bestowed upon Him, it would not have been His own doing. But He, Who had come, having in His power when to go, when to return, how far to advance, and that to Him should be open the regions of death, not only for death, but also for resurrection, He, that He might shew us His Church's hope of immortality, shewed in the Head what it behoved the members to expect. For He who rose again in the Head, will rise again in the other members also. The hour therefore was not yet come; the convenient season was not yet. There were disciples to be called, the kingdom of heaven to be proclaimed, signs to be wrought, the Lord's Divine Nature to be set forth in miracles, His human in the very sympathy which He had with mortality. For He Who hungered because He was Man, fed with five loaves so many thousands because He was God: He Who slept because He was Man, commanded the winds and waves because He was God. All these things were first to be set forth, that there might be what the Evangelists should write, what the Church should have preached to her. But when He had done as much as He judged sufficient, then came the hour, not of necessity, but of will; not of condition, but of power.

HOMIL.
VIII.

13. What then, brethren? because we have replied to these and these, shall we say nothing of the meaning of the water-pots, of the water turned into wine, of the governor of the feast, of the bridegroom, of the mother of Jesus, mystically considered, of the marriage itself? All must be spoken of, but we must not burthen you. I would fain have preached to you, in the Name of Christ, yesterday also, when a sermon customarily was due to my beloved brethren, but I was prevented by certain necessary hindrances. If you please then, holy brethren, let us defer what pertains to the mystical signification of this miracle till to-morrow, and not burthen your weakness and our own. Perhaps there are many here to-day who have come because of the solemnity of the day, not to hear the sermon. Let those who come to-morrow, come to hear, that so we may neither defraud those who are fond of learning, nor burthen those who are easily tired.

HOMILY IX.

JOHN ii. 1—11.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

WHAT MYSTERY IS CONTAINED IN THE MIRACLE WROUGHT AT
THE MARRIAGE AT CANA OF GALILEE.

1. THE Lord our God be present with us, and enable us to make good our promise. For yesterday, if you remember, holy brethren, seeing that we were prevented, by want of

HOMIL. IX. time, from completing the sermon we had begun, we deferred until to-day the exposition of those matters, which in this fact of the Gospel Lesson are mystically deposited in sacred¹ and inner meanings, that with God's help these might be opened to you. We need not now, therefore, spend more time in setting forth the miracle of God. It is, namely, the same God, Who throughout the whole creation daily worketh miracles, which have become cheap in men's eyes, not through their easiness, but through their constancy; whereas those rare and unusual actions, which were done by the same Lord, that is, by the Word, for our sakes become incarnate, excited far greater wonder, not because they were greater than those which He does every day in the creation, but because, as for these which are done every day, it is, as it were, in the natural course of things that they are brought about; while as for those, it is by the efficacy of a power which is as it were immediately present, that they are exhibited in the sight of men's eyes. We said, as ye remember, one dead man rose again, and people were amazed: and yet the daily births of those who before were not, excite no wonder. So, at water turned into wine, who does not marvel, though God doth the same in vines every year? But forasmuch as whatsoever things were done by the Lord Jesus, serve not only to stir up our hearts by their marvellous nature, but also to edify those hearts in the doctrine of faith, it behoves us to search diligently what all these things mean, that is, of what they are signs. For the consideration of all these things in this their inner significance we deferred, as ye remember, till to-day.

2. The Lord, in coming to the marriage, to which He had been invited, even setting aside the mystical signification, wished to assure us that He was the Author of marriage. For there were to be those, of whom the Apostle spoke, *forbidding to marry*, saying, that marriage was wrong, and that it had the devil for its author: although the same Lord saith in the Gospel, on being asked whether it is lawful for a man to put away his wife for any cause, that it is not lawful save only for the cause of fornication. In which answer, if you remember, He saith, *What God hath joined together, let not man put asunder*. And they who are well

¹ Tim. 4, 3.

Mat. 19, 3-6.

instructed in the Catholic faith, know that God was the Author of marriage, and that as the union of man and wife is from Him, so divorce is from the devil. But in the case of fornication, it is lawful for a man to put away his wife, because the woman herself first chose to be a wife no longer, while she kept not her conjugal fidelity to her husband. Indeed, even those women, who vow virginity to God, although they hold a loftier place of honour and sanctity in the Church, are not without marriage: for they too, together with the whole Church, are concerned in a marriage, a marriage in which Christ is the Bridegroom. For this cause, therefore, did the Lord come to the marriage to which He had been invited, namely, for the confirming of conjugal chastity, and setting forth the sacred¹ import of marriage: for in that marriage also the bridegroom, to whom it was said, *Thou hast kept the good wine until now*, shadowed forth the Person of Christ. For the good wine, that is to say, His Gospel, Christ hath kept until now.

3. For let us now begin to uncover what is veiled under these sacred² signs of a spiritual meaning, so far forth as He vouchsafes in Whose Name we made you the promise. There was Prophecy in ancient times, and of the dispensation of Prophecy were no times left void. But that Prophecy, seeing that Christ was not understood in it, was water. For in water wine is in a sort latent. The Apostle teacheth what we are to understand by this water. *Even to this day*, saith he, *whilst Moses is read, the same veil is laid upon their heart, because it is not unveiled, that in Christ it is done away*. And when, saith he, *thou shalt have passed over to the Lord, the veil shall be taken away*. By the veil, he means, the covering over of prophecy, so that it might not be understood. The veil is taken away when thou hast passed over to the Lord: in like manner the insipidity³ is taken away when thou hast passed over to the Lord, and what before was water, now becomes wine to thee. Read all the prophetic books; if thou dost not discern Christ, what wilt thou find to match them for flatness and insipidity? Discern

JOHN
11.1-11.sacra-
mentumsacra-
menta2 Cor. 3,
14-16.3 insi-
pientia

¹ *Cum transieris*, Aug. here and elsewhere, e. g. Serm. 160, 6. 300, 3. e. Faust. 12, 4. (de Spir. et litt. 27. The Vulg. has *Cum autem conversus transierit*, but four Mss. *transieris*.) *fuertit*.

This reading supposes *ὕταν ἐπιστρέψῃ* to be the second person singular.

HOMIL. Christ in them, and what thou readeſt not only hath a taſte,
 I X. — but alſo inebriates; transferring the mind from the body, ſo
 Phil. 3, that forgetting thoſe things which are behind, thou reacheſt
 13. forth unto thoſe which are before.

4. So then, Prophecy from ancient times, even from the period when the ſeries of human births firſt begins to run, was not ſilent concerning Chriſt. Only, the ſubject was concealed there, for as yet Prophecy was water. How prove we that in all former times down to the age in which the Lord came, Prophecy did not fail to ſpeak of Him? The Lord ſaith ſo Himſelf. For when He had riſen from the dead, He found His diſciples in doubt concerning Himſelf Whom they had followed. For they ſaw that He was dead, and they had no hope that He would riſe again, and all their expectation fell to the ground. Wherefore was the thief who was commended counted worthy to be that ſame day in Paradife? Because on the croſs he confeſſed Chriſt, Luke 23, when the diſciples doubted concerning Him. Accordingly,
 40—43. He found them wavering, and after a ſort blaming themſelves for having hoped for redemption in Him. Yet they grieved for Him as ſlain without fault, becauſe they knew Him innocent. This is what theſe ſame diſciples ſaid, after His reſurrection, when He had found certain of them in the way
 Luke 24, ſorrowful: *Art Thou alone a ſtranger in Jeruſalem, and
 13—27. haſt not known the things which are come to paſs there in theſe days? And He ſaid unto them, What things? And they ſaid, Concerning Jeſus of Nazareth, Which was a Prophet mighty in deeds and words before God and all the people, how our prieſts and rulers delivered Him to be condemned to death, and crucified Him. But we truſted that it had been He Which ſhould have redeemed Iſrael; and now this is the third day ſince theſe things were done.* When one of the two diſciples, whom Jeſus found in the way journeying to a village near Jeruſalem, had ſpoken theſe and other words, Jeſus answered, *O void of underſtanding and ſlow of heart to believe¹ after all that the prophets have ſpoken! Ought not Chriſt to have ſuffered theſe things, and to enter into His glory? And beginning at Moſes and all the prophets, He expounded unto them in all the Scriptures the things concerning Himſelf.* Moreover, in another place,

¹ Super omnia.
 ἐπὶ
 πάντων.

when He would even have His disciples feel Him with their hands, that they might believe that He was risen again in the body, *These, saith He, are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, that Christ should suffer, and should rise again from the dead the third day, and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem.*

JOHN
11.1-11.LUKE 24,
44-47.

5. These words of the Gospel being understood, (and their meaning is evident,) all those mysteries will be laid open which are hidden in this miracle of the Lord. Observe what He saith, that it behoved those things to be fulfilled in Christ which were written concerning Him. Where were they written? *In the Law, saith He, and in the Prophets, and in the Psalms.* No part of the Old Scriptures hath He left out. This was water; and therefore were they called by the Lord, *void of understanding*, because as yet it tasted to them as water not wine. But how did He make wine of the water? When He opened their understanding, and expounded to them the Scriptures, beginning from Moses through all the Prophets. With which being now inebriated, they said, *Did not our heart burn within us in the way, when He opened to us the Scriptures?* For they discerned Christ in those books, in which before they knew Him not. Our Lord Jesus Christ therefore hath changed the water into wine, and that hath taste which before was tasteless, that inebriates which before did not inebriate. For had He commanded the water to be poured out of the waterpots, and so Himself had poured in wine from the secret recesses of the creature, from whence also He made bread when He satisfied so many thousands: for five loaves could not satisfy five thousand men, nor even fill twelve baskets, but the almighty power of God was, so to speak, a fountain of bread; in like manner also He might for the poured out water have poured in wine: but this if He had done, He would have seemed to disallow the Old Scriptures: when however He turns the

ib. 32.

HOMIL. IX. water itself into wine, He shews us that the Old Scripture also is derived from Him: for it was by His command that the water-pots were filled. The Old Scripture also indeed is from the Lord, but it hath no taste, unless Christ be discerned therein.

6. Note earnestly, however, what Himself saith: *The things which were written in the Law, and in the Prophets, and in the Psalms, concerning Me.* With regard to the Law, we know with what times it commences its narrative; the beginning of the world: *In the beginning God made the heaven and the earth.* Thence down to this time in which we now are, are six ages, as ye have often heard and know. The first age, namely, is reckoned from Adam to Noah, the second from Noah to Abraham, and, as Matthew the Evangelist orderly follows out and distinguishes, the third from Abraham to David; the fourth from David to the carrying away into Babylon; the fifth from the carrying away into Babylon to John the Baptist; the sixth from John the Baptist to the end of the world. Therefore also did God make man after His own image *on the sixth day*, because in this sixth age is manifested by the Gospel the renewal of our mind after the image of Him Who created us; and the water is turned into wine, that our taste may discern Christ now manifested in the Law and in the Prophets. Therefore *there were there six water-pots*, which the Lord commanded to be filled with water. These six water-pots then signify six ages, which were not without Prophecy. And those six periods, marked out and separated as it were by joints, would be like empty vessels were they not filled by Christ. Why have I said, periods which would run on in emptiness unless the Lord Jesus were preached in them? The prophecies are fulfilled, the water-pots are full: but that the water may be turned into wine, in that entire Prophecy let Christ be discerned.

7. What then meaneth this, *They contained two or three metretæ apiece?* This expression is especially fraught with mysterious meaning. By *metretæ* he means certain measures, as though he had said jars, firkins, or the like. *Metreta* is the name of a measure, and from the word *measure*, that measure receives its name. For the Greeks call measure, μέτρον,

(metron;) whence *metretæ*. They contained then *two or three metretæ apiece*. What say we, brethren? If he had said merely, *three apiece*, our mind would inevitably have turned to the mystery of the Trinity. But neither ought we, perhaps, because he hath said *two or three apiece*, at once to draw aside the sense from this application: for the Father and the Son being named, the Holy Spirit also is by consequence to be understood. For the Holy Spirit is not the Spirit of the Father only, nor of the Son only; but the Spirit of the Father and of the Son. For it is written, *If any man love the world, the Spirit of the Father is not in him.*^{1 John 2, 15.} Also it is written, *But whoso hath not the Spirit of Christ, he is none of his.* Now the Same is Spirit of the Father and of the Son. So that the Father and the Son being named, the Holy Spirit also is understood, seeing that He is the Spirit of the Father and of the Son. Now when the Father is named and the Son, it is as though two *metretæ* are named: but when in them the Holy Spirit also is understood, three *metretæ*. Hence it is not said, Containing some two *metretæ*, others three: but these same six water-pots contained *two or three metretæ apiece*. As though he had said, Both when I say two apiece, I would also have the Spirit of the Father and of the Son to be understood together with these: and likewise when I say three apiece, I declare the same Trinity more plainly.

8. Whoso then names the Father and the Son, it behoves him withal to understand the love which the Father and the Son mutually bear to each other, which is the Holy Spirit. For perhaps the Scriptures on being examined, which thing I do not say as having it in my power to teach it you to-day, or as thinking that no other can be found: but yet perhaps the Scriptures on being searched, point out that the Holy Spirit is charity, (i. e. dearness of love.) And think it not cheap, this charity. How can it be cheap when whatsoever is said not to be cheap is called dear? If then these things which are not cheap are dear, what dearer than charity, i. e. dearness itself? Now charity is in such wise commended by the Apostle, as that he saith, *I shew unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become sounding brass or a*^{S. Aug. de Trin. vi. 7. ix. 17. 18. xv. 10. 1 Cor. 12, 31; 13, 1—3.}

HOMIL. *tinkling cymbal. And though I know all mysteries and all*
 IX. *knowledge, and have prophecy and all faith, so as to remove*
mountains, and have not charity, I am nothing: and though
I distribute all my goods to the poor, and give my body to be
burned, and have not charity, it profiteth me nothing.

How great then is charity, which if it be wanting, to no purpose are all other things possessed; if present, all things are possessed rightly! And yet the Apostle Paul, setting forth the praise of charity (or love) most copiously and largely, hath said less of it than in few words doth the Apostle John, whose Gospel this is. For he hath not scrupled to say, *God is love.* It is written too, *Because the (charity, or) love of God is shed abroad in our hearts by the Holy Spirit which is given us.* Who then can name the Father and the Son, and not withal understand the charity [or dearness of love] of the Father and the Son? Which whoso hath begun to have will have the Holy Spirit; which whoso hath not, will be without the Holy Spirit. And as thy body if it be without its spirit, which is thy soul, is dead, even so thy soul, if it be without the Holy Spirit, that is, without charity, will be accounted dead also. Therefore *the water-pots contained two metretæ apiece*, because the Prophecy of every period doth proclaim the Father and the Son. But with them is the Holy Spirit likewise. And therefore it is added, *or three. I and the Father, saith He, are One.* But God forbid we should think the Holy Spirit not present when we hear, *I and the Father are One.* Yet because He named the Father and the Son, let the water-pots contain *two metretæ apiece*: but hear, *or three. Go ye: baptize the nations in the Name of the Father, and of the Son, and of the Holy Ghost.* Thus then where it is said, *two apiece*, the Trinity is not expressed, but understood; where *threc*, expressed also.

9. But there is another meaning which must not be omitted: I will declare this likewise. Let each choose which he likes best. We withhold not what God suggests. For it is the Lord's table; and the minister ought not to defraud the guests, especially when their hunger is such, as in your case, that their eager desire is apparent. Prophecy which is dispensed from ancient times concerns the salvation

1 John
4, 16.
Rom. 5,
5.

John¹⁰,
30.

Mat. 28,
19.

of all nations. It was indeed to the people of Israel alone that Moses was sent, and to that people alone that through him the Law was given, and the prophets themselves were of that people, and the very distribution of periods was marked out according to the same people; whence also the water-pots are said to be *according to the purification of the Jews*: still, however, that Prophecy was announced to the other nations also, is manifest, since Christ was concealed in him in whom all nations are blessed, even as God promised to Abraham, *In thy seed shall all nations be blessed*. Only it was not understood as yet, because not yet was the water turned into wine. To all nations, then, was Prophecy dispensed. But that this may come out in a more agreeable manner, let us make some remarks, as the time permits, concerning the several ages, as denoted by the several water-pots.

JOHN
II. 11.

Gen. 22,
18.

10. In the very outset, Adam and Eve were the parents of all nations, not of the Jews only; and whatsoever was shadowed forth in Adam concerning Christ, of course pertained to all nations which have salvation in Christ. What then shall I say of the water of the first water-pot, more appropriate than what the Apostle saith of Adam and Eve? For no man will charge me with misinterpretation, when I bring forward, not my own interpretation, but the Apostle's. How great a mystery then concerning Christ is contained in that one particular, of which the Apostle makes mention, saying, *and they shall be two in one flesh: this is a great mystery!* And lest any should understand that greatness of the mystery to lie in the several individual men who have wives, *But I speak*, saith he, *as concerning Christ and concerning the Church*. What is this great mystery, *They shall be two in one flesh?* Since the Scripture, in the Book of Genesis, was speaking of Adam and Eve, in the context which led to the words in question, *For this cause shall a man leave his father and mother, and shall cleave unto his wife; and they shall be two in one flesh: if then Christ did cleave to the Church, so that they should be two in one flesh, in what sense did He leave His Father, in what sense His mother? He left His Father, because, though He was in the form of God, He thought it not*

Ephes.
5, 31. 32.
1 sacra-
mentum

Gen. 2,
24.

Phil. 2,
6. 7.

HOMIL. IX. robbery to be equal with God, but emptied Himself, taking the form of a servant. For this is the meaning of, He left His Father; not that He forsook and went away from His Father, but that He appeared not to men in that form in which He is equal to His Father. How did He leave His mother? By leaving the synagogue of the Jews, of which He was born according to the flesh, and cleaving to the Church which He hath gathered together out of all nations. Thus then even the first water-pot had a prophecy of Christ. Howbeit, while the things I speak of were not preached among the nations, it was still water, was not yet changed into wine. And seeing that the Lord hath enlightened us by the Apostle, shewing us what we are to seek there, in this one sentence, *They shall be two in one flesh; a great mystery in Christ and in the Church*; we may now seek Christ every where, and drink wine from all the water-pots. Adam sleeps, that Eve may be formed: Christ dies, that the Church may be formed. While Adam sleeps, Eve is formed from his side. Gen. 2, 21. When Christ is dead, His side is smitten with a spear, that there may flow forth sacraments to form the Church. Who doth not see that in those things then done future events were shadowed forth, since the Apostle saith, that Adam John 19, 34. himself was the figure of Him that was to come? Rom. 5, 14. *Who is*, saith he, *the figure of Him that was to come*. There was mystical prefiguring in all these things. For it was not really so, that God was unable while Adam was awake to take the rib from him, and form of it a woman. Or was it necessary, peradventure, that he should be asleep for this reason, that he might not feel pain in his side, when the rib was taken away? Who is there that sleeps so soundly that his bones could be plucked from him without his awaking? Or say we, because God plucked it out, therefore man felt it not? Why, He Who could pluck it from him without pain when he was asleep, could have done the same when he was awake. But without doubt here was the filling of the first water-pot, the dispensing of the prophecy of that time concerning this time which was then future.

11. Christ was also shadowed forth in Noah, and in the Gen. 7, 7-9. Ark the whole world. For why were all animals inclosed in

the Ark, but to signify all nations? God lacked not the JOHN II. 11. power to create again every kind of animals. Said He II. 11. not, when as yet none were in being, *Let the earth bring forth,* Gen. 1, 24. and the earth did bring forth? He could have remade as then He made: with a word He made, with a word He could have remade; were it not that He was setting forth a mystery, and filling up the second water-pot of the prophetic dispensation, that by wood the figure of the world might be delivered, seeing that on wood the Life of the world was to be crucified.

12. And then, in the third water-pot, it was said to Abraham, as I have already noticed, *In thy seed shall all nations be blessed.* And who doth not see Whose figure the Patriarch's only son sustained, who himself bore the wood to the sacrifice to which he was on his way to be offered up? For the Lord bore His own cross, as the Gospel declareth. John 19, 17. Let this suffice for the third water-pot.

13. With regard to David, why need I say that his prophecy concerns all nations, when we have just heard the Psalm (and hard it is to name a Psalm in which this is not sounded forth)? But certainly, as I have said, we have just been singing, *Arise, O God, judge the earth; for thou shalt inherit in all nations.* And therefore the Donatists are, as it were, cast forth from the marriage: just as the man, who had not a wedding garment, was invited and came, but was cast forth from among the guests, because he had not a garment to the glory of the bridegroom: for he who seeks his own glory, not that of Christ, hath not a wedding garment: for they will not harmonize with his voice who was the friend of the Bridegroom, and saith, *This is He Which baptizeth.* John 1, 33. And not without reason was that man who had not a wedding-garment, by way of rebuke cast in the teeth with just that which he was not: *Friend, wherefore art thou come hither?* Mat. 22, 11—13. And as he was speechless, so are they too. For what avails the noise of the mouth, when the heart is mute? For they know inwardly in themselves that they have not a word to say. They are speechless within, noisy without. They hear sung among themselves, whether they will or not, *Arise, O God, judge the earth; for Thou shalt inherit in all nations.* And by not communicating with all nations,

HOMIL. what do they but recognise themselves as cast out of the
 -IX- inheritance?

14. So then, what I was saying, brethren, that prophecy pertains to all nations, (for I wish to point out another sense in those words, *Containing two or three metretæ apiece*,) that prophecy, I say, pertains to all nations, we have already mentioned as shewn in Adam, *who is the figure of Him which is to come*. And what man knoweth not that from Adam are sprung all nations, and that in the four letters of his name, the four quarters of the world, as they are expressed in Greek, are indicated? For if the words East, West, North, South, as Holy Scripture mentions them in very many places, are expressed in Greek, the first letters, thou wilt find, make ‘Adam.’ For the Greek names of the four aforementioned parts of the world are *Anatolè, Dysis, Arktos, Mesèmbria*. If these four names are written, like four verses, one under the other, the capital letters form the word ADAM. The same was shadowed forth in Noah because of the ark, in which were all animals, which signified all nations. The same in Abraham, to whom it was said more plainly, *In thy seed shall all nations be blessed*. The same in David, from whose Psalms, not to mention other passages, we have just been singing, *Arise, O God, judge the earth: for Thou shalt inherit in all nations*. For to what God is it said, *Arise*, but to Him Who hath been asleep? *Arise, O God, judge the earth*. As though it were said: *Thou hast been asleep, having been judged by the earth: arise to judge the earth*. And whither looketh that prophecy, *For Thou shalt inherit in all nations?*

15. But to proceed; in the fifth age, that is, so to speak, in the fifth water-pot, Daniel saw a stone to be cut out from a mountain without hands, and break in pieces all the king-

Dan. 2,
34. 35.

Ps. 118,
22.

doms of the earth: and how the stone grew, and became a great mountain so as to fill the whole face of the earth. What can be more plain, my brethren? The stone is cut out from the mountain. This is the stone, which the builders refused, and it is become the head of the corner. What is the mountain it is cut from, but the kingdom of the Jews, of which our Lord Jesus Christ was born according to the flesh? And it was cut without hands, without the intervention of man,

because our Lord was sprung from a virgin without the embrace of wedlock. The mountain from which it was cut had not filled the whole face of the earth, for the Jewish kingdom had not obtained possession of all nations. But the kingdom of Christ, we see, occupies the whole world.

16. To the sixth age John the Baptist belongs, than whom none greater hath arisen among those born of women: of whom it is said, that he was *greater than a prophet*. And how did he shew that Christ was sent to all nations? When the Jews came to him to be baptized, lest they should pride themselves upon the name of Abraham, *O generation of vipers*, said he, *who hath warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance; that is, Be humble; for they were proud to whom he spake. But of what were they proud? Of their carnal descent, not of their fruit in imitating their father Abraham. What saith he unto them? Say not, We have Abraham to our father: for God is able of these stones to raise up children unto Abraham.* Meaning by stones all nations, not because of their solidity, as in the case of that stone which the builders refused, but because of their stupidity and foolish harshness, because they were become like the things they worshipped. For they worshipped senseless images, themselves equally senseless. Why senseless? Because it is said in the Psalm, *They that make them are become like unto them, and so are all they that put their trust in them.* And therefore, when men begin to worship God, how are they addressed? *That ye may be the children of your Father Which is in heaven, Who maketh His sun to rise upon good and bad, and sendeth rain upon just and unjust.* Wherefore, if a man becomes like the object of his worship, what meaneth, *God is able of these stones to raise up children unto Abraham?* Let us ask our own selves, and we see that it hath been done. For we are come, that are of the Gentile nations; but from the Gentiles should we not have come, had not God of stones raised up children unto Abraham. We are made children of Abraham, by imitating his faith, not by being born of the flesh. For like as they, by becoming degenerate, were disinherited, so we, by imitating, have been adopted. Thus then, brethren, the prophecy of the sixth water-pot

Johns
11. 11.

Mat. 11,
11. 9.

Mat. 3,
7-9.

Ps. 115,
8.

Mat. 5,
45.

HOMIL. also pertained to all nations, and therefore was it said of
 IX. them all, *Containing two or three metretæ apiece.*

17. But how do we shew that all nations belong to the two or three *metretæ*? For it implies a calculation, in some sort, that he speaks of the same water-pots as containing two apiece, of which he had said that they contained three apiece: to wit, with a view to draw our attention to the

¹ sacramentum sacred¹ inner meaning. How are there two *metretæ*? Circumcision and uncircumcision. These two peoples doth Scripture mention; and leaves out no kind of men when it saith, *Circumcision and uncircumcision.* In these two

Coloss. 3, 2. names thou hast all nations. They are the two *metretæ*.

To make peace in Himself between these two walls meeting

Eph. 2, 14-20. from different directions Christ became the corner stone. Let us shew the three *metretæ* also in these same "all

Gen. 5, 31. nations." Noah had three sons, by whom the human race was repaired. Whence the Lord saith, *The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.* What is this woman, but the flesh of the Lord? What the leaven, but the Gospel? What the three measures, but all nations, on account of the three sons of Noah? Thus then the six water-pots containing two or three *metretæ* apiece, are six ages containing the Prophecy belonging to all nations, whether as referred to two kinds of men, Jews and Gentiles,

Rom. 2, 9. as the Apostle often speaks of them, or whether to three on account of the three sons of Noah. Herein, namely, was figuratively represented Prophecy as reaching to all nations. For in regard of this "reaching" it is called *metreta* (a measure,) as the Apostle saith, *We have received a measure to reach unto you.* For, preaching the Gospel to the Gentiles, he saith, "a measure to reach unto you."

1 Cor. 1, 21. &c.

2 Cor. 10, 13.

H O M I L Y X.

JOHN ii. 12—21.

After these things He went down to Capernaum, He, and His mother, and His brethren, and His disciples; and they continued there not many days. And the Jews' Passover was at hand, and He went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when He had made as it were a scourge of small cords, He drove them all out of the temple, the oxen also and the sheep; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence, and make not My Father's house an house of merchandise. Then the disciples remembered that it is written, The zeal of thine house eateth me up. Then answered the Jews and said unto Him, What sign shewest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body.

1. IN the Psalm, ye have heard the sighing of the Poor, Ps. 35. Whose members throughout the whole earth do suffer tribulations, even to the end of the world. Make it your chief concern, my brethren, to be among, and of, these members; for the tribulation is wholly to pass away. *Woe to them* Luke 6, *that rejoice!* He Who is Truth saith, *Blessed are they that* ^{25.} Matt. 5, *mourn, for they shall be comforted.* God is made man.^{5.} What shall man become, for whom God is made man? Let this hope comfort us in all tribulation and temptation of this life. For truly, the enemy never ceaseth to persecute; if not openly raging, he is underhand at work. For how doth

HOMIL. he go to work? *And upon wrath, they went to work deceit-*
 X.
 Ps. 35, fully. Hence is he called *lion* and *dragon*. But what is
 20. said unto Christ? *And Thou shalt tread on the lion and*
 Vulg. and *dragon*. Lion, for overt wrath: dragon, for covert lurking.
 LXX. The dragon cast Adam out of Paradise; and the self-same,
 Ps. 91, as a lion, persecuted the Church, as Peter saith: *Because*
 13. *your adversary the devil, as a roaring lion, goeth about,*
 1 Pet. *seeking whom he may devour*. Think not that the devil
 5, 8. hath lost his fiendish disposition: what time he makes a
 show of gentleness, thou must beware of him the more. But
 amid all these lurking ambushes, and all his temptings of us,
 Ps. 35, what shall we do but what we heard in the Psalm: *But as*
 13. *for me, when they were troublesome to me, I put on sack-*
 Vulg. and *cloth, and humbled my soul with fasting?* There is that
 LXX. heareth prayer: doubt ye not to pray. But He that heareth,
 1 Comp. abideth within. Not¹ to some mountain direct ye your eyes;
 Hom. not to stars, or sun, or moon, lift ye up your faces; not
 xv. 26. while ye pray by the seaside, fancy that ye are then surely
 heard: rather detest such prayings. Cleanse but the
 chamber of the heart: wherever thou be, in what place
 soever thou pray, He is within that heareth prayer, within,
 in the secret place which the Psalmist calleth his bosom,
 when he saith, *And my prayer shall turn into mine own*
bosom. He that heareth, is not without thee. Not far hast
 thou to go, not aloft to raise thyself, that thou mayest reach
 Him as it were with the hands. Rather, if thou lift thyself
 up, thou shalt fall: if thou lay thyself low, He will draw near
 to thee; He that is even here, our Lord God, the Word of
 God, the Word made flesh, Son of the Father, Son of God,
 Son of Man: lofty, to make us; lowly, to make us anew:
 walking among men; patient of what He was become as
 Man, retiring out of sight what He was as God^a.

John 2, 2. *He went down, as saith the Evangelist, to Capernaum,*
 12. *Himself, and His mother, and His brethren, and His dis-*
ciples, and they continued there not many days. Lo, He
 hath a mother, hath brethren, hath also disciples: thence
 brethren, whence a mother. For by the name of brethren,
 our Scripture useth to call not them only which are born of
 the same man and woman, or of the same womb, or of the

^a patiens humana, abscondens divina.

same father though of different mothers; or at least of the same degree, as cousins having a common grandfather or grandmother: not only these doth our Scripture use to call brothers. As it speaketh, so must it be understood. It hath its language: whoso knoweth not this language is troubled, and saith, Whence should there be brethren to the Lord? Did Mary bear a second time? Far be the thought from us. Therewith began the dignity of virgins. *That* woman could be mother: but 'mulier,' i. e. woman known of man, she could not be. True, she is called 'mulier,' but in respect of the female sex, not as purporting loss of virginity: and this too is of the language of Scripture. Thus, Eve, the moment she was made from the side of her husband, and before she was touched by her husband, is, as ye know, spoken of by this word: *Et formavit eam in mulierem*^b. Whence then these brethren? Kinsmen of Mary are 'brethren' of the Lord: kinsmen, no matter of what degree. How prove we this? By Scripture itself. Lot is called Abraham's brother; Lot was his brother's son. Read, and thou shalt find that Abraham was Lot's uncle (by the father's side), and yet they are called brethren. How, but as kinsmen? Again, Laban the Syrian was uncle (by the mother's side) to Jacob, for he was brother of Jacob's mother, i. e. of Rebecca, Isaac's wife. Read the Scripture, and thou wilt find the term brethren spoken of mother's brother and sister's son. Which rule having learnt, thou wilt find all who are related by blood to Mary to be brethren of Christ.

3. But those disciples were brethren more than these kinsmen were: since these should not be brethren, were they not disciples; and to no purpose brethren, did they not acknowledge their Master in their Brother. For in a certain place, when word was brought to Him, that His mother and His brethren were standing without, while He was speaking unto His disciples, He said, *Who is My mother, or who My brethren?* And stretching forth the hand over His

^b S. Aug. in many places points out the 'proprietas Hebraicæ locutionis,' in respect of the word represented by 'mulier,' that it denotes 'omnino feminas, etiam intactas arque integras:' citing Gen. 2, 22. Numb. 31, 18. *mulieres quæ non cognoverunt cubile viri*, e. g. Locut. de Gen. 24, 44. de

Consens. Ev. 2, 68. Serm. 52, 10. (Hence also it appears that Serm. 92. in the Appendix is not Augustine's; for its author suggests that *Quid mihi et tibi est, mulier?* could not be properly spoken to the Blessed Virgin, and must therefore be taken in reference to the Church.)

JOHN
11.
12—21.

Gen. 2,
22.

Gen. 13,
8; 14,
14; 11,
27. 28.

Gen. 28,
2; 29,
12—15.

Mat. 12,
46—50.

HOMIL. *disciples, He saith, These are My brethren; and whosoever*
 X. *shall do the will of My Father, the same is My mother, and*
brother, and sister. Therefore also Mary; because she did
 the will of the Father. This it was that in her the Lord did
 magnify, that she did the will of the Father, not that flesh
 bare flesh. Mark well, beloved. Accordingly, upon a time
 when the Lord was looked upon with admiration in the
 crowd of people, while doing signs, and prodigies, and
 betokening that there was in that flesh what they wist not of,
 and certain admiring souls exclaimed, *Happy the womb that*
 Luke 11, *bare Thee!* He answered, *Yea rather, happy they which hear*
 27. 28. *the word of God, and keep it.* That is to say, 'Even My
 mother, whom ye have called happy, is therefore happy, for
 that she keepeth the word of God; not for that in her *the*
Word was made flesh and dwell in us; but for that she
 keepeth that self-same Word of God by Which she was
 made, and Which was in her made flesh.' Let not men joy
 in temporal offspring; let them exult if in spirit they are
 joined unto God. This have we spoken by occasion of that
 which the Evangelist saith, that with His mother, and
 brethren, and disciples, He dwelt in Capernaum a few days.

4. Upon this, what follows? *And the Jews' Passover was*
at hand; and He went up to Jerusalem. Another matter
 he relates, as it occurred to his recollection at the time. *And*
He found in the temple those that sold oxen, and sheep, and
doves, and the changers of money sitting: and when He had
made us it were a scourge of small cords, He drove them all
out of the temple; the oxen also and sheep; and poured out
the changers' money, and overthrew the tables; and said
unto them that sold doves, Take these things hence, and
make not My Father's house an house of merchandise.
 What have we heard, brethren? Lo, that temple was yet
 but a figure, yet from it doth the Lord cast out all that
 sought their own, who had come to market. And what were
 those men selling there? Things which people had need of
 in the sacrifices of that time. For ye know, beloved, that
 there were sacrifices given to that people, according to its
 carnal temper and the heart of stone which was still in them,
 such as might keep them from abandoning themselves to
 idols; and they immolated there as sacrifices, oxen, sheep,

and doves: this ye know, because ye have read it. Surely then, it was no great sin, if they sold in the temple just what people had to buy to offer in the temple; and yet He cast them out thence. What, if He should find drunkards there, what would the Lord do? if, though these people were selling what is lawful and not contrary to justice, (for what things it is honest to buy it is not unlawful to sell,) He nevertheless expelled them, and suffered not the house of prayer to be made an house of buying and selling. If it be wrong to make a house of buying and selling of the house of God, can it be right to make it a house of wine-bibbing? When we, indeed, say this, they gnash upon us with their teeth; and for our comfort, the Psalm which ye have heard, saith, *They gnashed upon Me with their teeth.* We know that we hear therein the means whereby we too may be cured, albeit again and again, the scourges fall upon Christ, Whose own word men are scourging now. *Against Me,* saith He, *were the scourges gathered together, and they knew it not*^a. Scourged He was, with the scourges of the Jews; scourged He is, with the blasphemies of false Christians: they multiply scourges to their Lord, and know it not. Let us do, as He shall aid us, what He there saith, *But as for me, when they were troublesome to me, I put on sackcloth, and humbled my soul with fasting.* JOHN 11. 12-21. Ps. 35, 16. Ps. 5, 13.

5. We say, however, brethren, (for He too spared not those men: He who was to be scourged of them, first scourged them,) it was as a sign or token meant for us, that He made a scourge of small cords, and therewith scourged undisciplined men who were making merchandise of God's Temple. For indeed each individual person doth in his sins twist for himself a rope. The Prophet saith, *Woe unto them which drag sins like a long rope!* Who makes a long rope? He that adds sin to sin. In what way are sins added to sins? When the sins which have been committed, are covered with other sins. A man has committed theft; that he may not be found out to have committed it, he seeks the astrologer. It might suffice to have committed theft; why wilt thou join sin to sin? lo, here are two sins. When Is. 5, 18. LXX.

^a Ps. 35, 15. *συνήχθησαν ἐπ' ἐμὲ μάστιγες καὶ οὐκ ἔγνων.* Aug. *et nescierunt,* but Vulg. *et ignoravi.*

HOMIL. thou art forbidden to betake thee to the astrologer, thou
 X. revilest the bishop: lo, here are three sins. When thou
 hearest the sentence, 'Send him forth from the Church,'
 thou sayest, 'I take myself to the party of Donatus;' lo,
 thou addest a fourth. The cord is growing: fear the cord.
 Good is it for thee that when thou art here scourged there-

Mat. 22, with, thou be corrected; lest in the end it be said, *Bind ye*
 13. *his feet and hands, and cast him forth into outer darkness.*

Prov. 5, For, *With the cords of his own sins is each one tied.* The
 22. former, the Lord saith; the other, another Scripture; how-
 beit in both it is the Lord that saith it. Of their own sins
 are men bound, and sent into outer darkness.

6. But who then are they that sell oxen (that in the
 figure we may seek the mystery of the thing done)? who
 Phil. 2, they that sell sheep and doves? Even they which *seek*
 21. *their own* in the Church, *not the things which are Jesus*
Christ's. To sell, is all their count, these men who do not
 wish to be redeemed: to be bought they have no wish, and
 they would fain sell. Good is it, truly, for them that they
 be redeemed with the blood of Christ; that they may attain
 unto the peace of Christ. For what boots it to acquire
 in this world any temporal and transitory thing whatsoever,
 whether it be money, whether it be pleasure of the belly or
 of the palate, whether it be honour in the praise of man?
 Are they not all smoke and wind? Do they not all pass by,
 and fleet away? And woe to them who shall cleave to things
 that pass away, for they themselves pass away along with
 them! Are not all these a river in its headlong course fleeing
 into the sea? And woe to him who shall fall, for he shall be
 swept into the sea! Therefore we must hold all our affections
 from such lusts. My brethren, they which seek such things,
 these are they which sell. So it was with that Simon: he
 wanted to buy the Holy Ghost, only because he wanted to
 sell the Holy Ghost; and withal imagined the Apostles to be
 sellers of wares, such as those whom the Lord scourged out of
 the temple. For he was such an one himself: it was to sell,
 that he wanted to buy: he was of them that sell doves. For
 it was in a dove that the Holy Spirit appeared. They then
 which sell doves, brethren, who are they, but they that say,
 'He give the Holy Ghost?' For why do they say this,

and at what price do they sell? At the price of honour to be paid unto them. They receive as their price, seats^b temporal, that it may be well seen that they are the persons which sell doves. Let them beware of the scourge of small cords! The dove is not for sale: it is freely given, because it is called (free) grace. Therefore, my brethren, just as ye see them which sell, them that expose their wares in stalls^c, how each praises what he sells, so, what a number of rival stalls these men have set up! There is Primianus at Carthage, he has one stall: Maximian, he has another: another, Rogatus in Mauritania; another in Numidia, this set and that, now past our powers even to name^d. Well, some person goes round to buy the dove, and every one of these, at his own stall, praises what he sells. Let that man's heart turn away from every seller; let him come where there is free receiving. Nay, and they do not blush, my brethren, for all that by these same discussions of theirs, so bitter and full of malice, while they take to themselves what they are not, while they are lifted up in accounting themselves to be something when they are nothing, they have split among themselves into so many parties. But what is fulfilled in them, in that they will not be corrected, but that which ye heard in the Psalm, *They were rent asunder, and were not pricked in heart?*

JOHN
II.
12—21.

Gal. 6,
3.

Ps. 35,
15. Vet.
Lat. and
LXX.

7. Who then sell oxen? By oxen are meant those who have dispensed to us the holy Scriptures. The Apostles were oxen, the Prophets oxen. Whence the Apostle saith: *Thou shalt not muzzle the ox which treadeth out the corn. Doth God care for oxen? Or for our sakes saith He it? For our sakes, truly, saith He it: that he that ploweth should plow in hope, and he that thresheth, in hope of having his portion.* Well, those oxen have left unto us the memorial of the Scriptures. Not of their own dispensed they, for they sought the glory of the Lord. And what have ye heard in the same Psalm? *And let them say alway,*

1 Cor. 9,
9. 10.

Ps. 35,
27.
LXX.

^b Cathedras. Alluding to Mat. 21, 12. cathedras vendentium columbas.

^c 'Propolarios,' i. e. προπόλας. Aug. treats it as a Latin word, derived from propositum, 'quod venditor quisque merces ad propositum laudat.' BEN.

^d Maximianus, a deacon of Carthage,

excommunicated by the Donatist Bishop Primianus, formed with his adherents a separate faction. Enarr. 2. in Psalm 36, 18—23. c. Crescon. 4, 6. Lib. de Gest. cum Emerit. 9. On Rogatus, see Ep. 93. ad Vincentium. Comp. de Baptismo contra Donatistas i. 6.

HOMIL. X. *The Lord be magnified, they which wish the peace of His servant.* Clearly, that was the voice of none other than God's People, God's Servant, which ye heard uttered in lamentations in the Psalm, and were moved at hearing, because ye are of that People, that Servant. What was sung by one, had of all hearts its echo. Happy they, who in those utterances did, as in a mirror, recognise themselves! Who then are *they that wish the peace of His servant*, the peace of His people, the peace of the one whom He calleth His *only one*, and whom He willeth to be delivered from the lion, *Deliver mine only one from the power of the dog?*

Ps. 22, 20. They who say *always, The Lord be magnified.* So then those oxen magnified the Lord, not themselves. See here

Is. 1, 3. an ox magnifying his Lord, because the ox knew his owner: mark well this ox, how he fears lest men desert the ox's owner, and take up with the ox; how he dreads them who

1 Cor. 1, 13. want to place their hope in him: *Was Paul crucified for you? or in the name of Paul were ye baptized?* What I gave, it was not I that gave: freely ye have received; the dove descended from heaven. *I, saith he, have planted, Apollos watered, but God gave the increase: neither he that planteth is any thing, neither he that watereth, but He that giveth the increase, even God.—And let them say always, The Lord be magnified, they which wish the peace of His servant.*

8. Now these men do from the very Scriptures deceive the people, that they may receive of them honours and praises, and that men may not be converted to the truth. And in that by very Scriptures they deceive the people, of whom they seek honours, in that regard they sell oxen: they sell also sheep, i. e. their congregations themselves. And to whom sell they them, but to the devil? For indeed, my brethren, if the Church be Christ's *only one*, and therefore *one*, whatever is thence lopped off, who is he that takes it

1 Pet. 5, 8. away, but that *roaring lion*, who *goeth about seeking whom he may devour?* Woe to them who are lopped off from her! for,

2 Tim. 2, 19. as for her, she will remain entire: *the Lord knoweth who be His.* Howbeit, as much as in them lies, they sell oxen and sheep, sell also doves: let them have an eye to the scourge of their sins! At least, when they suffer any such thing for

these their iniquities, let them acknowledge that the Lord JOHN II. 12—21. hath made a scourge of small cords, and doth hercunto admonish them, that they change themselves, that they be not traffickers: for if they shall not change, they will hear in the end the sentence, *Bind ye their hands and feet, and cast them forth into outer darkness.* Mat. 22, 13.

9. *Then remembered the disciples that it is written, The zeal of thine house eateth me up:* v. 17. because with zeal of the house of God did the Lord cast them out of the temple. Brethren, let each and every Christian among the members of Christ be even eaten with zeal of the house of God. Who is eaten with zeal of the house of God? He who, when haply he sees ought wrong there, does his best that all may be set right, wishes it to be mended, doth not sit still and do nothing: who, if he cannot mend it, endures it, mourns. In the threshing, the grain is not shaken out from the floor; it still puts up with the chaff; that it may enter into the barn when the chaff is separated. If thou be grain, then, be not thou shaken out from the floor, ere it be time for the barn; lest thou be picked up by the birds, or ever thou be gathered into the barn. For the birds of heaven, the powers of the air, are on the watch to snatch somewhat from the floor, and they snatch not save what is thence shaken out. Then let the zeal of the house of God even eat thee: every Christian, let the zeal of the house of God even eat him, in the which house of God he is a member. Surely, thine own house is not more worth than the house in which thou hast salvation everlasting. Into thine own house thou enterest for temporal rest; into the house of God thou enterest for rest everlasting. If then for thine own house thou doest thy best, that nothing wrong be done therein; in the house of God, where salvation is put before thee and rest without end, is it fit thou suffer, in so far as thou canst help it, if haply thou see ought wrong? For example; seest thou a brother running to the theatre? stop him, warn him, be grieved for him, if the zeal of God's house hath even eaten thee. Seest thou others running and wanting to drink themselves drunk, yea, wanting to do in holy places this which in no place is decent to be done? Stop whom thou canst, hold whom thou canst, frighten whom thou canst;

HOMIL. whom thou canst, win by gentleness; do not, in any wise, sit still and do nothing. Is it a friend? let him be admonished mildly. A wife is it? let her be right severely bridled. A handmaid is it? let her be kept in even with stripes. Do whatever thou canst, according to the relation thou bearest, so shalt thou make good the saying, *The zeal of thine house hath even eaten me.* But if thou be cold, spiritless, having an eye to thyself alone, as thinking thou hast enough to do for thyself, and saying in thine heart, 'What have I to do to look after other people's sins? I have enough to do with mine own soul; let me keep that entire unto God:' ha! does it come into thy mind to bethink thee of that servant who hid his talent and would not lay it out? Was he accused for losing? not for keeping without gain? So hear ye then, my brethren, that ye be not quiescent. I am about to give you counsel: may He give it, Who is within; for though through me He give, it is He that giveth. Ye know what ye are to do each one of you in his own house, with friend, with inmate, with his client, with greater, with smaller: as God giveth access, as He openeth a door for His word, give yourselves no rest, but win for Christ, because ye were won by Christ.

- v. 18. 10. *The Jews said unto Him, What sign shewest Thou, seeing that Thou doest these things? And the Lord: Destroy this temple, and in three days I will raise it up. The Jews said therefore, In forty and six years was this temple builded, and sayest Thou, In three days I will raise it up? Flesh they were, fleshly all their thoughts: but He was speaking spiritually. Yet indeed, who could understand of what temple he said this? But we are not much to seek; by the Evangelist He hath opened to us, hath told of what temple He said, Destroy this temple, and in three days I will raise it up. In forty and six years was this temple builded, and in the space of three days wilt Thou raise it up? But He spake, saith the Evangelist, of the temple of His body. And it is manifest that being slain, the Lord did after three days rise again. This is now known to all of us: yea, if it be shut up to the Jews because they stand without, yet to us it is open, because we know in Whom we believe. That temple's taking down and building again we are about*

to celebrate in its anniversary solemnity: for which we exhort you that ye prepare yourselves, whoso of you are catechumens, that ye may receive grace; even now is the time, even now let that be formed for the birth which shall then be brought to the birth. Well then, this we know.

JOHN
II. 22.

11. But perhaps this is demanded of us: whether there be some inner¹ sacred meaning in the *forty and six years* of the temple's building. There are indeed many things that may be said of this matter; but what can be briefly said and easily understood, that say we for this while. Brethren, we have already said, if I mistake not, in yesterday's discourse, that Adam was one man, and is withal the whole race of mankind. For in this wise said we, if ye remember. He was, so to say, broken, and being scattered, he is now in process of being gathered together, and, as it were, fused down into one by a spiritual fellowship and concord. And this same Adam, as one man, is *the poor that sigheth*; poor now, howbeit in Christ he is in course of renewing: because an Adam is come without sin, to destroy the sin of Adam in His flesh, and that Adam might again make unto himself entire the image of God. Of Adam therefore is the flesh of Christ: of Adam therefore the Temple which the Jews destroyed and the Lord raised up in three days. He raised, namely, His own flesh: look; see here that He was God equal with the Father. My brethren, the Apostle saith, *Who raised Him from the dead*. Of whom saith he it? Of the Father. *Became* (saith he) *obedient unto death, even the death of the cross: wherefore also God raised Him from the dead, and gave Him a Name which is above every name*. The Person raised up and exalted is the Lord. Who raised Him up? The Father, to Whom He said in the Psalms, *Raise Me up, and I shall requite them*. So then, the Father was He that raised Him up. Did He not raise up Himself? Why, what doth the Father without the Word? what doth the Father without His Holy One? For hear thou, that He too was God; *Destroy this temple, and in three days I will raise it up*. Said He, Destroy the temple, which in three days the Father shall raise up? Nay, but as, while the Father raiseth, the Son also doth raise; so, while the

¹ sacramentum
Lib. de
div.
Quæst.
n. 56.

Phil. 2,
8. 9.

Ps. 41,
10.

HOMIL. Son raiseth, doth also the Father raise: because the Son
 hath said, *I and the Father are One.*
 X.
 John 10,
 30.

12. What meaneth the number *Forty-six*? For this while, observe that the Adam reacheth through the whole earth, as ye heard yesterday brought out in the four Greek letters of four Greek words. If, namely, thou write those four words one under other, i. e. the names of the four quarters of the world, East, West, North, South, which is the whole world; whence the Lord saith, that from the four winds He will gather His elect when He shall come to judgment; if, I say, thou put those four names in Greek, ἀνατολή, which is East; δύσις, which is West; ἄρκτος, which is North; μεσημβρία, which is South: *Anatole, Dysis, Arctos, Mesembria*: the first letters of the words make *Adam*. How then find we there also the number *forty-six*, for that the flesh of Christ was of Adam? The Greeks reckon numbers by letters. What we make letter a, they in their tongue put *alpha α*, and *alpha α* is called *one*. Then, where in numerals they write *beta β*, which is their b, it is called in numbers, *two*. Where they write *gamma γ*, it is called in their numbers, *three*. Where they write *delta δ*, it is called in their numbers, *four*: and so for all the letters they have corresponding numbers. M, as we call it, and which they call *my μ*, represents *forty*: for they say, *my μ, τεσσαράκοντα*. Now then, see what number these letters make; and there ye will find the temple builded in forty-six years. For the word Adam hath *alpha α*, which is *one*; hath *delta δ*, which is *four*; hath again *alpha α*, which is *one*; hath *my μ*, which is *forty*; there hast thou *forty-six*. This, my brethren, was already said by the elders before our times, and they found in letters that number *forty-six*^d. And since our Lord Jesus did of Adam receive a body, not of Adam derive sin; did of him take a temple corporeal, not iniquity which is to be driven from the temple; since, moreover, that very flesh which He derived of Adam (for Mary was of Adam, and the Lord's flesh was of Mary) the Jews did crucify; since too He was to raise up in three days the very flesh which they were to ut to death on the cross: hence they destroyed the Temple

^d See the Tract De Montibus Sina et Sion, contra Judaeos, included among the works of St. Cyprian. BEN.

which was forty-six years in building, and He in three days JOHN
II. 22.
did raise it up.

13. We bless the Lord our God, Who hath gathered us together unto spiritual gladness. Be we ever in humility of heart, and be our joy with Him. Not for some prosperity or other of this world let us be puffed up, but let us know that our happiness is only when these things shall have passed away. For the present let our joy, my brethren, be in hope: let none rejoice as at a thing present, lest he stick fast in the way. All joy, let it be joy in hope to come; all longing, the longing for life eternal; all sighs, let them be heaved in the panting for Christ. Him alone, that Fairest One, Who loved even the foul that He might make them fair, Him alone let men long for, Him alone run unto, Him alone inly sigh after: *and let them say always, The Lord be magnified, who wish the peace of His servant.*

HOMILY XI.

JOHN ii. 23.—iii. 5.

Now when He was in Jerusalem at the Passover on the feast day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art come from God, a Teacher: for no man can do these signs that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

SEASONABLY hath the Lord procured for us that this lesson should come in its order this present day: for I suppose you have observed, my beloved, that the Gospel according to John, read in regular order, is the subject we have taken in hand to consider and expound. Seasonably then does it occur, that to-day ye should hear out of the Gospel, that *Except a man be born again of water and the Spirit, he shall not see the kingdom of God.* For it is time that we exhort you, who as yet are catechumens; who, while ye have believed in Christ, do as yet bear your sins. Now none shall see the kingdom of God, while laden with sins;

since, unless they have been forgiven, one will not reign with Christ: but forgiven they cannot be, save to one who is *born again of water and of the Holy Ghost*. But let us look to all the words, and see how they go together, that here they who are sluggish may find with what earnestness they must haste to put off their load. For, were they bearing some heavy burthen, either of stone or of wood, or of some even gainful thing, if they were carrying corn, if wine, if money, they would run to put off their loads: they are bearing a burthen of sins, yet are they sluggish to run. One must run, that this burthen may be put off: it weighs men down, it drowns them.

2. Behold, ye have heard that when the Lord Jesus Christ John 2, 23. was *in Jerusalem at the Passover on the feast day, many believed in His name, seeing His signs which He did. Many believed in His name:* and what follows? *But Jesus Himself did not trust Himself unto them.* What does this mean? ‘*Illi credebant,*’ they believed (or trusted) *in His name;* and *Jesus Himself* ‘*non credebat*’ *trusted not Himself unto them?* May it be, that they had not believed Him, and were but feigning to have believed, and that this was the reason why *Jesus trusted not Himself to them?* But the Evangelist would not have said, *Many believed in His name,* were it not a true testimony that he bore to them. A great thing, then, and a marvellous thing it is: men believe (or trust) in Christ, and Christ trusts not Himself to men. And the more strange, as, being Son of God, He of course willingly suffered; if He had been unwilling, He would not have suffered at all; since indeed, if He had been unwilling, He would not even have been born: or, say that He had willed only to be born merely; why then He would not have died, and likewise, whatever He willed, that would He have done, seeing He is the Almighty Father’s Son Almighty. Let us prove it by actual facts. When they wished to hold Him, He withdrew from them; this the Gospel doth tell; *And* Luke 4, 29. 30. *when they would have cast Him headlong from the top of the mountain, He withdrew from them unhurt.* And when they came to lay hold on Him already sold by Judas the traitor, when he imagined that he had it in his power to deliver up his Master and Lord, then too shewed the Lord

HOMIL. that of His own will He suffered, not of necessity. For
 — XI. — when the Jews would lay hold on Him, *He said to them,*
 John18, *Whom seek ye? But they said, Jesus of Nazareth. And*
 4-6. *He said, I am He. When they heard this saying, they*
went backward, and fell to the ground. In the casting
 them to the ground by His answer, He shewed His power,
 that, in the being taken of them, He might shew His will.
 Therefore, that He suffered, was of mercy. For He *was*
 Rom. 4, *delivered up for our sins, and rose again for our justification.*
 25. Hear His own words; *I have power to lay down My life, and*
 John10, *I have power to take it again: none taketh it from Me, but*
 18. *I lay it down of Mine own self, that I may take it again.*
 Since then He had so great power, since He did in words
 declare, in deeds shew the same; what meaneth it, that
Jesus trusted not Himself to them, as though they could do
 Him some harm against His will, as though they could at
 all do something to Him against His will, above all as they
 had already believed in His name? And the persons of
 whom the Evangelist saith, *They believed in His name,* are
 even they of whom he saith, *But Jesus Himself trusted not*
 v. 25. *Himself to them.* Wherefore? *For that He knew all men,*
and because He had no need that any should bear witness of
man; for He knew what was in man. Better knew the
 Artist what was in His work, than the work what was in itself.
 The Creator of man knew what was in man, which created
 man himself knew not. Prove we not this concerning Peter,
 that he knew not what was in him when he said, *With Thee*
 Mat.26, *even unto death?* Hear, that the Lord knew what was in
 33. 34. *man: Thou with Me even unto death? Verily, verily, I say*
 Luke22, *unto thee, Before the cock crow, thou shalt deny Me thrice.*
 33. 34. The man, then, knew not what was in him; but the Creator
 of the man knew what was in the man. Many, however,
 did believe in His name, yet Jesus did not trust Himself to
 them. What say we, brethren? Perhaps what follows will
 indicate what we are to understand by the mystery of these
 words. That the men had believed on Him, is manifest, is
 true: none doubteth, the Gospel saith it, the truth-speaking
 Evangelist witnesseth. Also that Jesus trusted not Himself
 to them, this also is manifest, and no Christian doubteth;
 because this too the Gospel saith, and the same truth-speak-

ing Evangelist doth witness. Then how is it, that while they believed (or, trusted) in His name, yet Jesus trusted not ^{JOHN III.1.2.} Himself to them? Let us see what follows.

3. *Now there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews: the same came unto Him by night, and said unto Him, Rabbi, (ye already know that Rabbi means Master or Teacher,) we know that Thou art come from God, a Teacher: for no man can do these signs which Thou doest, unless God be with him.* So then this Nicodemus was of these which had believed in His name, seeing the signs and prodigies which He did. For above he said this: *Now when He was in Jerusalem at the Passover on the feast day, many believed in His name; wherefore believed? he goes on and saith, seeing His signs which He did.* And of Nicodemus what saith he? *There was a ruler of the Jews, by name Nicodemus: the same came to Him by night, and saith to Him, Rabbi, we know that Thou art come, a Teacher.* Consequently, he too had believed in His name. And whence had he believed? He goes on to say, *For no man can do these signs which Thou doest, unless God be with him.* If then Nicodemus was of those many which had believed in His name, let us now in the person of this Nicodemus mark why Jesus did not trust Himself to them. *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.* Consequently, they to whom Jesus trusteth Himself are none other than they which be born again. Lo, those men had believed or trusted on Him, and Jesus did not trust or commit Himself to them. Such are all catechumens: the same already believe in the name of Christ, but Jesus doth not trust Himself to them. Mark well and understand, beloved. If we shall say to a catechumen, *Believest thou on Christ?* he answers, 'I believe,' and signs himself (with the cross): already he beareth Christ's cross on his forehead, and is not ashamed of the cross of his Lord. Lo, he hath believed in His name. Ask we him, *Eatest thou the flesh of the Son of Man, and drinkest the blood of the Son of Man?* he knows not what we say, because Jesus hath not trusted (or committed) Himself to him. v. 3.

HOMIL.
XI.

4. Being then of the number of these, Nicodemus came unto the Lord: but came by night; this too, perchance, is pertinent to the matter. Came to the Lord, and came by night: came to the Light, and came in the darkness. But to them which are born again of water and the Spirit, what saith the Apostle? *Ye were once darkness, but now light in the Lord: as sons of light, walk ye: and again, But let us who are of the day be sober.* They then which are born again, were of the night, and are of the day; were darkness, and are light. Now indeed, Jesus trusteth Himself to them; and not by night come they to Jesus as did Nicodemus, not in the darkness seek they the day. For such as these do now profess also: Jesus hath even come unto them, hath made in them salvation: for that Himself hath said, *Except a man eat My flesh and drink My blood, he will not have life in him.* Even in that they have the sign of the cross on their forehead, the catechumens are already of the Great House; only, let them of slaves be made sons. For it is not to be thought they are nothing, who already belong to the Great House. But then, at what time did the people Israel eat manna? When they had passed the Red Sea. And what the Red Sea signifieth, hear in the words of the Apostle: *I would not have you ignorant, brethren, how that all our fathers were under the cloud, and did all pass through the sea.* To what end passed they through the sea? As if thou wert putting the question, he goes on to say, *And were all baptized through Moses, in the cloud and in the sea.* If then the figure of the sea imported so much, what must the reality¹ of Baptism import? If what was done in the figure, was the means that the people, being brought over, came to the manna; what shall Christ make good in the verity of His Baptism, to His people through Him brought over? Through His Baptism He doth bring over them which believe, having slain all their sins, those enemies, as it were, following hard upon them, even as in that sea all the Egyptians perished. Whither bringeth He, my brethren? whither bringeth He through Baptism, even Jesus, whom Moses, which brought through the sea, represented in a figure: whither bringeth He? To the manna. What is the manna?

John 6. *I am, saith He, the living bread, Who have come down from*

51.

1 Cor.
10, 1. 2.

¹ Baptis-
mi spe-
cies

Eph. 5,
8.
1 Thess.
5, 8.

heaven. The manna, the faithful do receive, now brought through the Red Sea. 'Why Red Sea? The Sea, good now: why also Red?' That same Red Sea, signified the Baptism of Christ. Whence is it red, the Baptism of Christ, but as consecrated with Christ's Blood? Well, whither bringeth it them which believe, and are baptized? To the manna. Look, I say 'manna:' it is well known what the Jews received, even that people Israel; known, what God rained upon them from heaven; and catechumens know not what Christians do receive! Let them blush that they know it not; let them pass through the Red Sea, let them eat manna; that like as they have trusted in the name of Jesus, so Jesus may trust Himself to them.

5. To this end, mark, my brethren, what is the answer of this man who is come by night to Jesus. Though he be come unto Jesus, yet because he is come by night, as yet speaketh he of the darkness of his own flesh. He understandeth not what he heareth from the Lord, understandeth not what he heareth from the *Light, which light- eneth every man that cometh into this world.* Even now the Lord hath said to him, *Except a man be born again, he shall not see the kingdom of God.* Nicodemus saith to him, *How can a man be born when he is old?* The Spirit speaketh to him, and the man savoureth the flesh: his own flesh, because the flesh of Christ as yet he savoureth not. For, when the Lord Jesus had said, *Except a man eat My flesh and drink My blood, he shall not have life in him,* certain which followed Him were offended, and said among themselves, *This is an hard saying: who can hear it?* For they imagined Jesus to mean, that it was possible for them to cook and eat Him, being cut in pieces like a lamb: taking horror at His words, they went back and no more followed Him. So speaks the Evangelist. And the Lord Himself remained with the twelve: and they said to Him, Lo! those have left Thee: *And He said, Will ye also go away?* ing to point out to them, that He was necessary for them, not they necessary for Christ. Let not a man think to put Christ in fear when one tells him to be a Christian, as if Christ shall be more blessed if thou be a Christian. Good is it for thee that thou be a Christian: for if thou be not so, it will not be ill for Christ. Hear the voice of the Psalm. *I*

JOHN
111.3.4.

John 1,
9.

v. 4.

John 6,
60.

ib. 66.

ib. 67.

Ps.16,2.
LXX.

& Vulg.

HOMIL. have said unto the Lord, *Thou art my God, for of my goods*
 XI. *Thou hast no need.* If thou be without God, the less wilt thou be; if thou be with God, no greater will God be. Not of thee becometh He greater, but thou without Him becomest less. Grow thou therefore in Him: do not want to subtract thyself with intent that He may suffer loss. Thou wilt be new made if thou be joined to Him, wilt suffer loss and undoing, if thou keep aloof. Whether thou be joined, He remaineth entire, and whether thou fall, still remaineth entire. Therefore, when He had said to the disciples, *Will*
 John 6, *ye also go away?* then answered Peter, that Rock, with the
 67. 68. *voice of them all, Lord, to whom shall we go? Thou hast words of life eternal.* Good was the savour in his mouth of the Flesh of the Lord! But the Lord expounded to them and said, *It is the Spirit that quickeneth.* When He had said, *Unless a man eat My flesh and drink My blood, he shall not have life in him,* lest they should understand carnally, *It is the Spirit,* said He, *that quickeneth, but the flesh profiteth nothing: the words which I have spoken to you are spirit and life.*

6. This spirit and this life savoured not that Nicodemus who had come by night to Jesus. Jesus saith to him, *Except a man be born again, he shall not see the kingdom of God.* And he, savouring his own flesh, while in his
 John 3, mouth the flesh of Christ had yet no savour, said, *How can*
 4. *a man be born a second time when he is old? Can he enter the second time into his mother's womb, and be born?* He knew but the one birth, which is from Adam and Eve; that which is from God and the Church, he knew not yet: knew but the parents which gender to death; not yet knew the parents which gender to life: knew but the parents which gender them which shall succeed; not yet knew them which, ever living, gender them which shall abide. Whereas then there be two births, he understood one. One is of earth, the other of heaven: one of the flesh, the other of the Spirit; one of mortality, the other of eternity; one of male and female, the other of God and the Church. But the two are each single; neither can this be repeated, nor that. Nicodemus did understand aright the birth of flesh; so understand thou too the birth of the Spirit, as Nicodemus understood the birth of the flesh. What did Nicodemus

understand? ‘*Can a man enter anew into his mother’s womb, and be born?*’ So, whosoever shall bid thee be spiritually ^{JOHN 111.3.4.} born a second time, answer thou in the words of Nicodemus, ‘*Can a man enter a second time into his mother’s womb, and be born?*’ Already I am born of Adam; Adam cannot gender me a second time: already I am born of Christ; Christ cannot gender me a second time. As of the womb there can be no repetition, so neither of Baptism.’

7. Who is born of the Church Catholic, is born as it were of Sarah, born of the free woman: who is born of heresy, is born as of the bondwoman, but of the seed of Abraham. Mark, beloved, how great a mystery! God witnesseth and saith, *I am the God of Abraham, the God of Isaac, and the God of Jacob.* ^{Exod.3, 6. 15.} Were there not other Patriarchs? Was there not before these holy Noe, who alone of all mankind together with his whole house was worthy to be delivered from the flood, he in whom and in his sons was prefigured the Church? By wood that bare them, they escape the flood. Then afterward, those great ones whom we know, whom holy Scripture commendeth, Moses faithful in all his house. ^{Numb. 12, 7.} And yet those three are named, as if they alone deserved well of Him, *I am the God of Abraham, and the God of Isaac, and the God of Jacob: this is My name for ever.* A mystery great indeed! Mighty is the Lord to open both our mouths and your hearts, that we may be able to speak as He hath deigned to reveal, and ye be able to receive as is expedient for you.

8. Three then are these Patriarchs, Abraham, Isaac, and Jacob. Ye know already that the sons of Jacob are twelve, and thence the people Israel: because Jacob himself is Israel, and the people Israel twelve tribes, pertaining to the twelve sons of Israel. Abraham, Isaac, and Jacob, three fathers, and one people. Three fathers, as it were in the first beginning of the people; three fathers, in whom the people was figured: and the people itself which was before, is the people that now is. For in the people of the Jews was figured the people of Christians. There, figure; here, truth: there the shadow; here the body; as saith the Apostle, *Now* ^{1 Cor. 10, 11.} *these things happened unto them in a figure.* It is the voice of the Apostle: *They were written,* saith he, *for our*

HOMIL. *sakes, upon whom the end of the ages hath met.* Now let
 XI. your mind recur to Abraham, Isaac, and Jacob. In the case
 of these three, we find free-women bearing children, and
 bond-women likewise: we find there, births of free-women;
 we find there also, births of bond-women. The bond-woman
 Gen. 21, signifieth nothing good: *Cast out the bond-woman,* saith the
 10. Scripture, *and her son; for the son of the bond-woman shall*
 Gal. 4, *not be heir with the son of the free.* The Apostle recordeth
 22—30. this; and in those twelve sons of Abraham, the Apostle saith
 was a figure of the two Testaments, Old and New. To the
 Old Testament belong lovers of temporal things, lovers of
 the world: to the New Testament, lovers of eternal life.
 For this reason, the Jerusalem on earth was the shadow of
 the heavenly Jerusalem, the mother of us all, which is in
 Gal. 4, heaven: these too are words of the Apostle. And of that
 22—30. City from which we are absent in a foreign land, many things
 ye know, many things ye have already heard. We find
 however a marvellous thing in these births, that is, in these
 fruits of the womb, these procreations by free and bond
 women; to wit, four kinds of men: in which four kinds is
 filled up the figure of the Christian people which was to be:
 so that it should be no longer marvellous, that of those three
 it was said, *I am the God of Abraham, and the God of*
Isaac, and the God of Jacob. It holds, namely, of all
 Christians; (mark, brethren!) that either of evil men are
 born good, or of good are born evil; or of good, good; or of
 evil, evil; any thing more than these four kinds, ye cannot
 find. I will repeat it again, and do ye attend, hold it fast;
 rouse up your hearts, be not sluggish; take, lest ye be taken;
 how there be four kinds which comprise all Christians.
 Either of good men are born good; or of evil are born evil;
 or of good, evil; or of evil, good. I suppose the thing is
 plain. Of good, good: if both they which baptize be good,
 and they which be baptized, rightly believe, and are rightly
 numbered among the members of Christ. Of evil, evil:
 if both they which baptize be evil, and they which be
 baptized do with a double heart come unto God, and do
 not keep those manners which they hear taught in the
 Church, so that they be there as chaff, not grain. How
 many such there be, ye know, beloved. Of evil, good:

sometimes an adulterer baptizeth, and he which is baptized is justified. Of good, evil; sometimes they which are holy, they which are baptized refuse to keep the way of God.

9. I suppose, brethren, the thing is known in the Church, and that there be instances every day to manifest what we are saying. But let us look to this in the case of our fathers aforetime, that they also had with them these same four kinds. Of good, good: Ananias baptized Paul. Of evil, evil: how this? The Apostle speaketh of certain preachers of the Gospel, who, he saith, did use to announce the Gospel not sincerely, whom nevertheless he tolerateth in the Christian fellowship, and saith, *What then? while in every way, whether of occasion or of truth, Christ is announced: and in this I rejoice.* Not surely that he was malevolent, and had joy in the evil doing of others? Nay, but because even by evil men a truth was preached, and by the mouths of evil men Christ was preached. If these men baptized any like themselves, then were they evil men baptizing evil men; if they baptized any such as those whom the Lord admonisheth, when He saith, *What things they tell you, do; but what they do, do ye not;* then were they evil men baptizing good. Good men baptized evil: as by Philip, a holy man, was Simon the sorcerer baptized. So then these four kinds, my brethren, are known. Look, I repeat them once more: hold them, count them, heed them; eschew what is evil; hold what is good. Of good men good are born, when by holy men holy are baptized: of evil men, evil; when both they which baptize, and they which are baptized, live unrighteously and ungodly: of evil men, good; when they be evil which baptize, and they good which be baptized: of good men, evil; when they which baptize be good men, and they evil which be baptized.

10. How find we these matters in these three names, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* The bond-women we take among the evil, the free women among the good. Free women bear the good: Sarah bore Isaac. Bond women bear the evil: Agar bore Ishmael. We have in the single case of Abraham, both that kind which is when there are good of good, and

HOMIL. that, when there are evil of evil. Of good, evil: where be
 XI. these figured? Rebecca, Isaac's wife, was a free-woman:
 read; she bare twins, one was good, the other evil. Thou
 Mal. 1, hast openly the Scripture saying by the voice of God, *Jacob*
 2. 3, *have I loved, but Esau have I hated*. These twins Rebecca
 Rom. 9, bare, Jacob and Esau: the one of them is elected, the other
 13. reprobated; one succeedeth to the inheritance, the other is
 disinherited. God maketh not His people of Esau, but
 maketh it of Jacob. The seed is one; diverse they which be
 conceived: the womb, one; diverse they which be born.
 Was it not a free-woman which bare Jacob, being the free-
 woman which bare Esau? They strove in the womb of their
 Gen. 25, mother, and it was said to Rebecca when they strove, *Two*
 22—24. *peoples be in thy womb*. Two men, two peoples; a good
 people, an evil people; but yet in one womb strive they.
 What a number of evil men are in the Church! And one
 womb carrieth them until in the end they be separated.
 And good men cry out at the evil, and evil cry out again at
 the good, and in the bowels of one mother strive they both.
 But shall they be always together? In the end, there is a
 coming forth to light, a declaration of the nativity which is
 here figured in a mystery: and then it will appear, *Jacob*
have I loved, but Esau have I hated.

11. Now therefore, brethren, we have found both good of
 good, Isaac of the free-woman: and of evil, evil, of the
 bond-woman, Ishmael: and of good, bad, Esau of Rebecca.
 Of evil, good: where shall we find this? There remains
 Jacob, that in three Patriarchs the perfection of these four
 kinds may be concluded. Jacob had wives who were free-
 women, he had bond-women also: the free-women bear
 Gen. children, and so do the bond-women, and thus come the
 xxix. twelve sons of Israel. If thou reckon them all, of whom
 xxx. they were born, not all of free-women, not all of bond-women:
 xxxv. but yet all of one seed. What then, my brethren? Did
 those which were born of the bond-women not jointly possess
 the land of promise with their brethren? We have found
 there, good sons of Jacob born of bond-women, and good
 sons of Jacob born of free-women. Their nativity of the
 wombs of bond-women was no let to them, when in their father
 they knew their seed, and consequently held the kingdom

with their brethren. As therefore in the case of the sons of Jacob, to those born of the bond-women, it was no let to their possessing the kingdom, and receiving the land of promise upon equal terms with their brethren; their having birth of bond-women was no let to them, but the seed of the father prevailed: so whoever are baptized by evil men, seem as it were born of bond-women; but yet, because they are born of the seed of the Word of God, which is figured in Jacob, let them not be saddened, they shall possess the inheritance together with their brethren. Let him then be without care who is born of good seed; only let him not imitate the bond-woman if he be born of bond-woman. A bond-woman, evil, overweening, imitate thou not. For whence came it that the sons of Jacob, born of bond-women, possessed the land of promise with their brethren, whereas Ishmael, born of a bond-woman, was cast out from the inheritance? How, but because he was overweening, they lowly? He stretched forth his neck and wished to seduce his brother, playing with him.

12. A great mystery there! They were playing together, Ishmael and Isaac. Sarah saw them playing, and said to Abraham, *Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with my son Isaac.* Gen. 21, 9—12. And when Abraham was sorrowful, the Lord confirmed to him the saying of his wife. It is manifest that there is a mystery here, that the occurrence was pregnant with somewhat future. She saw them *playing*, and saith, *Cast out the bond-woman and her son.* What is this, brethren? What ill had Ishmael done to the boy Isaac by playing with him? Nay, but that playing, was a playing upon him, an illusion; that playing signified deception^a. For attend, my beloved, to this great mystery. The Apostle calls it persecution; that same playing, that same play, he calls persecution. He saith, namely, *But as then he that was born after the flesh* Gal. 4, 29. 30.

^a S. Ang. Serm. 3. Lusum illum Paulus persecutionem vocat: quia lusio illa illusio erat. Si illusio, seductio et deceptio est. Omnis lusio puerorum simulacrum est negotii majoris: et quando major ludit cum minore, quasi ut seducatur, sciens se habere negotia alia quæ intendit, et simulat quædam

puero, id est, infirmo, ludens cum illo. Major erat Ismael, et roboratus in malitia: sed ludens cum puero Isaac, seducebat Isaac, et quasdam fraudes ludendi cum infirmo faciebat. Animadvertit mater lusum illum esse persecutionem. Comp. Origen. Hom. in Gen. vii. 2. 3.

HOMIL. *persecuted him that was born after the Spirit, even so now :*
 XI. that is, they which are born after the flesh persecute them which are born after the Spirit. Who are born after the flesh? Lovers of the world, men enamoured of the present. Who born after the Spirit? They that are enamoured of the kingdom of heaven, lovers of Christ, they which long for life eternal, they which worship God freely. They play, and the Apostle calls it persecution. For, after the Apostle had said these words, *And as then he that was born after the flesh persecuted him that was born after the Spirit, even so now,* he went on, and shewed of what persecution he spake: *But what saith the Scripture? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with my son Isaac.* We ask where the Scripture saith this, that we may see whether any persecution on Ishmael's part towards Isaac went before this: and we find that this was said by Sarah when she saw the boys playing together. The playing which the Scripture saith that Sarah saw, this the Apostle calls persecution. Well then; they persecute you more, who by playing upon you seduce you: 'Come, come: be baptized here, here hast thou true baptism.' Play not thou: one is the true baptism, the other is play: thou wilt be seduced, and that will be to thee a grievous persecution. Better for thee it were, that thou shouldest gain Ishmael unto the kingdom; but Ishmael has not the will, because his will is to play. Hold thou the inheritance of the Father, and hear the saying: *Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with my son Isaac.*

13. These men even dare to say that they use to suffer persecution from Catholic kings or from Catholic princes. What persecution do they endure? Affliction of the body: yet whether they have at any time suffered, or how they have suffered, let themselves know and settle it with their consciences; yet afflictions of the body let them have suffered: the persecution which they practise is more grievous. Beware when Ishmael wants to play with Isaac, when he woos thee with blandishments, when he offers another baptism: answer thou, I have Baptism already. For if this baptism be true, he who wants to give thee

another, wants to cheat thee. Beware of the persecutor of the soul. For if the party of Donatus hath at any time suffered ought from Catholic princes, it suffered in regard of the body, not in regard of a cheating of the spirit. Hear, and see in the very facts of the Old Testament, how all were signs and indications of things to come. Sarah is found to have afflicted Agar the bondmaid: when the bondmaid began to be proud, Sarah complained to Abraham, and said, *Cast out the bondwoman*, she hath stretched out her neck against me. And the woman complained of Abraham as if it were Abraham's doing. But Abraham, as he was not bound to the bondmaid by lust of enjoying her, but by duty of begetting seed, as Sarah had given her to him to raise offspring by her, said to her, *Behold, she is thy handmaid, do with her as thou wilt. And Sarah afflicted her grievously, and she fled from her face.* Lo, the free afflicted the bondwoman, and the Apostle calls not that persecution; the slave plays with his lord, and he calls it persecution; this affliction is not called persecution, and that playing is called persecution. What think ye, brethren? Do ye not understand what is signified? So therefore, when God will raise up the powers against heretics, against schismatics, against them which scatter the Church, against them which exsufflate^c Christ, against them which blaspheme Baptism, let them not marvel: for God raises them up, that Agar may be beaten by Sarah. Let Agar know herself, let her bow the neck: for when she went humbled from the presence of her mistress, the Angel met her, and said, *What aileth thee, Agar, Sarah's maid?* When she had complained of her mistress, what was said to her by the Angel? *Return to thy mistress.* To this end, therefore, is she afflicted, that she

JOHN
III. 3, 4.Comp.
Gen. 16,
5; 21, 10.Gen. 16,
6:

Gen. 16,

S. Aug.
Serm. 3.
de Agar
et Is-
maele.

^c Alluding to the ceremony of exsufflation (Gr. *insufflation*, *ἐμφύσημα*) in the exorcism preparatory to Baptism. S. Cyrill. Procatech. §. 9. S. Aug. Op. imperf. c. Julian iii. 144. calls this a rite 'universæ antiquissimæ Ecclesiæ' even in the baptism of infants; and *ibid.* 182. answers the question 'cur baptizandi et exsufflentur et exorcismo mudentur' by referring to the text Col I, 13. In the 7th Canon of the first Council of Constantinople the following rule is given for the treatment of converts from the blasphemous heresies, Eunomian, Sabellian,

&c. "These we receive as heathens: the first day, we make them Christians, the second day catechumens; then on the third day we exorcise them by *trine insufflation* in face and ears; then we instruct them, and make them stay in Church and hear the Scriptures: and then we baptize them." The Donatists took the like procedure in receiving those who came to them from the Catholic Church, and therein were guilty, as Aug. says, of exsufflating Christ. Comp. Epist. 43, 24 and 51, 5.

HOMIL. may return. And would that she may return! for her
 XI. offspring, like as the sons of Jacob, shall hold the inheritance
 with their brethren.

14. But they marvel that Christian Powers are moved against detestable scatterers of the Church. And should they not be moved? Else how should they give account of their rule to God? Mark, beloved, what I say, that it appertaineth to Christian kings of this present world, that they should wish their Mother the Church, of whom they are spiritually born, to have peace in their times. We read Daniel's visions and prophetic histories. The three children in the fire praised the Lord: king Nebuchadnezzar marvelled at the children praising God, and around them the fire doing them no hurt: and when he had marvelled, what said king Nebuchadnezzar, he who was not even a Jew or circumcised, he who had set up his own image, and had compelled all people to worship it; yet, moved by the praises of the three children, when he saw the Majesty of God Who was present in the fire, what saith he? *And I will make a decree to all tribes and tongues in all the earth. What decree? Whoso shall speak blasphemy against the God of Shadrach, Meshach, and Abednego, shall perish, and their houses shall be brought to destruction.* Lo, what severity is shewn by this alien king, that the God of Israel should not be blasphemed, because He was able to deliver three children from the fire! And they would not that Christian kings should use severity when men exsufflate Christ, by Whom, not three children, but the whole world with its kings is delivered from hell-fire! For those three children, my brethren, were delivered from temporal fire. Is not the Same the God of the Maccabees, Who was the God of the three children? These He delivered from the fire: those in the fiery torments sunk indeed in body, but in mind they stood firm in the commandments of the Law. These were openly delivered, those in secret crowned. It is more, to be delivered from the flame of hell than from a furnace of a human Power. If then Nebuchadnezzar praised and proclaimed and gave glory to God, by sending a decree throughout his kingdom, *Whoso shall speak blasphemy against the God of Shadrach, Meshach, and Abednego, shall perish, and their houses shall be brought to destruction:* how

Daniel,
 chap. 3.

2 Macc.
 chap. 7.

can these kings but be moved, who mark the deliverance not ^{JOHN} of three children from the flame, but of their own selves from ^{III.3.4.} hell, when they see Christ, by Whom they are delivered, exsufflated in Christians, when they hear it said to a Christian, 'Say that thou art not a Christian?' These people wish to do the like, and yet they do not wish to suffer, not, at any rate, the like punishment.

15. For see what they do, and what they suffer. They murder souls, they are afflicted in the body. They inflict eternal deaths, and complain that they suffer temporal deaths. And yet what deaths do they suffer? They put forth to us, I know not what martyrs of their own in persecution. 'Lo, Marculus was thrown headlong from a rock: lo, Donatus of Bagaia^d was cast into a well.' When have Roman Powers

^d S. Optatus iii. 4 ff. relates, that Donatus, bishop of Bagaia (or Vagaia in Numidia) and Marculus, another Donatist bishop, were slain in (or in consequence of) an encounter with the soldiery, while in obedience to the instructions of Donatus (of Carthage) they, with a band of Circumcelliones, were opposing the imperial commissioners Paulus and Macarius. (The date is A.D. 347, or 348.) He remarks that the death of these men furnished their party, ever after, with matter of erimination against the Catholic Church: 'inde invidiam unitati factam,' and, 'aliqui accusandam vel fugiendam æstimant unitatem, quod Marculus et Donatus dicantur occisi et mortui!' so S. Augustine c. Litt. Petil. 2, 46. 'illi de quibus *maximam invidiam facere soletis.*' For the Donatists honoured them as martyrs with a yearly celebration, which kept alive their passions against the Church. An instance occurs in the Gesta Collat. Carthag. 1, 187. where Dativus, donat. bishop of Nova-petra, where Marculus was said to have suffered, exclaims: 'Adversarium non habeo, quia illie est domnus Marculus, cujus sanguinem Deus exiget in die judicii.' The don. Acts of Martyrdom of this Marculus are extant: published by Mabillon Analect. t. iv. Du Pin Monum. hist. Donat. p. 303. (In the Martyrology which is falsely attributed to Bede, this same Marculus is represented, at 6 Kal. Dec., as a Catholic martyr, 'qui in *Nicomedia* [by mistake for *Numidia*] temp. Constantis tyr. persecuciones maxime pertulit, ad extremum ab alta rupe præcipitatus:' as

in the Acta above mentioned. The Roman Martyrology, also, at the same day, has an entry derived, as Molanus, Tillemont, and others remark, from the same source: 'Nicomediæ [i. in *Numidia*] S. Marcelli presb. [*Marculi sacerdotis*] qui Constantii [*Constantis*] temp. ab Arianis [*a Macarianis*] e rupe præcipitatus martyr occubuit.' Tillemont, n. 24. in hist. Donat. Norisii Hist. Don. Opp. t. iv. 344.) The Catholics on the other hand related, that these men were the authors of their own deaths: and S. Aug. thinks this more likely than that they were put to death by the civil authorities: c. Crescon. 3, 54. 'Etiam voluntarias mortes quas ipsi sibi ingerunt, in nos mentiendo transfertis. Nam de Marculo, quod se ipse præcipitaverit audivi. Quod profecto est credibilis quam hoc aliquam potestatem Romanam jubere potuisse, Romanis legibus nimis insolitum: *cum hoc malum*, inter tot hæreses sub Christiano vocabulo errantes, *propriam sit hæresis vestra.* Unde quid prodest, quod conciliis suis *hoc vestri episcopi prohibuisse et damnasse se jactant, sicut ipse commemorasti;* cum tot rupes et abrupta saxorum ex *Marculiano illo magisterio* quotidie funestentur? Dixi ergo quid de Marculo audiverim, et unde hoc credibilis possit videri: quid autem verum sit, Deus noverit.' The fact, that the *Circumcelliones* carried their fanaticism to the length of self-destruction by throwing themselves over precipices, was not denied by the Donatists themselves. Of this, S. Aug. says, *de hæres.* 69. 'Circumcelliones, genus hominum agreste et famosissimæ

HOMIL. decreed such punishments as the flinging of men headlong?
 XI. What answer, however, do ours make? What was really done, I know not: but what account do ours deliver? That these men flung themselves headlong, and defamed the Powers with having done it. Let us call to mind the custom of the Roman Powers, and see who is to be believed. Ours say, that those men threw themselves down. If they be not these very men's own disciples, who now, while no man persecutes them, fling themselves headlong from rocks, let us not believe what ours say. What marvel, if those persons did what it is their use to do? As for the Roman Powers, they never employed such punishments: truly, could they not have put to death openly? But those persons, as they wanted to be worshipped when dead, found no mode of death more likely to bring them into fame. In fine, what may be the truth of the matter, I know not. And if, O party of Donatus, thou hast suffered bodily affliction at the hands of the Catholic Church, thou sufferedst, an Agar at the hands of Sarah; *return to thy mistress.*

A topic, which was necessary indeed to be handled, hath detained us a considerable while, so that we could by no means expound the whole text of the Gospel Lesson. Let this suffice you, beloved brethren, for this while; lest what has been spoken should, by speaking of other matters, be shut out from your hearts. These things hold ye fast, such things speak ye: go forth yonder; yourselves burning, set on fire them that are cold.

audaciæ, non solum in alios immania facinora perpetrando, sed nec sibi eadem insana feritate parcendo. Nam per mortes varias, *maximeque præcipitiorum* et aquarum et ignium, se ipsos necare consuerunt, et in eundem furorem alios quos potuerint sexus utriusque seducere, aliquando ut occidantur ab aliis, mortem nisi fecerint comminantes. Veruntamen plerisque Donatistarum displicent tales, nec eorum communione contaminari se putant qui Christiano orbi terrarum dementer obijciunt ignotorum crimen Afrorum! Gieseler *Lehrb. der Kirchengesch.*, i. 418. note b, in citing this passage leaves off at 'se putant;' and, thereby missing the meaning of the last clause, thinks it necessary to read *non-displicant.* Whereas St. Augustine's

meaning is, that the Donatists in general *were* ashamed of these fanatical suicides: in fact, it appears in the passage c. Crescon. above, that their councils and bishops sought to repress them; and Ep. 204, §. 5. Aug. remarks 'de quibus (mortibus) *solent detestabiles et abominabiles esse multas etiam suis* quorum mentes dementia non tanta possedit.' They *were* ashamed of these suicides, says Aug., and because they were, they tolerated in their communion men who had the folly and wickedness to say that the Catholic Church was guilty of these men's blood: that the whole Christian world was to be held in abhorrence, because of the crime of some obscure Africans!

Optat.
iii. 4.
Aug.
c. Gaud.
1, 32.
c. Crescon.
3, 54.
Epist.
185, 12.

H O M I L Y X I I .^a

JOHN iii. 6—21.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The Spirit bloweth where It listeth, and thou hearest the sound thereof, but canst not tell whence It cometh, and whither It goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master in Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that We do know, and testify that We have seen; and ye receive not Our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended¹ up to heaven, but He that came down¹ from heaven, even the Son of Man Which is in hearen. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to judge the world; but that the world through Him might be saved. He that believeth on Him is not judged: but he that believeth not is judged already, because he hath not believed

¹ Aug.
^{ascend-}
^{eth.}

^a It appears from the opening of this Discourse that S. Aug. had given notice the day before, that the people should hear at this meeting "what measures he had taken or hoped to take *for the peace of the Church.*" The allocution, which followed the Sermon, has not been preserved, nor is it known what was its purport. The expression 'de

pace' seems to point to the Donatists. In the matter of Pelagianism active measures were indeed taken in this year (416), viz. the holding of the two Councils, at Carthage and at Milevis; but this was towards the close of the year, after the return of Orosius from Palestine: Aug. Ep. 175. ff.

HOMIL.
XII.

in the name of the only-begotten Son of God. And this is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

1. WE perceive, beloved, that the expectation we raised in your minds yesterday is the cause that ye are come together to-day with more alacrity and in fuller number than usual. Howbeit, for the present let us, if you please, discharge our debt of a Sermon upon the Gospel Lesson which has been read in course; thereafter, my beloved, ye shall hear touching the peace of the Church what measures we have either taken or hope yet to take. Now, therefore, let the whole attention of your hearts be directed to the Gospel: let none be thinking of ought beside. For if even he who gives himself whole to the matter doth with difficulty take it in, must not he who divides himself by diverse thoughts let slip what he had taken?—Now you remember, beloved, that on the last Lord's day, in so far as the Lord vouchsafed to aid us, we discoursed of spiritual regeneration. Which Lesson we have caused to be read to you a second time, that what was then left unspoken we may now, your prayers aiding us in the name of Christ, fulfil.

2. Regeneration of the Spirit is one, even as generation of the flesh is one. And what Nicodemus said to the Lord, he said truly, that a man cannot, when he is old, return again into his mother's womb and be born. He indeed said that a man *when he is old* cannot do this, as if, were he an infant, he could do it. Why, it is altogether impossible, whether he be fresh from the womb or full of years, to return again into the maternal bowels and to be born. But as in truth after the flesh, the bowels of woman avail to bring forth the offspring once only, so for birth of the Spirit the bowels of the Church avail that a man be once and only once baptized. Therefore lest haply any should say, 'Nay, but such an one was born in heresy, and such an one born in schism:' all this was cut off, if ye remember what was argued concerning

John 3,
4.

our three fathers, of whom God was pleased to be called the God, not because they stood in this relation, alone and apart, but because in them, apart from all others, was made up in its entireness, the typical outline of the people that was to be. Thus we find one born of a bond-woman put out of the inheritance, one born of a free-woman made heir: again we find one born of a free-woman put out from the inheritance, one born of a bond-woman admitted as heir. Born of the bond-woman and put out from the inheritance, Ishmael: born of the free, and heir, Isaac: born of the free, and put out, Esau: born of bond-women, and heirs, sons of Jacob. So in these three fathers is seen complete the figure of the people that was to be: and not without reason saith God, *I am the God of Abraham, and the God of Isaac, and the God of Jacob: this, saith He, is my name for ever.* JOHN III. 6—21. Exod. 3. 6. 15. Rather let us remember what was promised to Abraham himself: for this was promised to Isaac, this was promised also to Jacob. What find we? *In thy seed shall all nations be blessed.* Gen. 22. 18. At that time, the one man Abraham believed what as yet he saw not: now, men see and are blinded. The Do- natists. That is fully made good in the nations which was promised to that one man: and yet men separate themselves from the communion of the nations, while they will not see what is even fulfilled. But what profiteth it them that they will not see? They do see, whether they will or no: the open truth flies even into the closed eyes.

3. It was said in answer to Nicodemus, who was of them which had believed in Jesus, and Jesus did not trust Himself to them. For there were certain to whom He trusted not Himself, when already they had believed in Him. *Many believed in His name, seeing the signs which He wrought.* John 2. 23—25. *But Jesus trusted not Himself to them. For He needed not that any should bear witness of man, for Himself knew what was in man.* Lo, they already believed in Jesus, and yet Jesus trusted not Himself to them. Why? Because they were not yet born again of water and of the Spirit. Thereupon we exhorted, and do exhort, our brethren the catechumens. For if thou question them, they have already believed on Jesus: but, in that they not yet receive His Flesh and Blood, not yet hath Jesus trusted Himself to them.

HOMIL. What must they do, that Jesus may trust Himself to them?
 XII. Let them be born again of water and of the Spirit, let the Church bring forth whom she travaileth withal. They are conceived, let them be brought out to light: they have breasts whereat they may be nourished, no fear lest being born they be smothered; from the breasts of their mother, let them not depart.

4. No man can return into his mother's bowels, and be born a second time. But is there some one born of a bond-woman? What then? did they which in those times were born of bond-women return into the womb of the free-women that they might be born anew? The seed of Abraham was also in Ishmael: yea, and even that Abraham should
 Gen. 16, beget a son of the bond-woman, it was his wife's doing. He
 2—4. was born of the seed of the husband, and not of the womb, but only of the good-pleasure, of the wife. What then? because born of the bond-maid was he put out of the inheritance? If his birth of the bond-maid was the cause that he was put out of the inheritance, no sons of bond-women should be admitted to the inheritance. The sons of Jacob were admitted to the inheritance: but Ishmael was put out, not because he was born of the bond-maid, but because he was proud to his mother, proud against the son of his mother: for Sarah was his mother more than Agar. The womb of the servant was lent, the will of the mistress acceded; Abraham would not have done what Sarah willed not to be done: therefore he was more Sarah's son. But because he was proud to his brother, and proud in playing, that is, playing delusion
 Gen. 21, upon him, what said Sarah? *Cast out the bondwoman and
 9. 10. her son; for the son of the bondwoman shall not be heir with my son Isaac.* So then, it was not for the bowels of the bond-woman he was cast out, but for the neck of the slave. Even if a free-man be proud, he is a slave; and what is worse, of an evil mistress, Pride itself. Therefore, my brethren, answer ye the man, that a man cannot be born over again; answer fearlessly, a man cannot be born over again. Whatever is done a second time, is a mockery; whatever is done a second time, is play. Ishmael plays; let him be cast out of doors. For, *Sarah saw them playing,* saith the Scripture, and she said to Abraham, *Cast forth the*

bond-woman and her son. Sarah was displeased at the boys' playing: she saw it was something new that they were playing. Do not women who have sons desire to see their boys playing? She saw, and disliked it. Something, I know not what, she saw in their play: she saw mockery in that play, she observed the pride of the slave; it displeased her, she cast him out of doors. The born of bond-women, if evil, are cast out doors; and so is he that is born of the free, being an Esau. Let none then presume, for that he is born of good parents, none presume for that he is baptized by holy men. He that is baptized by the holy, must still take heed lest he be not a Jacob, but an Esau. This then, my brethren, is what I would say. Better it is to have been baptized by men who seek their own and love the world, (which thing the name of bond-woman presignifies,) and to be spiritually seeking the inheritance of Christ, that he may be, as it were, a son of Jacob by a bond-woman, than to have been baptized by holy men and to wax proud, so as to be an Esau that must be cast forth although born of the free-woman. These things, brethren, hold ye fast. We do not fondle you; let nothing of your hope be in us: we flatter neither ourselves nor you; every man bears his own burthen. It is our business to speak that we be not miserably judged: yours to hear, and to hear with the heart, lest that be required of you which we give; or rather, that, when it is required, it may be found gain, not loss.

5. The Lord saith to Nicodemus, and expoundeth unto him: *Verily, verily, I say unto thee, Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.* Thou, saith He, art thinking of carnal generation when thou sayest, 'Can a man return into the bowels of his mother?' of water and of Spirit behoveth to be born for the kingdom of God. If one is born for the temporal inheritance of a human father, let him be born of the bowels of a carnal mother: if for the everlasting inheritance of God as his Father, let him be born of the bowels of the Church. In begetting a son by a wife, a father doth, as one who must die, beget one who is to succeed him: but God by the Church begetteth sons, not to succeed, but to abide with Himself. And then follows: *That which is born of* v. 6.

HOMIL. *flesh is flesh; and that which is born of Spirit is spirit.*

XII. Spiritually, therefore, are we born, and in spirit born by the Word and Sacrament. There is the Spirit present, that we may be born: the Spirit invisibly present, of Which thou art born, because thou also art invisibly born. For He
 v. 7, 8. goeth on and saith: *Marvel not that I said unto thee, Ye must be born again: the Spirit bloweth where it listeth, and Its voice thou hearest, but knowest not whence It cometh, or whither It goeth.* No man seeth the Spirit: and how hear we the voice of the Spirit? There is the sound of a Psalm; it is the voice of the Spirit: the sound of the Gospel; it is the voice of the Spirit: the sound of the Word of God; it is the voice of the Spirit. *Its voice thou hearest, and knowest not whence It cometh, and whither goeth.* But if thou be born of the Spirit, thou also shalt be such, that he who is not yet born of the Spirit knoweth not of thee whence thou comest, and whither goest. For this He proceedeth to say, *So is also every one that is born of the Spirit.*

v. 9. 6. *Nicodemus answered, and said unto Him, How can these things be?* And in truth, in the carnal sense, he did not understand. In him was made good what the Lord had said: the voice of the Spirit he heard, and knew not whence
 v. 10. it came, and whither it went. *Jesus answered, and said unto him, Art thou a master in Israel, and knowest not these things?* O brethren, what? suppose we the Lord wished to taunt this master of the Jews, as it were insultingly? The Lord knew what He was doing; he would that the man should be born of the Spirit. No man is born of the Spirit unless he be humble; for Humility maketh us to be born of
 Ps. 31, 18. the Spirit, because *the Lord is nigh unto them that are bruised in heart.* The man was puffed up with his mastership, and seemed to himself to be of some moment, because he was a doctor of the Jews: the Lord strippeth him of his pride, that he may be able to be born of the Spirit: He taunteth him as one unlearned, not that He, the Lord, wisheth to seem his better. What proportion is there between God and man, the Truth and a lie! Christ greater than Nicodemus! Ought this to be said, can it be said, should it be imagined even? If one should say, 'Christ greater than Angels' it were ridiculous: for beyond com-

parison greater than all created being is He by Whom all created being was made. Nay, but He toucheth up the pride of the man, *Thou a master in Israel, and ignorant of these things?* As much as to say, 'Lo, thou knowest nothing, thou a proud prince; be born of the Spirit: for if thou be born of the Spirit, thou wilt keep the ways of God, that thou mayest follow the humility of Christ.' For so high is He above all Angels, that, *being in the form of God,* JOHN III. 7-10. *He thought it not robbery to be equal with God, but made Himself of no reputation in taking upon Him the form of a servant, being made into the likeness of man, and found in fashion as a man: He humbled Himself, being made obedient unto death,* (and that no kind of death in particular may please thee,) *even the death of the cross.* He hung there, and men insulted over Him. He had power to descend from the cross: but He deferred it, that from the tomb He might rise again. He bore with proud slaves, He the Lord; the Physician, with the sick. If He did this, what must they do whom it behoveth to be born of the Spirit? if He did this, Who is the true Master in heaven, not of men only, but of Angels too. For if the Angels be learned, by the Word of God they have their learning. If by the Word of God they have it, ask whereof their learning is, and ye will find, *In the beginning was the Word, and the Word was with God, and the Word was God.* Phil. 2, 6-8. John 1, 1. The neck of man is bowed down, the stiff and hard neck, that it may be a compliant neck, meet to bear the yoke of Christ, of which it is said, *My yoke is easy, and my burthen light.* Mat. 11, 30.

7. And He proceeds: *If I have told you earthly things, and ye believe not, how shall ye believe, if I shall tell you of heavenly things.* What earthly things told He, my brethren? *Except a man be born again*—is that earthly? *The Spirit breatheth where it listeth, and Its voice thou hearest, and knowest not whence It cometh, and whither goeth*—is that earthly? For if He spake it of the wind, as some have understood, when one asked them what earthly thing the Lord spake of while He saith, *If I have spoken to you earthly things, and ye believe not, how shall ye believe if I shall tell you heavenly things?* when I say it was asked of certain, what earthly thing the Lord spake, being put to

HOMIL. straits they said, 'What He saith, *Spiritus ubi vult spirat*,
 XII. &c. He spake concerning the wind^b.' Why, what earthly thing did He name? He was speaking of spiritual generation: He went on and said, *So is every one that is born of the Spirit*. Then, my brethren, who of us cannot see, for example, the south wind coming from south to north, or another wind coming from east to west? how then can it be said we know not whence it cometh or whither goeth? What then spake He that was earthly, and which men believed not? That which He had spoken concerning the raising again of the Temple? Yes; for He had received His Body of the earth, and that same earth, received of the earthly Body, He was preparing to raise up. Men believed Him not, that He was about to raise up earth. *If*, saith He, *I have told you of earthly things, and ye believe not: how shall ye believe if I shall tell you of heavenly things?* That is: if ye believe not that I am able to raise up the Temple cast down by you, how will ye believe that by the Spirit men can be regenerated?

v. 12. S. And He proceeds: *And none ascendeth into heaven, save He that descended from heaven, the Son of Man which is in heaven*. Lo, here was He, and in heaven was He: was here, in the flesh; was in heaven, by His Godhead; or rather, every where by His Godhead. Two nativities of Christ are understood: one Divine, the other human: one, whereby we should be made; the other, whereby we should be new-made: both wonderful; that, without mother; this, without father: but, as He had taken a body of Adam, (for Mary was of Adam,) and was to raise up that same body, it was an earthly thing that He spake, when He said, *Destroy*

John 2,
19.

^b Interpreted of *the wind* by Cyril, Chrysost. Theophylact. and the Author of 'Quæst. Vet. et Nov. Test.' q. 59. But Ambros. 'de Fide' 2, 3. understands it as Aug. of the *Holy Spirit*. BEN. S. Hilar. de Trin. 12, 56. must also have understood it as Aug., for he alleges this text in proof of the Deity of the Holy Spirit. 'Modus Spiritui nullus est, loquenti quum velit, quod velit, ubi velit. Et enjus accuntis atque abeuntis causa . . . nesciatur, Hujus naturam inter creaturas referam?' Similarly S. Greg. Naz. Or. 24,

22. says that in this text the Holy Spirit is declared to be God, "because in His accesses He acts sovereignly, not as servant."—S. Chrysost. Hom. in 1. "The *earthly things* certain understand to relate to *the wind*: i. e. 'if I have given you an example derived from earthly things, and ye believe not, how shall ye believe higher things?' The *earthly things* here mean *Baptism*: think not this strange: He calleth Baptism earthly, either because it taketh place on earth, or in comparison with His own most awful generation."

this temple, and in three days I will raise it up. But it was a heavenly thing that He spake in the saying, *Except a man be born again of water and of the Spirit, he shall not see the kingdom of God.* Up then, my brethren! God willed to be Son of Man, and willed men to be sons of God: He descended because of us; let us ascend because of Him. For He alone descended and ascended, Who saith this, *None ascendeth into heaven, save He that descended from heaven.* Then shall not they ascend, whom He hath made sons of God? They shall ascend, assuredly: this is the promise to us, *They shall be equal unto the Angels of God.* In what sense then is it said, *None ascendeth, but He that descended?* Because One only hath descended, One only ascendeth. What of the rest? what is to be understood, but that they shall be His members that One may ascend? Therefore He proceedeth to say, *None ascendeth into heaven, but He Which descended, the Son of Man Which is in heaven.* Dost thou marvel that He was both here, and in heaven? Why, such hath He made His disciples to be. Hear Paul the Apostle saying, *But our conversation is in heaven.* If a man, Paul the Apostle, walked in the flesh on earth, and yet was conversant in heaven, had not the God of heaven and earth power to be both in heaven and on earth?

9. If then none but He descended and ascendeth, what hope is there for the rest? This hope is there for the rest: namely, that He did therefore descend, that in Him and with Him they might be One, all who should ascend through Him. *He saith not, And to seeds,* saith the Apostle, *as of many, but as of One, And to thy Seed, Which is Christ.* And to the faithful he saith, *But ye are Christ's; but if Christ's, then are ye Abraham's seed.* What he affirmed to be *One*, that he affirmeth are all we. For this cause, in the Psalms, sometimes many sing, to shew that of many is made One; sometimes one only singeth, to shew what is made of those many. On this account, one only was healed in that pool, and whoever else went down into it was not healed. So then, this one person setteth forth the unity of the Church. Woe to them who hate unity, and make unto them parties among men! Let them hear him

HOMIL. who wished to make them one, in One, to One: let them
 XII. hear him, saying, Do not ye make many: *I have planted,*
 1 Cor. 3, 6. 7. *Apollos watered; but God gave the increase; but neither*
he that planteth is any thing, neither he that watereth, but
He that giveth the increase, even God. Those men were
 saying, *I am of Paul, I of Apollos, I of Cephas.* And he:
 1 unum, *Is Christ divided?* In One be ye; ¹one (body) be ye, one
 unus. (person): *None ascendeth into heaven, but He which*
descended from heaven. 'Lo, we wish to be thine,' said
 they to Paul. And he: I will not that ye be Paul's, but
 His shall ye be Whose is Paul together with you.

10. For He descended and died, and by very death
 delivered us from death. By death slain, He slew Death.
 And ye know, brethren, that this same Death entered into
 Wisd. 1, the world through envy of the Devil. *God made not death,*
 13. 14. *saith the Scripture, neither is glad in the destruction of the*
living: for He created all things that they might be. But
 1b. 2, *what saith it there? But by envy of the devil death entered*
 24. *into the whole earth.* To the death whereunto the devil
 challenged us, man would not come by force of constraint:
 for the devil had not power to drive, but only wiliness to
 persuade. Hadst thou not consented, the devil had brought
 in nothing: thy consenting, O man, brought thee to death.
 Of mortal born mortals, from immortal became we mortal.
 Of Adam all men are mortals: but Jesus, Son of God, Word
 of God by Which all things were made, Only Son equal
 John 1, with the Father, became mortal: for *the Word was made*
 13. 14. *flesh, and dwelt among us.*

11. So then He took death upon Him, and hung up
 Death upon the cross; and from Death itself mortal men
 are delivered. What was done in a figure among them of
 v. 14, 15. old time, the Lord rehearseth the same: *And as, saith He,*
Moses lifted up the serpent in the wilderness, so must the
Son of Man be lifted up: that whosoever believeth on Him
may not perish, but have everlasting life. A great mystery!
 and they who have read, know that it is. Then let them
 hear, who either have not read, or perchance have read or
 heard, but have forgotten. The people Israel in the desert
 Numb. 21, 6-9. lay prostrated under the bites of serpents: a mighty havoc
 there was among them by many deaths: for it was the

stroke of God, chiding and scourging them, that He might train them. There was shewn forth, then and there, a great and mysterious sign of a thing which was to come: the Lord Himself is witness in the present Lesson, so that no man can interpret it to mean other than what He Who is Very Truth doth indicate concerning Himself. Moses, namely, was bidden of the Lord to make a brazen serpent, and lift it up on a pole in the desert, and admonish the people Israel, that, if any had been bitten by a serpent, he should fix his regard upon that serpent lifted up on the pole. It was done: men were bitten, looked, and were made whole. What are the serpents which bite? Sins, from mortality of the flesh. Who is the serpent lifted up? The death of the Lord on the cross. For, as from the Serpent came death, it was figured by the image of a serpent. The serpent's bite brings death, the death of the Lord bringeth life. They fix their regard upon death, that death may have no power. But Whose death? The death of Life; if the thing can be spoken, the death of Life; yea, because it can be spoken, it is wonderfully spoken. But is that not proper to be spoken, which was proper to be done? Should I hesitate to speak that, which the Lord for me hath deigned to do? Is not Christ Life? And yet Christ on a Cross! Is not Christ Life? And yet a Christ Who died! But in the death of Christ, Death died; because Life by dying slew Death, fulness of Life swallowed up Death: Death was absorbed in Christ's Body. So shall we also say in the resurrection, when at last we shall triumphantly sing, *Where, O Death, is thy contention? Where, O Death, is thy sting?* ^{1 Cor. 15, 54}_{55.} In the mean while, my brethren, that we may be made whole from sin, look we now upon Christ crucified: because, *As Moses, saith He, lifted up the serpent in the wilderness, so*

^c *Contentio*, implying the reading *νείκος*, in conformity with Hos. 13, 14. LXX. *ποῦ ἡ δίκη σου, θάνατε;* vet. Lat. *Ubi est mors contentio tua?* In Enarr. in Ps 148. §. 4. Aug. reads the text as here and expounds the expression 'mortis contentio.' But in Op. Imperf. e. Julian. 6, 40. he reads (as in Vulg.) 'victoria.' *Ubi est, mors, victoriæ tua?* quod alibi scriptum est, *Ubi est, mors, contentio tua?* S. Hilar.

de Trin. 2, 55. reads 'contentione' (*εἰς νείκος*) also in the preceding verse. *Absorptus est mors in contentione. Ubi est, mors, aculeus tuus? ubi est, mors, contentio tua?* In Tract. in Ps. 59, §. 14. Hil. combines both readings, "cum absorbeatur mors a vita in *contentionem victoriæ*."—Lachmann, from Gr. and Lat. Fathers, Versions and Mss. reads *ποῦ σου, θάνατε, τὸ νείκος; ποῦ σου, θάνατε, τὸ κέντρον;*

HOMIL. *must the Son of Man be lifted up; that whosoever believeth*
 XII. *on Him may not perish, but have everlasting life.* Like as they which looked upon that serpent perished not by the bites of the serpents; so they who look by faith upon the death of Christ, are made whole from the bites of sins. But those were made whole from death to temporal life; whereas He here saith, *that they may have everlasting life.* For this is the difference between the figurative resemblance and the reality itself: the figure brought about temporal life; the reality whereof that was the figure bringeth about life eternal.

v. 17. 12. For *God sent not His Son into the world to judge*
 [v. 16. *the world, but that the world may be saved through Him.*
 om. in comm.] So then, as much as in the Physician lieth, He is come to heal the sick. That man is his own destroyer, who will not observe the orders of the Physician. He is come, a Saviour, to the world: wherefore is He called Saviour of the world, but that He may save the world, not judge the world? Thou dost not choose to be saved by Him: of thine own self thou wilt be judged. And why should I say, '*wilt be judged*'? See what He saith: *He that believeth on Him is not judged: but he that believeth not*—What thinkest thou He is going to say but, '*is judged*'? *is*, saith He, *already judged.* Not yet hath the judgment appeared, but it hath already taken
 2 Tim. 2, place. For *the Lord knoweth them that are His*: knoweth
 19. who shall persevere unto the crown, persevere unto the flame: knoweth on His own threshing-floor the wheat, knoweth the chaff; knoweth the corn, knoweth the tares. *Already judged* is he which believeth not. Wherefore judged? *Because he hath not believed in the name of the Only-begotten Son of God.*

v. 19. 13. *And this is the judgment: that light is come into the world, and men loved darkness more than light, for their works were evil.* My brethren, in whom doth the Lord find good works? In none: in all He findeth evil works. In what sense then is it said that certain have done truth, and
 v. 21. are come to the Light? For it follows: *But he that doeth truth cometh to the light, that his works may be made manifest that they are wrought in God.* In what sense have certain done a good work, so as to come to the Light, i. e. to Christ?

And in what sense have some loved darkness? For, if He findeth all men sinners, and doth heal all of sin, and that serpent in which was figured the death of the Lord healeth them which were bitten, and it was because of the serpent's bite that the serpent was erected, i. e. the death of the Lord because of mortal men whom He found unrighteous, in what sense are we to understand that *This is the judgment, that light is come into the world, and men loved darkness more than light, because their deeds were evil?* What is this? Why, whose works were good? Art Thou not come to justify the ungodly? But, saith He, *they loved darkness more than light.* There hath He laid the stress. For many loved their sins; many confessed their sins. Now he that confesseth his sins, and accuseth his sins, worketh thenceforth with God. God accuseth thy sins: if thou accusest too, thou art joined unto God. They are, as it were, two things; man, and sinner. That thou art called man, was God's doing: that thou art called sinner, was man's own doing. Abolish what was thy doing, that God may save what was His doing. It behoveth that thou hate in thee thine own work, and love the work of God in thee. Now, when that which was thy doing shall begin to be displeasing to thee, at that point thy good works begin, in that thou accusest thine evil works. The beginning of good works is, the confession of evil works. Thou doest truth, and comest to the light. What meaneth, 'thou doest truth?' Thou dost not fondle thyself, not soothe, not flatter thyself; dost not say, I am just, when thou art unrighteous; and so beginnest to do truth. But thou comest to the light, that thy works may be made manifest that they be wrought in God. Because this very thing, namely, the displeasure thou hast at thy sin, thou wouldest not have at all, did not God shine unto thee, and His truth shew thee thy sin. But the man who, even being admonished, doth love his sins, hateth the light which admonisheth, and fleeth from it, that his evil works which he loveth may not be reprov-
ed. Whereas the man who doeth truth, accuseth in himself his own evils; spareth not himself, forgiveth not himself, that God may forgive: because what he would that God should overlook, as if it were not there¹, he looketh it in the face,¹ igno-
cat

JOHN
III.
17-21.

v. 20.

HOMIL. and owneth that it is there¹, and cometh to the Light; to the
 XII. which he also giveth thanks; because It shewed him that
¹agnos- which he should hate in himself. He saith to God, *Turn*
 cit Ps. 51, *away Thy face from my sins*; and with what assurance saith
 11, it, unless he say again, *For I acknowledge my wickedness, and*
 ibid. 5. *my sin is ever before me?* Let that be before thee, which
 thou wouldest not should be before God. But if thou put
 thy sin behind thee, God doth force it back before thine
 eyes; and this, at a time when there is no more any fruit
 of repentance.

John¹², 14. Run ye, *that the darkness come not upon you*, my
 35. brethren. Wake up to your salvation, wake up, while it is
 time. Let none be retarded from the temple of God, none
 retarded from the work of the Lord, none called off from
 continual prayer, none self-defrauded of the customary devo-
 tion. Wake up then while it is day. The day shineth:
 Christ is the Day. He is ready to forgive sins, but to them
 who acknowledge their sins: ready too to punish them
 which defend themselves, and boast that they are righteous,
 and think themselves to be something when they are nothing.
 But he which walketh in His love and in His mercy, even
 while delivered from those deadly and huge sins such as are
 the crimes of murder, theft, adultery, still, because of those
 which seem to be minute sins, of tongue or thoughts, or
 want of moderation in things permitted, he *doeth truth* of
 confession, *and cometh to the light* in good works: seeing
 that many minute sins, if they be neglected, are fatal.
 Minute are the drops which make the rivers: minute, the
 grains of sand: but if much sand be heaped up, it presseth
 and crusheth. The bilge-water allowed to accumulate in
 the ship's hold, doth all one as a rushing wave. By little
 and little it draineth in through the hold, but by long
 draining in and no pumping out, it drowneth the ship. Now
 this pumping out, what is it, but by good works to take care
 that sins overwhelm us not: by mourning, fasting, giving,
 forgiving? Truly, the path of this life is troublous, full of
 temptations: in prosperity, let it not lift us up; in adversity,
 not break us. He who gave thee felicity of this world, gave it
 for thy comfort, not for thine undoing. Again, He who
 scourgeth thee in this world, doth it for thine amending, not

for thy condemnation. Thou must bear Him as a Father to train thee, lest thou feel Him as a Judge to punish thee. These things we tell you every day, and they need to be often said, because they are good and wholesome.

JOHN
III.
17—21.

HOMILY XIII.

JOHN iii. 22—29.

After these things came Jesus and His disciples into the land of Judæa; and there He tarried with them, and baptized. And Johu also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. There arose therefore a question on the part of John's disciples with the Jews about purifying. And they came unto Johu, and said unto him, Rabbi, He that was with thee beyond Jordan, to Whom thou hast borne witness, behold, the Same baptizeth, and all men come to Him. John answered and said, A man can receive nothing, except it be giren him from Heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice.

THE course of reading from the Gospel according to John^a, as those of you are able to remember who have a care for your own profiting, is so far advanced, that the next portion, which is the subject of which we are to treat to-day, is this Lesson which has now been read. From the beginning to the Lesson of to-day, it has been handled, as you remember, in the foregoing discourses. And if perchance ye have forgotten much of it, at least this remains in your memory

^a The course was interrupted during the Easter week, because that week had its prescribed course of Lessons

from the Gospels. At this time S. Aug. expounded the First Epistle of St. John. See the Introduction.

that we have done our part herein. What ye have heard from this place about the baptism of John, even if ye retain it not all, yet I suppose ye have heard what ye might retain: also, what was said as to the reason, wherefore the Holy Spirit appeared in the form of a dove: and how that most knotty question was solved, namely, what was that something which John knew not, and was by means of the Dove taught to know, in the Lord; albeit he already knew Him, when, as Jesus came to be baptized, he said unto Him, *I have need to be baptized of Thee, and comest Thou to me?* when the Lord answered to him, *Suffer it now, that all righteousness may be fulfilled.*

JOHN
III.
22-29.

Matt. 3,
14. 15.

2. Now therefore the order of our reading will have us to return to this same John. The same is he who was prophesied of by Isaiah, *The voice of one crying in the wilderness, Prepare ye a way for the Lord, make His paths straight.* Such witness bore he unto his Lord, yea, (for that He vouchsafed,) to his Friend: and his Lord, yea Friend, did Himself also bear witness unto John. He said, namely, of John, *Among them that are born of women, there hath not arisen a greater than John the Baptist.* But, seeing He put Himself before John, in this that He was more than John, He was God. But *He that is less* (saith He) *in the kingdom of heaven, is greater than he.* Less in age: greater in power, greater in Godhead, in majesty, in brightness: inasmuch as *In the beginning was the Word, and the Word was with God, and the Word was God.* Now in the former Lessons, John had in such wise borne testimony unto the Lord, that he called Him indeed Son of God, but God he called Him not, yet not denied it: left it unsaid that He was God, not denied Him to be God. Howbeit, he hath not altogether left it unsaid: for perchance we find this in the Lesson of to-day. He had affirmed Him to be Son of God: yea, but men also have been called sons of God. He had affirmed Him to be of so great excellence, that he was unworthy to loose the latchet of His shoe. Even this greatness giveth much to be understood: the latchet of Whose shoe he was not worthy to unloose, he, than whom none greater had arisen among them that are born of women! Why, He was more than all men and angels. For we find

Is. 40, 3.

Mat. 11,
11.

John 1,
34.

ib. 27.

HOMIL. an Angel to have forbidden that a man should fall down at
 XIII. his feet. Namely, in the Apocalypse, when an Angel was
 Rev. 22, shewing certain things to John, (who wrote this Gospel,)
 8. 9. dismayed by the greatness of the vision, John fell down at
 the feet of the Angel. And the Angel said, *Rise: see thou do
 not this; worship God: for I am thy fellow-servant and thy
 brethren's.* You see then, that, for a man to fall down at his
 feet, this an Angel hath prohibited. Is it not manifest, that
 above all Angels must He be, for whom a man, such, that a
 greater than he hath not arisen among them that are born of
 women, declareth himself to be unworthy to unloose the
 latchet of His shoe?

3. Nevertheless, let John speak somewhat more evidently
 to the point, that our Lord Jesus Christ is God. Let us find
 this in the present Lesson, seeing it is perchance He of
 Ps. 47, 2. Whom we have been saying, *God hath reigned over all the
 earth:* against which those men are deaf who fancy that He
 reigns in Africa alone! For we are not to suppose that the
 saying is not of Christ, when it is said, *God hath reigned
 over all the earth.* Why, who else is our King but our Lord
 Jesus Christ? He, He is our King. And what heard ye in
 ib. 6. the Psalm, in the verse which was sung but just now? *Sing
 praises to our God, sing praises; sing praises to our King,
 sing praises.* Whom he called our God, the Same called he
 our King: *Sing praises to our God, sing praises: sing
 praises to our King, sing praises with understanding.* Lest
 thou shouldest be fain to suppose Him to Whom thou singest,
 ib. 7. to reign only in one part of the earth, it is said, *For God is the
 King of all the earth.* And in what sense is He King of all
 the earth, Who appeared in one part of the earth, in Jerusalem,
 in Judæa, walking among men, born, sucking the breast,
 growing, eating, drinking, waking, sleeping, sitting wearied
 at a well, seized, scourged, spit upon, crowned with thorns,
 hanged upon a tree, pierced with a spear, dead, buried?
 In what sense then, King of all the earth? What was seen
 locally, was flesh: to eyes of flesh the flesh was apparent;
 in mortal flesh the Majesty immortal was hidden. And
 with what eyes shall it be possible to penetrate through the
 frame of the flesh, that the immortal Majesty may be looked
 upon? There is another eye; there is an inner eye. Thus,

it is not to be imagined that Tobias had no eyes, when he, JOHN III. 22—29. Tobit, cha. 4. blinded in the bodily eyes, was giving unto his son the precepts of life. The son held his father by the hand, that he might walk with his feet: the father gave counsel to his son, that he might hold the way of righteousness. On the one part I see eyes: on the other I understand eyes. And better are the eyes of him that giveth counsel of life, than the eyes of him that holdeth by the hand. Such are the eyes which Jesus also required, when He said to Philip, *Have I been so long time with you, and have ye not known Me?* John 14. Such eyes He required, when He said, *Philip, he that seeth Me seeth the Father also.* These eyes are in the understanding, these eyes are in the mind. Therefore, when the Psalm had said, *For God is King of all the earth,* it added straightway, *Sing ye praises with understanding.* In this that I say, *Sing praises to our God, sing praises,* I say that GOD is our King. Howbeit, this our King ye have seen among men, as Man, have seen Him suffering, crucified, dead: there was somewhat latent in that flesh which ye were able^b to see with fleshly eyes. What was latent? *Sing ye praises with understanding*; think not to seek with eyes that which is beheld by the mind. *Sing praises* with the tongue, because He is flesh among you; but, because *the Word was made flesh and dwelt among us*, render the sound to the flesh, render to God the fixed regard of the mind; *sing ye praises with understanding*: and ye see that *the Word was made flesh, and dwelt among us.*

4. Let John also speak his testimony. *After these things* John 3, 22. *came Jesus and His disciples into the land of Judæa, and there He tarried with them, and baptized.* Being baptized, He baptized. Not with that baptism baptized He wherewith He was baptized. He giveth baptism, He the Lord, baptized by a servant, shewing the way of humility, and leading to the Baptism of the Lord, i. e. to His own Baptism, by affording an example of humility, in that He refused not the baptism of the servant. Both in the baptism of the servant was the way preparing for the Lord, and, being baptized, the Lord made Himself the Way for them which come. Hear we Himself: *I am the Way, the Truth, and the Life:* John 14, 6.

^b So the Mss. but the earlier printed copies read 'non potuistis.' B.F.X.

HOMIL.
XIII.

If thou art seeking truth, hold thou the Way: for that same is the Way, which is the Truth. That same is thy End whereunto thou goest, that same the Way whereby thou goest; thou art not going by one as the way to something else as the end, not coming to Christ through something that is other than Christ: thou comest through Christ, to Christ. In what sense, through Christ, to Christ? Through Christ Man, to Christ God: through the Word made flesh, to the Word which in the beginning was God with God; from that which man did eat to that which the Angels do eat day by day. For so it is written: *The bread of heaven gave He them: the bread of Angels hath man eaten.* In what sense did man eat Angels' bread? *And the Word was made flesh, and dwelt among us.*

Ps. 78,
25. 26.

5. But, in that we have said that Angels eat, think not, my brethren, that this is done with the teeth. For if ye conceive it so, it is as it were a tearing of that God Whom the Angels do eat. Who teareth righteousness? Nay, but some man replies to me, 'And who is it that eateth righteousness?' How then is it said, *Blessed are they which hunger and thirst after righteousness, for they shall be filled?* The food which thou eatest by the mouth of flesh, that thou mayest be made afresh, that food is made away with in the using; to repair thy waste, itself wasteth away and is consumed. Eat righteousness, and both thou art made afresh, and that thou eatest is still entire. In like manner as by seeing this corporeal light these eyes of ours are refreshed, and it is a corporeal object that is seen with these corporeal eyes. For it happens to many, when they have been long in darkness, that their eyesight is weakened, as it were by fasting from light. The eyes, defrauded of their food (for it is light that they are fed with) become wearied by the fast and debilitated, so that they are no longer able to see the very light whereby they are refreshed: and if this be long absent, they are quenched, and the very sense of light doth as it were die in them. What then? Because so many eyes are daily feeding on this light, doth it become less? Nay: both the eyes are refreshed, and the light remaineth entire. Since God had power to make this true concerning corporeal light to eyes corporeal, doth He not make it good that to clean

Matt. 5,
6.

hearts that other Light shall be such as knoweth no weariness, and for ever remaineth entire, and no where wasteth away? JOHN III. 22—29.
 What light? *In the beginning was the Word, and the Word was with God.* Let us see whether this be light. *For with Thee is the fountain of life, and in Thy light shall we see light.* Ps. 36, 9.
 On earth, a fountain is one thing, light another. Thirsting, thou seekest a fountain, and that thou mayest come to the fountain thou seekest light; and if it be not day, thou lightest a lantern, that thou mayest come to the fountain. That Fountain is the Light Itself; to the thirsty, a Fountain; to the blind, Light: let the eyes be opened, that they may see the Light; let the mouth of the heart be opened, that it may drink of the Fountain; that thou drinkest, is, that thou seest, that thou hearest. God is made unto thee each and all; for of these things which thou lovest, He is to thee all that they are. If thou consider things visible; bread, God is not that; water, neither is God that; the light, neither is He that: nor a garment is He, nor a house. For all these are visible things, and each single in itself; what bread is, water is not; and what a garment, the same is not a house; and what these things are, the same is not God: for they are visible. God is to thee all in one: if thou hungerest, He is bread to thee; if thou thirstest, He is water; if thou art in darkness, He is a light for thee, because He remaineth incapable of wasting away; if thou art naked, He is a garment of immortality for thee, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality. 1 Cor. 15, 53. All these are possible to be said of God, and yet nothing is said worthily of God. Nothing is wider than this utter want. Thou seekest a name that befitteth Him, thou canst not find it: thou seekest in what way soever to speak of Him, thou findest Him to be all. What resemblance is there between a lamb and a lion? Of Christ both is spoken: *Behold the Lamb of God!* How a lion? *The Lion of the Tribe of Judah hath prevailed.* John 1, 29. Rev. 5, 5.

6. Hear we John. *Jesus was baptizing.* We have said that it was Jesus baptizing. How Jesus? How Lord? How Son of God? How the Word? Yes, but the Word made flesh. *And John was also baptizing in Ænon near to* v. 23, 24.

HOMIL.
XIII.

Salim. A certain lake, *Ænon.* Whence understand we that it was a lake? *Because there was much water there. And they came, and were baptized: for John was not yet cast into prison.* If ye remember, (look, I say it once more,) I told you why John baptized: because it was meet the Lord should be baptized. And why was it meet that the Lord should be baptized? Because it would come to pass that many would despise baptism, on the ground that they deemed themselves already endued with greater grace than they saw others, who were believers, endued withal. For example; one already living in continence, but a catechumen, would despise a married person, and affirm himself to be a better man than that believer is. Possibly, that catechumen might say in his heart, ‘What need I to receive baptism, that I may have just what yonder man hath, whereas I am already better than he?’ Lest, then, that neck of pride should be the ruin of certain persons very much lifted up with the merits of their own righteousness, the Lord was pleased to be baptized by a servant; like as though He were addressing his chief sons: ‘Why extol ye yourselves? Why lift up yourselves, that ye have, one prudence, another learning, another chastity, another fortitude of patience? Can ye have so much as I, Who gave all this? And yet I was baptized by a servant, ye disdain to be baptized by the Lord.’ This is the meaning of, *That all righteousness may be fulfilled.*

Matt. 3,
15.

7. But some man will say, ‘It was sufficient therefore that John should baptize the Lord; what need was there that others should be baptized by John?’ This also we have spoken of, namely, that if only the Lord had been baptized by John, it would not fail that there would arise in men’s minds the imagination that John had a better baptism than had the Lord: they would say, ‘So great was the baptism which John had, that Christ was alone worthy to be baptized therewith.’ Therefore, to shew that this was the better baptism which the Lord was about to give, that the one might be understood to be as that of the servant, the other as that of his Lord; the Lord was baptized, that He might afford an example of humility: but was not the only person baptized of him, lest the baptism of John should be imagined

to be better than the baptism of the Lord. Moreover, our Lord Jesus Christ herein set and led the way, to the intent, as ye have heard, my brethren, that no man arrogating to himself that he possesseth abundance of any particular grace, should disdain to be baptized with the baptism of the Lord. Let a catechumen be ever so much advanced, yet he still carrieth the burthen of his iniquity: it is not forgiven him, until he have come to Baptism. Just as the people Israel was not quit of the people of the Egyptians, until they had come to the Red Sea, just so is no man quit of the pressing load of his sins, until he have come to the fountain of Baptism.

8. *There arose therefore a question on the part of John's disciples with the Jews about purifying.* John was baptizing, Christ was baptizing: John's disciples were moved; people were running together to Christ, people were coming to John. For, those who came to John, he sent them to Jesus to be baptized; but those were not sent to John who were baptized of Christ. John's disciples were troubled, and began to hold discussion with the Jews, as commonly happens. Understand the Jews to have affirmed that Christ was greater, and that people ought to flock to His baptism. The others, not yet understanding this, stood up for John's baptism. They came to John himself, that he should settle the question. Understand, my beloved. Here again we have an instance of the use whereunto humility serveth: we shall see whether, when people were erring in the matter of dispute, John had a mind to have glorying in himself. Perchance he said, 'Ye say true, ye contend rightly, mine is the better baptism: for, that ye may know it to be the better, I baptized Christ Himself.' It was in John's power to say this when he had baptized Christ. If he had a mind to make much of Himself, what a fair field he had to do so? But he knew better Whom he had to humble himself withal. Where in time of birth he knew himself to have precedence, there by confession he willingly yielded the precedence; his own salvation he knew was in Christ. Already had he said, as above: *All we have received of His fulness:* this too was confessing Him to be God: for how should all men receive of His fulness, unless He be God? For if He is in such sort

JOHN
III.
22—29.

v. 25.

John 1,

16.

HOMIL. man that He is not God, then doth He also receive of the
 XIII. fulness of God, and so is not God. But if all men receive of His fulness, He is the Fountain, they the drinkers thereat. They which drink at a fountain, can both thirst and drink; the fountain never thirsteth, the fountain hath never need of itself. The fountain is needed by men: with parched vitals, with parched lips, they run to the fountain to be refreshed: the fountain floweth that it may refresh: so is the Lord Jesus.

v.26-28. 9. Let us see then what John said in answer. *They came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to Whom thou hast borne witness, behold, the Same baptizeth and all men come unto Him.* That is, 'What sayest thou? Art they not to be prohibited, that they may rather come unto thee?' *He answered and said, A man cannot receive any thing unless it be given him from heaven.* Of whom, think ye, spake John this? Of himself. 'As man,' saith he, 'I have received from heaven.' Mark, my beloved. *A man cannot receive any thing unless it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ.* As much as to say, 'Why deceive ye yourselves? ye yourselves, how is it ye have put that question to me? What said ye to me?' *Rabbi, He that was with thee beyond Jordan, to Whom thou hast borne witness.* Ye know, then, what sort of testimony I have borne to Him: am I now to say that He is not the Person I affirmed Him to be? Then because I have received somewhat from heaven, that I should be somewhat, do ye wish me to be an empty person, that I should speak against the truth? *A man cannot receive any thing unless it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ.* 'Thou art not the Christ: but what if thou be greater than He, seeing thou baptizedst Him?' *I am sent. I am the herald, He the Judge.'*

10. Hear also a testimony much more forcible, much more express. Look to it, what is the matter in hand with us; look to it, what we ought to love; look to it, that to love any human being in place of Christ is adultery. Wherefore say I this? Let us mark the voice of John. It was possible that people might be mistaken concerning him; possible

that they might account him to be the person he was not; he spurneth from himself the mistaken honour, that he may hold the whole unbroken truth. Look, what he affirmeth Christ to be, what himself; *He that hath the bride is the Bridegroom.* Be ye chaste, love ye the Bridegroom. But what art thou, who sayest to us, *He that hath the bride is the Bridegroom?* *But the friend of the Bridegroom, who standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice.* The Lord our God will aid me, according to the emotion of my heart, for it is fraught with much groaning, to utter the grief I feel: but I beseech you by Christ Himself, that what I shall not have power to utter, ye would conceive it in your thoughts: because I know that my grief cannot be expressed according to its greatness. For I see many adulterers; men, who seeing a Bride, bought at so great a price, loved when she was unlovely that she might be made lovely, a Bride who hath Him for her Purchaser, Him her Deliverer, Him the Author of her beauty, want to possess her themselves; and drive at this with their words, that they may be loved in place of the Bridegroom! Of Him it is said, *This is He which baptizeth.* Who is he that starts up among us, and saith, 'It is I that baptize?' Who, that starts forth among us, and saith, 'What I shall give, that only is holy?' Who cometh forth among us, and saith, 'It is good for thee that thou be born of me?' Hear we the friend of the Bridegroom, not the adulterers against the Bridegroom. Hear we one that is jealous, but not for himself.

11. Brethren, step back in thought to your own homes: I am speaking of carnal, of earthly things; *I speak after the manner of men, because of the infirmity of your flesh.* Many of you have wives; many wish to have; many, though ye wish not, have had wives; many, who do not at all wish to have wives, are born of the wives of your fathers. There is no heart that this feeling doth not touch: there is no man, so out of the way of human kind in the affairs of men, as not to feel what I am saying. Put the case that a person has set forth on a journey, hath left his friend in charge of his bride: 'Look to it, I pray thee, thou art my dear friend, lest haply while I am gone, some other be loved instead of me.' Then what must that man be, who having custody of the

JOHN
III.
22—29.

v. 29.

JOHN 1,
33.ROM. 6,
19.

HOMIL. XIII. bride or wife of his friend, doth indeed do his endeavour that none other be loved, but, if he shall wish himself to be loved instead of his friend, and wish to enjoy her who was left in his charge, what a detestable wretch doth he appear in the estimation of all mankind! Let him see her looking out of window, and noticing some one, or joking with some one too playfully for his liking, he forbiddeth her, as one jealous: I see him jealous, but let me see on whose behalf; whether for his absent friend, or his present self. Account our Lord Jesus Christ to have done this. He hath put His friend in charge with His Bride; He is gone on a far journey to receive a kingdom, as He saith Himself in the Gospel; and yet is He present in respect of His Majesty. Let the friend be deceived who is gone beyond the sea; and if he be deceived, woe to the deceiver! Why endeavour we to deceive God? God, Who looketh into the hearts of all, and searcheth the secrets of all! Up starts some heretic, and saith, 'I am he that giveth, I that sanctify, I that justify: I will not have thee go to yonder sect.' It is well indeed that he is jealous; but see for whom he is jealous. 'Thou must not go to idols;' a good jealousy: 'not to diviners;' a good jealousy still. Let us see for whom he is jealous: 'What I give, is holy, because it is I that give it: whom I baptize, is baptized; whom I baptize not, is not baptized.' Hear thou the friend of the Bridegroom, learn to be jealous for thy Friend: hear his voice, *This is He which baptizeth*. Why wouldest thou arrogate to thyself what is not thine? Is He so indeed absent, Who hath left here His Bride? Knowest thou not that He Who rose from the dead, sitteth at the right hand of the Father? If the Jews despised Him hanging on the tree, dost thou depise Him sitting in heaven? I would have you to know, my beloved, that I do suffer great grief for this matter: but, as I said, I leave the rest to your own thoughts. For I cannot utter it, not though I speak the whole day; should I bewail it the whole day long, I come not to the height of it: I cannot utter it, though I should have, as saith Jer. 9, 1. the Prophet, *a fountain of tears*; nay, though I be changed into tears and become all tears, into tongues and become all tongues, it is all too little.

12. Let us return, let us see what the Baptist here saith,

‘He that hath the bride is the Bridegroom: she is not my bride.’ And dost thou not rejoice in the marriage? ‘Yea, I do rejoice, saith he: *But the friend of the Bridegroom who standeth and heareth Him, rejoiceth greatly because of the voice of the Bridegroom.* Not,’ saith he, ‘for mine own voice, but for the Bridegroom’s voice I do rejoice. I am set for hearing, He for speaking: I am for the light to shine upon, He is the Light; I am as the ear, He is the Word.’ Well then, the friend of the Bridegroom standeth and heareth Him. Why standeth? because he doth not fall. Why not fall? because he is lowly. See him standing on solid ground: *I am not worthy to loose the latchet of His shoe.* John 1, 27. Thou doest well to humble thyself: well mayest thou not fall, well mayest thou stand, well mayest thou hear Him and rejoice greatly because of the Bridegroom’s voice! In like manner also, the Apostle is the friend of the Bridegroom: jealous is he too, not for himself, but for the Bridegroom. Hear the voice of him that is jealous: *With the jealousy of God am I jealous over you,* said he: not with mine own, but with God’s own jealousy. 2 Cor. 11, 2, 3. Wherefore? in what way? who is she that thou art jealous over? or for whom art thou jealous? *For I have espoused you unto one Husband, to present a chaste virgin unto Christ.* Well, what fearest thou? wherefore art thou jealous? *I fear,* saith he, *lest as the serpent beguiled Eve through his subtlety, so your minds be corrupted from the chastity which is in Christ.* All the Church is called a Virgin. Divers are the members of the Church; divers, as ye see, be the endowments wherein each hath its force and doth rejoice: some be wedded men, some wedded wives: some be widowers which seek no more to have wives, some widows and seek no more to have husbands: some of the one sex preserve an untouched chastity from their earliest age, some of the other sex have vowed their virginity unto God; divers be the gifts, yet all these are one Virgin. Where hath this virginity its place, for it is not in the body? Few be the women which own it: yea, and if virginity can be spoken of men, few be the men which own a holy intactness even of the body, in the Church: and such are a more honourable member: howbeit the other

HOMIL. members, not in body, yet all in mind, do preserve virginity.

XIII. What is the virginity of the mind? Entire faith, solid hope, sincere charity. Such was the virginity for which he, in his jealousy for the Bridegroom's sake, feared lest it should be corrupted by the serpent. For, as the member of the body is marred in a certain part, so the seduction of the tongue marreth the virginity of the heart. Let the virgin have a care that she be not corrupted in mind, who would not that it were to no purpose that she keepeth the virginity of the body.

13. What shall I say then, brethren? The heretics, too, have virgins, and there be many virgins among the heretics. Let us see if they love the Bridegroom, to the guarding of this virginity. For whom is it guarded? *For Christ*, saith the Apostle. Let us see whether it be indeed for Christ, not for Donatus: let us see for whom this virginity is kept: ye will speedily be able to put this to proof. Lo, I shew the Bridegroom, because He sheweth Himself: John beareth witness unto Him, *This is He which baptizeth*. O thou virgin, if this be the Bridegroom for whom thou keepest thy virginity, why runnest thou to him who saith, 'It is I that baptize;' when the friend of thy Bridegroom saith, *This is He which baptizeth*? And then besides, thy Bridegroom hath the whole world for His own: what hast thou to do with a mere piece of it, to be therein deflowered? Who is the Bridegroom? *For God is King of all the earth*. Himself, thy Bridegroom, possesseth the whole, because He bought the whole. See at what a price He bought it, that thou mayest understand *what* He bought: what price gave He? He gave blood. Where gave He, where shed He, His own blood? In His Passion. Dost thou not sing to thy Spouse, or feign that thou singest, what time as the whole world was bought: *They pierced My hands and My feet, they told all My bones: but they themselves stared, and looked upon Me: they divided among them My garments, and upon My vesture they cast lots*? Thou art the bride, acknowledge the vesture of thy Spouse. Upon what vesture were the lots cast? Ask the Gospel: see to Whom thou art espoused, see of Whom thou receivest earnest. Ask the Gospel: see

what it telleth thee in the Passion of the Lord. *There was there a coat*: let us see what sort of coat: *woven from the top and throughout*. This coat, woven through from the top, what signifieth it, but charity? the coat woven from the top throughout, what signifieth it, but unity? Mark well this coat, which not even the persecutors of Christ divided. For it saith, *They said among themselves, Let us not divide it, but let us cast lots upon it*. Lo, this is that whereof ye have heard the Psalm speak. This garment, the persecutors of Christ forbore to rend: Christians divide His Church.

14. But what shall I say, brethren? Let us see clearly, what He bought. There, namely, bought He, where He gave the price. For how much gave He it? If He gave it but for Africa, let us be Donatists, and not be called Donatists, but Christians, seeing Christ bought only Africa: though even here are not Donatists alone. But He hath not left it unsaid what He bought in this transaction. He hath made His bill of merchandize; thanks be to God, He hath not kept it secret from us. Need is that yonder Bride should hear, and therein understand, Who it is to whom she hath vowed her virginity. There, in the very Psalm in which it is said, *They pierced My hands and My feet, they told all My bones*: where the Passion of the Lord is most openly declared: which Psalm is read every year in the last week, in the intent hearing of the whole people, on the approach of the Passion of Christ: both among us and among them is this Psalm read:—I say, mark, my brethren, what He there buyeth; let the bill of merchandize be recited; what He there buyeth, hear ye: *They shall remember themselves and be turned unto the Lord, even all the ends of the earth; and they shall worship in His sight, even all the kindreds of the nations: because His is the kingdom, and He shall be Lord over all the nations*. Lo there, what He buyeth. Lo, that *God is the King of all the earth*, He, thy Spouse. Then why wouldest thou have One rich like this brought down to rags? Acknowledge: He hath bought the whole: and thou sayest, ‘Thou hast a piece of it here!’ O if thou wert well-pleasing to thy Spouse! O if thou that speakest wert not a deflowered bride, and (what is worse) deflowered in heart,

JOHN
III.
22—29.

Ps. 22,
27. 28.

HOMIL. XIII. not in body! Thou lovest a man before Christ, thou lovest one that saith, 'I baptize:' the friend of the Bridegroom thou hearest not when he saith, *This is He that baptizeth*; hearest not, when he saith, *He that hath the bride is the Bridegroom*. I have not the bride, said he: but what am I? *But the friend of the Bridegroom, who standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice.*

15. It is evident then, my brethren, that it doth nothing profit these to keep virginity, to have continence, to give alms; all those things which are praised in the Church, do profit them nothing: because they rend unity, that is, that coat of charity. What do they? Eloquent are many among them: great tongues, rivers of tongues! Do they speak like angels? Let them hear a friend of the Bridegroom, jealous for the Bridegroom, not for himself: *Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal.*

S. Aug.
c. Cres-
con. 1,
3.
1 Cor.
13, 1.

16. But what say they? 'We have baptism.' Thou hast, but not thine own. It is one thing to have, another to be lord. Baptism thou hast, because thou hast received that thou shouldest be a baptized man, hast received as one enlightened; if, however, not by thyself bedarkened: and when thou givest, as a minister thou givest, not as owner; a herald to proclaim, not the judge. By the herald the judge speaketh, yet for all that it is not written in the report, The herald said, but, The judge said. Therefore, see if that be thine which thou givest, in regard of power. But if thou hast received, confess with the friend of the Bridegroom, *A man cannot receive any thing except it be given him from hearen*. Confess with the friend of the Bridegroom, *He that hath the bride, is the Bridegroom; but the friend of the Bridegroom standeth and heareth Him*. But oh that thou didst stand and hear Him, and not fall that thou shouldest hear thyself! For in hearing Him, thou wouldest stand and hear: whereas thou speakest, inflated with pride, and holding up thine head. 'I,' saith the Church, 'if I be the Bride, if I have received troth-pledge, if at the price of that Blood I am redeemed, I do hear the voice of the Bridegroom: and the voice of the Bridegroom's friend I do then hear, if to my Spouse he give glory, not to himself. Let the friend say,

He that hath the bride, is the Bridegroom: but the friend of the Bridegroom standeth and heareth Him, and rejoiceth greatly because of the Bridegroom's voice. Lo, thou hast sacraments: I grant it likewise. Thou hast a form, but thou art a branch pruned off from the vine; thou shewest the form, I ask for the root: from the form fruit cometh not, but only where there is the root; and where is the root but in charity? And hear thou the form of the lopped-off branches; let Paul speak: *Though I know, saith he, all sacraments, and have all prophecy and all faith, (and how great a faith!) so that I could remove mountains, and have not charity, I am nothing.*

17. Then let none sell you fables. ‘Also Pontius wrought a miracle: and Donatus prayed, and God answered him from heaven^b.’ In the first place, either they are deceived or they deceive. In the last place, suppose him to have removed mountains: *And have not charity, saith he, I am nothing.* Let us see whether he had charity. I would believe it, if he had not divided unity. For even against these (so to say) marvel-mongers¹ my God hath put me on my guard, saying, *In the last times there shall arise false prophets, doing signs and wonders, to deceive, if it be possible, even the elect: lo, I have told you before.* So then, the Bridegroom hath put us on our guard, that even by miracles we must not be deceived. Thus, sometimes even a deserter wants to put the loyal subject in fear: but whether he belongs to the camp, and whether he is any the better for the mark he bears upon him, this is what the liegeman looks to who does not wish to be put in fear and beguiled. Keep

^b Pontius was one of the Donatist bishops who petitioned Julian the Apostate, and obtained the abrogation of the laws made against their sect. S. Aug. c. litt. Petil. 2, 203. 224. On the alleged miracles, comp. Epist. c. Donatistas (de Unitate Ecclesie), §. 49. al. 19. where, after shewing from Scripture, Mark 13, 22. 23. 1 Tim. 4, 1. that even real miracles are not in themselves proofs of the truth, he concludes, “Whether they (the Donatists) have the Church, let them not think to prove otherwise than by the Canonical Scriptures. For

neither do we say that we are to be believed to be in the Catholic Church because throughout the whole world, in holy places frequented by our communion, so many miracles take place either in the granting of prayers or in miracles of healing &c. . . . Whatever such like take place in the Catholic Church are therefore to be approved because they take place in the Catholic Church; but it is not manifested to be the Catholic Church by the fact that such things take place therein.”

HOMIL. XIII. we unity then, my brethren; out of unity, even he who worketh miracles is nothing. In unity was the people Israel, yet did it not work miracles: out of unity, Exod. 7, were Pharaoh's magicians, and wrought the like works as 12—22; 8, 7. Moses. The people Israel, I said, wrought none: now, which were saved with God? those who wrought miracles, Acts 9, or those who wrought none? Peter the Apostle raised the 40. dead; Simon Magus did many things: there were some Id. 8, 10. Christians there who were not able to do, either what Peter did, or what Simon did; but in what did they rejoice? That their names were written in heaven. For this was what our Lord Jesus Christ said to the disciples when they returned, on occasion of the faith of the nations¹. The disciples, namely, Luke 10, themselves said, glorying, *Behold, Lord, in Thy Name even the 17—20. devils are subject to us*. Rightly indeed did they confess; they put the honour to the Name of Christ; yet what saith He to them? *In this glory not, that the devils are subject to you; but rejoice that your names are written in heaven*. Peter cast out devils; this or that old widow-woman, this or that lay-person, no matter of what description, having charity, holding soundness of the faith, doeth not this: Peter is in the body, as the eye: the other is in the body, a finger: yet is he in the same body that Peter is in; and if the finger has less power than the eye, yet is it not cut off from the body. Better it is to be a finger and to be in the body, than to be an eye and to be plucked out from the body.

18. And therefore, my brethren, let no man deceive you; let no man seduce you: love ye the peace of Christ, Who for you was crucified, albeit He was God. Paul saith, 1 Cor. 3, *Neither is he that planteth any thing, neither he that 7. watereth, but He that giveth the increase, even God*. And doth any of us say that he is any thing? If we say that we are any thing, we are adulterers; we want ourselves to be loved, not the Bridegroom. Love ye Christ and us in Him, in Whom also ye are beloved by us. Let the members love one another, but all live under the Head. By

¹ The mission of the seventy, or rather seventy-two disciples being held to have reference to the calling of all nations. S. Aug. de Consensu Evang.

2, 14. *Mysterium illustrandi orbis per Evangelium . . . in septuaginta duobus discipulis intimatur.*

grief indeed, my brethren, I have been forced to say many words, and yet little have I said: our lesson I have not been able to finish; the Lord will aid us, that it may be finished in due season. For I am loath to lay any more burthen upon your hearts, which I wish to be free for sighs and prayers, for these who are yet deaf and understand not.

JOHN
III.
22-29.

HOMILY XIV.

JOHN iii. 29—36.

This my joy therefore is fulfilled. He must increase, and I must decrease. He that cometh from above is above all: he that is of the earth, of the earth he is, and of the earth he speaketh: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true^a. For He Whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

1. THIS lesson from the holy Gospel teacheth us the excellency of the Godhead of our Lord Jesus Christ, and the humility of the man who merited to be called the friend of the Bridegroom; that we may distinguish between man who is man, and Man Who is God. Man Who is God, this is our Lord Jesus Christ: God, before the times of all worlds, and Man in the time of our world: God of the Father, Man of the Virgin, yet one and the same Lord and Saviour Jesus Christ, Son of God, God and Man. On the other hand, John was a man, of surpassing grace, sent before Him; enlightened by Him Who is Light. For of John it is said,

John 1, *He was not the light, but that he should bear witness of the*
8. *light.* He may indeed be called a light, and rightly is he called a light: but a light enlightened, not enlightening.

^a Aug. that He (Christ) is the true God: see §. 8.

For the light that enlighteneth is one thing, and the light that is enlightened, another: thus our eyes [in the Latin tongue] are called *lumina*, lights, and yet in the dark though they be open they see not. But light enlightening is of itself light and to itself light, and needeth not another light that it may be able to shine, but is itself needed by the rest that they may shine.

2. John, then, confessed, as ye have heard, how when Jesus was making many disciples, and word was brought to John, as if that he might be goaded to rivalry; as if he would be envious at it, they told him, 'Lo, He yonder maketh more disciples than thou:' he confessed what he was, and thereby merited to belong to Him, for that he dared not affirm himself to be That which He is. This then said John, *A man cannot receive any thing except it be given him from heaven.* Therefore Christ giveth, man receiveth. *Ye yourselves bear witness unto me that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the Bridegroom: but the friend of the Bridegroom who standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice.* Not for himself made he rejoicing of himself. For he who will have rejoicing of himself, shall be sad: but he who will have rejoicing of God shall for ever rejoice; because God is for ever and ever. Wilt thou have joy that is for ever and ever? Cleave to Him Who is for ever and ever. Of such John affirmed himself to be. *Because of the Bridegroom's voice, rejoiceth the Bridegroom's friend,* saith he, not because of his own voice: and *standeth and heareth Him.* If then he fall, he heareth Him not: thus of that certain one who fell it is said, *And stood not in the truth;* of the devil is this said. Consequently, he must *stand*, this friend of the Bridegroom, must stand and hear. What is it to stand? To abide in His grace which he hath received. And he heareth a voice whereat he may rejoice. So was it with John: he knew whereof he rejoiced; arrogated not to himself what he was not; knew himself enlightened, not the enlightener. *But that was the true light,* saith the Evangelist, *which lighteneth every man coming into this world:* consequently, if every man, also John himself, because he was of men. For, albeit

JOHN
III.
29—36.

v.27-29.

John 8,

44.

John 1,

9.

HOMIL.
XIV.

none hath arisen greater than John among them that are born of women, yet was he too of them that are born of women. Is he to be compared with Him, Who, because He would, was born, and therefore by a birth unprecedented, because born unprecedented? For both generations of the Lord are unexampled, the Divine and the human: the Divine hath no mother, the human no father. So then, John, being indeed one from among the rest, but yet of greater grace, insomuch that among them that are born of women should none arise greater than he, doth render so great witness to our Lord Jesus Christ, as to call Him the Bridegroom, himself the Bridegroom's friend, howbeit not worthy to loose the latchet of His shoe. Of this ye have already heard much, my beloved: let us look to that which follows, for it is a difficult matter, and needs much pains to understand it. But seeing John himself saith, that *a man cannot receive any thing unless it be given him from heaven*, whatever we shall not understand, let us ask Him who giveth from heaven: because we are men, and cannot receive any thing, unless He give it, Who is not a man.

v. 29.

3. This comes next, then, and John saith, *This my joy therefore is fulfilled*. What is his joy? That he should rejoice at the Bridegroom's voice. It is fulfilled in me, I have my grace, more I take not to myself, lest even what I have received I lose. What is this joy? *Rejoiceth greatly because of the Bridegroom's voice*. Then let man understand, that he ought not to rejoice of his own wisdom, but of the wisdom which he hath received of God. Let him seek nothing more, and he loseth not that he hath found. For many have become fools only for that they affirmed themselves to be wise. The Apostle reproveth such, and saith of them, *Because that which is known of God, saith he, is manifest unto them; for God hath manifested it unto them*. Of certain, ungrateful, ungodly, hear ye what he saith: *For God hath manifested it unto them. For the invisible things of Him from the creation of the world are understood and seen by means of the things which are made; His eternal power also and Godhead, that they may be without excuse. Why without excuse? Because knowing God, (he hath not said that they knew Him not,) knowing God, they glorified*

Rom. 1,
19—22.

Him not as God, neither were thankful, but became vain in their imaginations and their foolish hearts were darkened: professing themselves to be wise, they became fools. For if they got to know God, they did at the same time get to know that none other had made them wise but God only: consequently, they should not attribute to themselves what they had not of themselves, but to Him of whom they had received. But it was by not giving thanks that they became foolish. So then, what God had given to the thankful, He took from the unthankful^b. John would not be this: he would be grateful: he confessed that he had received, and declared that he rejoiced because of the voice of the Bridegroom, and said, *This my joy therefore is fulfilled.*

JOHN
III.
29—36.

4. *He must increase, and I must decrease.* What is this? v. 30. He must be exalted, I must be brought low. How can Jesus increase? how can God increase? The perfect increaseth not. And God neither increaseth nor is minished. For if He increaseth, He is not perfect: if minisheth, is not God. But Jesus being God, how can He increase? If in growth of age, in that He deigned to be man, and was a child, and, being the Word of God, was an infant lying in a manger, and being Himself the Maker of His mother, did suck from His mother the milk of infancy: in that Jesus then did increase in age of the flesh, in that regard peradventure is it said, *He must increase, and I must decrease?* But why this either? John and Jesus, in regard of the flesh, were both of an age: they had six months difference between them, they had grown up together; and had it pleased our Lord Jesus Christ to be here longer than He was before His death, and that John should be here with Him, then, as they had grown up together, so might they together have grown old: why then is it said, *He must increase, and I must decrease?* Especially as we know at the outset that the Lord was already thirty years old; now does an adult already thirty years old increase in growth any more? From that very age men begin to go downward, and to decline to graver age, and thence to old age. And besides, if they had been both children at the time, John should not say, *He must increase, and I must decrease*; he should say, 'We must

^b 'Quod dederat gratis, tulit in-gratis.' Perhaps the word 'gratis' here is put in a double meaning: 'gratuitously,' and, 'to the thankful.'

HOMIL. increase together? But in fact the one is thirty years old,
 XIV. and so is the other: the six months of difference make no distinction of age; this circumstance one finds by reading, not at sight of the persons.

5. Then what is this, *He must increase, and I must decrease?* This is a great mystery! understand it, beloved. Before the coming of the Lord Jesus, men gloried of themselves: He came, as Man, for the minishing of man's glory, and for the increasing of the glory of God. For He came without sin, and found all to whom He came in sin. If His coming was for the forgiving of sins, let God give freely, let man confess. Now the confession of man is the lowliness of man: the pity of God is the loftiness of God. If then He came to forgive unto man his sins, let man acknowledge his own lowliness, and let God do His mercy. *He must increase, but I must decrease:* that is, He must give, I must receive; He must be glorified, I must confess. Let man understand his own place, and confess unto God, and hear the Apostle when he saith to a man overweening and uplified, wanting to extol himself; *What hast thou that thou hast received? Now if thou hast received, why gloriest thou as if thou hadst not received?* Let man, then, understand that he hath received; man, who wanted to call that his own which is not his; and let him be minished: because it is good for him that God in him be glorified. Let him be minished in himself, that in God he may be increased. These testimonies and this truth Christ and John did signify likewise by their passions. For John was¹ beheaded, [or, as we say in the Latin tongue, 'minished by the head,'] Christ on the Cross was lifted up on high: that there too it might appear what this is, *He must increase, I must be minished.* Then moreover Christ was born just when the days were beginning to increase in length; John was born at the time when the days began to get shorter. Thus Nature itself, and the very deaths they suffered, did bear witness to the words of John, when he saith, *He must increase, and I must decrease.* Let then the glory of God increase in us, and be our own glory minished, that in God even ours may increase. For this saith the Apostle, this saith holy Scripture, *He that glorieth, let him glory in the Lord.* In thyself wouldest thou glory? Thou wouldest increase: but with an increase for the worse,

1 Cor.
4, 7.

¹ capite
minutus

S. Aug.
Serm.
288, 5.
Enarr.
in Ps.
132, §.
11.

1 Cor.
1, 31.
Jer. 3,
23, 24.

which shall be the worse for thyself: for he whose increasing is for the worse, is justly minished. Let God then increase; He, the ever-perfect; let Him increase in thee. The more thou understandest God, and the more thou takest Him, God seemeth to be increasing in thee: howbeit in Himself He increaseth not, but is ever perfect. Thou understoodest yesterday a little, to-day thou understandest more, to-morrow thou wilt understand much more: the light of God itself increaseth in thee; so it is as it were God increasing, Who ever abideth perfect. Just as if a person's eyes were receiving cure from former blindness, and he were beginning to see a little glimmering of light, and the next day should see more, and the third day much more, it would seem to him that the light was increasing: yet the light is perfect, whether he see it or not. So fares it also with the inner man: he maketh progress indeed in God, and God seemeth to be increasing in him; but indeed the man himself is minishing, that from his own glory he may drop down, and rise into the glory of God.

6. And now that appears distinctly and manifestly, which we have just heard. *He that cometh from above, is above* v. 31. *all.* See what he saith of Christ. What of himself? *He that is of the earth, of the earth he is, and of the earth he speaketh.* *He that cometh from above is above all;* this is Christ: but, *he that is of the earth, of the earth he is, and of the earth he speaketh;* this is John. And is this the whole? John is of the earth, and speaketh of the earth? the whole testimony which he beareth concerning Christ, of the earth speaketh he it? Are they not voices of God that be heard from John, where he beareth testimony concerning Christ? Then how speaketh he of the earth? Yes, but he said it concerning the man. As regards the man in himself, he is of earth, and speaketh of earth: if he speak any thing Divine, he hath been enlightened from God. For were he not enlightened, he were earth speaking earth. So then the grace of God standeth apart, and the nature of man apart. Question now first the nature of man: it is born and increaseth, these customary things of men it learneth. What knoweth it but earth, of the earth? The things of men it speaketh, things of men it knoweth, things of men savoureth: carnal, it carnally esteemeth, carnally surmiseth: lo, it is

HOMIL. man all over. Come the grace of God, enlighten its dark-
 XIV. ness, as one saith, *Thou wilt light my candle, O Lord; my*
 Ps. 18, God, enlighten my darkness; let it take unto it the mind of
 28. man, turn it to its own light: thenceforth beginneth he to
 1 Cor. say what the Apostle saith, *Yet not I, but the grace of God*
 15, 10. which was with me; and, *Henceforth live not I, but Christ*
 Gal. 2, liveth in me. This is that, *He must increase, and I must*
 20. decrease. So then, John, as John, is of earth, and of the
 earth speaketh: if aught Divine thou hast heard of John,
 it is of Him that enlighteneth, not of him that receiveth.

v. 31, 32. 7. *He that cometh from heaven, is above all: and what*
He hath seen and heard, this He testifieth; and His testimony
no man receiveth. Cometh from heaven, is above all: namely,
 our Lord Jesus Christ, of Whom was said above, *No man*
ascendeth into heaven but He that descended from heaven,
the Son of Man Which is in heaven. But *He is above all;*
and what He hath seen and heard, this speaketh He. For
 He hath also a Father, He the Son of God: hath also a
 Father, and heareth of the Father. And what He heareth
 from the Father, what is it? Who can unfold this? When
 can tongue of mine, when heart of mine suffice, either heart
 to understand, or tongue to utter, what that is which the Son
 hath heard from the Father? Peradventure, the Son hath
 heard the Word of the Father? Nay, the Son *is* the Word
 of the Father. Ye see how all effort of man is here wearied
 out; ye see how here all aim of our heart faileth, all straining
 of the mind in the thick darkness. I hear the Scripture
 saying that the Son speaketh this which He heareth of the
 Father; and again I hear the Scripture saying, that the Son
 Himself is the Word of the Father: *In the beginning was*
the Word, and the Word was with God, and the Word was
God. We speak words that fly and pass away: a moment,
 that thy word shall have sounded from thy mouth, it passeth
 away; it maketh its noise and passeth away into silence.
 Canst thou follow thy sound and hold it fast that it may
 stand? Howbeit, thy thought remaineth: and it is of the
 very thought, which remaineth, that thou utterest many
 words, which pass away. What say we, brethren? When
 God would speak, used He a voice, used He sounds,
 used He syllables? If He used these, in what tongue
 spake He? in Hebrew, or Greek, or Latin? the necessity

of tongues is where there is distinction of nations. But there, none can say that God spake in this tongue or in that. Observe thine own heart. When thou conceivest a word that thou wouldest speak, (for I will say, if I shall be able, what we may observe in our own selves, not whereby we may comprehend that,) when, I say, thou conceivest a word that thou wouldest utter, it is some thing thou wishest to speak, and the very conception of that thing in thine heart is in itself a word; it hath not yet come forth, but already it is born in thy heart, and remaineth to come forth: but thou takest note who the person is, to whom it is to come forth, the person with whom thou wouldest speak; if he be Latin, thou seekest a Latin word; if Greek, thou bethinkest thee of Greek words; if Punic, thou takest note whether thou knowest the Punic tongue; according to the diversity of the hearers thou usest divers tongues, that thou mayest bring forth the word conceived: but that which thou hadst conceived in thine heart was tied to no tongue. Seeing then God, when speaking, sought no tongue, assumed no kind of speech, in what sense is it said that He was heard by the Son, the Son Himself being none other than That which God spake? Why, as thou, when thou speakest a word, hast that word in thy heart, and it is with thee, and is none other than the spiritual conception itself, (for as thy soul is spirit, so the word thou hast conceived is spirit; it hath not yet received sound so as to be divided into syllables, but remaineth in the conception of the heart, and in the mirror of the mind:) so, God gave out the Word, that is, begat the Son. And thou, indeed, dost at a given time beget the word even in the heart: God without time begat the Son by Whom He created all times. Seeing then the Son is the Word of God, but the Son spake to us not His own word, but the Word of the Father, He willed to utter Himself to us while He uttered the Word of the Father. This then it is that John hath said in such manner as was fit and needful; this, in such manner as was possible, have we expounded. He, whose heart a worthy conception of so great a matter hath not reached, hath whither to betake him, hath where to knock, hath of Whom to seek, hath of Whom to ask, hath of Whom to receive.

HOMIL. 8. *He that cometh from heaven is above all; and what*
 XIV. *He hath seen and heard, that testifieth He; and His*
 v.31.32. *testimony no man receiveth.* If no man, for what came He? Therefore, of certain persons, no man. There is a certain people prepared for the wrath of God, to be condemned with the devil; of these, no man receiveth the testimony of Christ. For were it no man at all, not any man, what meaneth that which followeth, *But whoso hath received His testimony, hath set to his seal that He is the true God?* Certainly then, not 'no man,' if thou thyself sayest, *Whoso hath received His testimony, hath set to his seal that He is the true God.* Belike then John being questioned would answer, and say, I know what I have said, when I said, *No man.* There is, namely, a certain people born for the wrath of God, and hereunto foreknown. For, who they be that shall believe, and who that shall not believe, God knoweth; who they be that shall persevere in that they have believed, and who that shall lapse, God knoweth; both numbered by God are all they which shall be unto life eternal, and He knoweth already that people which is set apart. And if Himself knoweth, and to His Prophets gave to know it by His Spirit, He gave the same to John also. John therefore took note, not with his own eye; for in his own regard he is earth, and speaketh of the earth; but in that grace of the Spirit which he received of God, he saw a certain people, ungodly, unbelieving; taking note of that people in its unbelief, he saith, *His testimony no man receiveth.* None of whom? Of them who are to be set on the left hand, to whom will be said, Mat. 25, *Go ye into the fire everlasting which is prepared for the*
 41. *devil and his angels.* Who then receive it? Those who are
 ib. 34. to be set on the right hand, those to whom will be said, *Come ye, blessed of My Father, receive the kingdom which is prepared for you from the beginning of the world.* He notes, then, in the Spirit, a division; but in mankind, a mixture; and what is not yet separated in respect of place, that he separated with the understanding, separated in the view of the mind; and saw two peoples, that of the believing, and that of the unbelieving; took note of the unbelieving and said, *He that cometh from heaven is above all: and what He hath seen and heard, this He witnesseth; and His*

testimony no man receiveth. Thereafter he carried his regard from the left hand and looked to the right, and accordingly went on to say, *Whoso hath received His testimony, hath set to his seal that He is the true God.* What meaneth this, *Set to his seal that He is the true God?* What, but ‘Man is a liar, and God is true’? Because none of men can speak what is of the truth, unless he be enlightened by Him Who cannot lie. God, then, is true: but Christ is God. Wouldest thou have proof? Receive His testimony, and thou findest it. For, *whoso hath received His testimony, hath set to his seal that He is the true God.* Who? Even He that cometh from heaven, and is above all, He is this true God. But if thou not yet understandest Him to be God, thou hast not yet received His testimony: receive, and thou puttest thy seal to it, thou acceptingly² understandest, thou definitively acknowledgest, that He is this true God. ^{JOHN III. 29—36.} ^{1 verax} ^{2 præsumenter}

9. *For He, Whom God hath sent, speaketh the words of God.* He is Himself the true God, and God sent Him: God sent God. Join both; one God, true God, sent of God. Ask of each severally; He is God. Ask also of both; they are God. Not each severally a God, and both Gods; but each several Person is God, and both God. For so mighty in Them is the charity of the Holy Spirit, so mighty the peace of Unity, that when it is asked what They be severally, thou hast for answer, ‘God;’ when it is asked what is the Trinity, thou hast for answer, ‘God.’ For, if the spirit of man when it cleaveth to God is one spirit, as the Apostle openly saith, *He that cleaveth to the Lord is one spirit;* ^{1 Cor. 6, 17.} how much more must the Equal Son, cleaving unto the Father, be together with Him One God? Hear another testimony. Ye know how many believed, what time as they sold all that they had, and laid it at the Apostles’ feet, that distribution might be made to every man according as he had need: and of that congregation of saints what saith the Scripture? *They had one soul and one heart in the Lord.* ^{Acts 4, 32.} If charity did of so many souls make one soul, and of so many hearts make one heart, how mighty must be the charity which is between the Father and the Son? Mightier, doubtless, it can be than that which was between those men who had one heart. If then among many brethren there was

HOMIL.
XIV. one heart by reason of charity, and among many brethren one soul by reason of charity; of God the Father and God the Son wilt thou say that They be twain? If They be two Gods, there is not in Them highest charity. For if here, charity be so mighty that the soul of thee and the soul of thy friend it maketh to be one soul, how can it be there, that They should not be one God, Father and Son? Far be such a thought from faith unfeigned! Without more ado, how excellent this charity is, understand from this: there be many souls of many men, and, if they love one another, it is one soul; howbeit they may also be said to be many souls; may, in the case of men; because the conjunction is not so mighty; but there, thou hast leave to say, One God; two Gods, or three Gods, thou hast not leave to say. Hence art thou called to note the surpassing and supreme excellence of the Charity to be so great, that a greater cannot be.

10. *For He Whom God hath sent speaketh the words of God.* This, of course, he spake of Christ, to distinguish himself from Him. But what is this? was not John himself sent of God? Hath he not said himself, *I am sent before Him?* and, *He that sent me to baptize with water?* and is it not said of him, *Behold, I send Mine Angel before Thee, and he shall prepare Thy way?* Doth not he too speak the words of God, he, of whom it is even said that he is more than a Prophet? If then he also was sent by God, and speaketh the words of God, how understand we him to have said for distinction' sake concerning Christ, *For He whom God hath sent speaketh the words of God?* Yea, but see what he addeth, *For not by measure giveth God the Spirit.* What is this, *For not by measure giveth God the Spirit?* We find that God doth by measure give the Spirit. Hear the Apostle saying, *According to the measure of the gift of Christ.* To men He giveth by measure, to the Only Son He giveth not by measure. How to men by measure? *To one indeed is given by the Spirit the word of wisdom; to another the word of knowledge according to the same Spirit; to another faith by the same Spirit; to another prophecy, to another discerning of spirits, to another (divers) kinds of tongues, to another the gift of healings. Are all apostles? are all prophets? are all teachers? have all miracles? have all gifts of healings?*

John 3,
28.
John 1,
33.
Mal. 3,
1.

Mat. 11,
9. 10.

Eph. 4,
7.

1 Cor.
12, 8-10.
29. 30.

do all speak with tongues? do all interpret? One man hath this, another that, and what the one hath, the other hath not; there is a measure, there is a certain division of gifts. To men, then, is given by measure; and concord doth of them make one body. As the hand receiveth one kind that it may work, another the eye that it may see, another the ear that it may hear, another the foot that it may walk; yet is the soul one which acteth all, in the hand to work, in the foot to walk, in the ear to hear, in the eye to see: so be also divers the gifts of the faithful, being distributed to them as unto members by the measure proper to each. But Christ, Who giveth, receiveth not by measure.

11. For hear still further what follows: because he had said of the Son, *For not by measure giveth God the Spirit: the Father loveth the Son, and hath given all things into His hand.* He hath added, *Hath given all things into His hand,* that thou shouldest know here also with what distinction it is said, *The Father loveth the Son.* For why? doth not the Father love John? and yet hath He not given all things into his hand. Doth not the Father love Paul? and yet hath He not given all things into his hand. *The Father loveth the Son:* but as Father loveth Son, not as Lord loveth servant; as the Only Son, not as an adopted son. And therefore, *hath given all things into His hand.* What meaneth, *All things?* That the Son should be so great as is the Father. For unto equality begat He unto Himself Him to Whom it were *no robbery, in the form of God, to be equal with God.* *The Father loveth the Son, and hath given all things into His hand.* Therefore, seeing He hath vouchsafed to send unto us the Son, let us not imagine that there hath been sent to us somewhat that is less than the Father. The Father sending the Son hath sent His¹ other self.

12. Thus, while the disciples as yet imagined that the Father is something greater than the Son, seeing, as they did, the flesh, and not understanding the Godhead, they said to Him; *Lord, shew us the Father, and it sufficeth us.* As who should say, 'Already we know Thee, and bless Thee, that we know Thee: for we give thanks to Thee that Thou hast shewn Thyself to us; but the Father we yet know not: therefore our heart burneth, and is taken up with a kind of

JOHN
III.
29—36.

v. 35.

Phil. 2,
6.

¹se alterum.

As JOHN 14,
8.

HOMIL. holy concupiscence of seeing Thy Father Who sent Thee ;
 XIV. shew us Him, and we shall desire nothing more of Thee :
 for it sufficeth us when He is shewn, than Whom can be
 none greater.' A good concupiscence : a good desire : but
 small understanding. Accordingly, the Lord Jesus Himself,
 taking note of them, that they were small persons seeking
 great things, and Himself great among the small, and small
 too among the small, saith to Philip who had spoken this,
 being one of the disciples ; *Have I been so long time with you,*
 9. *and have ye¹ not known Me, Philip?* Here Philip might have
 1 *cogno-*
ristis
 Vet.
 Lat. and
 Vulg.
 answered, ' We have known Thee ; but said we to Thee,
 Shew us Thyself? Thee we have known, but it is the Father
 we ask for.' He added straightway ; *He that hath seen Me,*
hath seen the Father also. If then One equal with the
 Father was sent, let us not estimate Him after the weakness
 of the flesh, but let us think of the Majesty clad with flesh,
 not weighed down by flesh. For, remaining God with the
 Father, among men He became Man, that thou through
 Him, Who unto thee became Man, mightest become
 qualified to take in God. For man was not able to take in
 God : the Man, indeed, man was able to see ; the God, he
 was not able to take in. Wherefore not able to do this?
 Because the eye of the heart, whereby to take This in,
 he had not. You see, then, there was inwardly something
 sore, and something outwardly sound : the eyes of the body,
 those were sound ; the eyes of the heart were sore. He,
 then, was made Man to the eye of the body ; that, believing
 on Him Who could be bodily seen, thou mightest be cured
 for the seeing even Him, Whom spiritually thou wast not
 able to see. *Have I been so long time with you, and have*
ye not known Me, Philip? He that hath seen Me, hath seen
the Father also. Why saw they Him not? Lo, they did see
 Him, and the Father they saw not : they saw the flesh, and
 the Majesty was hidden. What the disciples who loved
 Him saw, the same saw also the Jews who crucified Him.
 Inwardly then, He was all that He is, and in such sort
 inwardly in the flesh that He was with the Father still : for
 He did not leave the Father when He came to the flesh.

13. The carnal thought receiveth not what I say ; let it
 defer the understanding of it, and begin with faith ; let it

hear what followeth; *He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.* He said not, *The wrath of God cometh to him; but, The wrath of God abideth on him.* All that are born mortals, have with them the wrath of God. What wrath of God? That which the first Adam received. For, if the first man sinned, and it was said to him, *Thou shalt die the death*, the same became mortal, and we began to be born mortals; with the wrath of God are we born. Thereof came the Son, not having sin, and was clad with flesh, clad with mortality. If He became fellow with us in the wrath of God, are we slow to become fellows with Him in the grace of God? Whoso then will not believe on the Son, *the wrath of God abideth on him.* What wrath of God? That of which the Apostle saith, *We were also by nature children of wrath even as the rest.* All, therefore, children of wrath; because coming from the curse of death. Believe on Christ made mortal for thee, that thou mayest receive Him immortal; for when thou shalt have received His immortality, neither shalt thou be mortal. He was living, thou wast dying; He died, that thou mayest live. He hath brought the grace of God, hath taken away the wrath of God. God hath overcome death, that death should not overcome man.

JOHN
III.
29—36.
v. 36.

Gen. 2,
17.

Eph. 2,
3.

HOMILY XV.

JOHN iv. 1—42.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus Himself baptized not, but His disciples,) He left Judea, and departed again into Galilee. And He must needs go through Samaria. Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water will thirst again: but whosoever drinketh of the water that I shall give him

will never thirst; but the water that I shall give him will be in him a well of water springing up into everlasting life. The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto Him, Sir, I perceive that Thou art a Prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth. The woman saith unto Him, I know that Messias cometh (which is called Christ): when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He. And upon this came His disciples, and marvelled that He talked with the woman; howbeit no man said, What seekest Thou? or, Why talkest Thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a Man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and were coming unto Him. In the mean while His disciples prayed Him, saying, Rabbi, eat. But He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth

HOMIL.
XV.

wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.

It is nothing strange to your ears, my beloved, that the Evangelist John like an eagle takes a loftier flight, and mounts beyond the darkness of the earth, and with stronger eyes looks upon the light of Truth. For much out of his Gospel hath been by our ministry, with the help of the Lord, already discoursed upon. Next in order follows the Lesson which has been this day read. What I am about to say, will be to many of you that hear me, such that therein ye will rather recognise what ye knew before, than learn it for the first time. Still your attention ought not to be slack only because it is not new knowledge, but knowing anew. This has been read, and this Lesson we bear in hand to discourse upon; to wit, how the Lord Jesus at Jacob's well talked with the Samaritan woman. Truly the things there said are great mysteries, and similitudes of great things; feeding the hungry soul, refreshing the weary.

2. The Lord, namely, when *He had heard* these things, *how that the Pharisees had learned that He was making more disciples than John, and baptizing more, (though Jesus Himself baptized not, but His disciples,) left the Jewish land, and went away a second time into Galilee.* Of this we must not discourse at greater length, lest dwelling on what is manifest, we be put to straits for time to search out and lay open what is obscure. Doubtless, if the Lord had known, that the Pharisees' learning concerning Him that He

was making more disciples and baptizing more, would avail to their salvation by their following Him that they also might be disciples, and themselves wish to be baptized of Him, He would rather not have left the Jews' land, but for their sakes would have remained there: since, however, He knew their knowledge of the matter, and withal knew their ill-will thereat, and that their having learnt this would issue not in their following Him as disciples, but in their following Him as persecutors; therefore, He departed thence. True, He had power, even when with them, not to be laid hold upon if He would not, not to be put to death if He would not; because He had power even not to be born if He would not. But, because in every thing that He did as man, He was holding out an example to men who should believe in Him—namely, that each several servant of God sinneth not if he retreat to another place, seeing the fury, it may chance, of them that persecute him, or seek after his soul to his hurt; but it would have been thought to be sin in a servant of God to do this, had not the Lord led the way in so doing—therefore He did this thing; He, that good Master, because He would teach us, not because He feared.

3. Probably this also may present a difficulty, namely, why it is said, *Jesus was baptizing more than John*, and after saying, *Was baptizing*, it is subjoined, *Although Jesus Himself baptized not, but His disciples*. How? Was a false thing said first, and then corrected, while it is added, *Although Jesus Himself baptized not, but His disciples?* Or are both true, that Jesus did baptize, and yet not baptize? Yes; He baptized, in that it was He that cleansed: did not baptize, for that it was not He that dipped. The disciples afforded the ministry of the body: He afforded the aid of His Majesty. Indeed, when could He ever cease from baptizing so long as He ceaseth not from cleansing? He of Whom is said by this same John, in the person of John Baptist who saith it, *This is He Which baptizeth*. Consequently, Jesus doth still baptize; and for so long as we are yet to be baptized, Jesus baptizeth. Let a man draw near without fear to the minister who is beneath; for he hath the Master Who is above.

4. But some man haply may say, 'Jesus doth indeed

JOHN
IV.
1—42.

John 1,
33.

HOMIL. baptize, but in spirit, not in body.² As if truly it were by
 XV. gift of another than He that any is imbued even with the
 sacrament of corporal and visible Baptism. Wouldest thou
 know that it is even He that baptizeth, not only with the
 Eph. 5, Spirit, but even with water? Hear the Apostle: *As Christ,*
 25—27. *saith He, loved the Church, and delivered Himself up for it,*
cleansing it with the laver of water in the word, that He
might present unto Himself a glorious Church, not having
spot or wrinkle or any such thing.—Cleansing it. Where-
with? With the laver of water in the word. What is the
 baptism of Christ? The laver of water in the word. Take
 away the water, it is not Baptism: take away the word, it is
 not Baptism.

5. Well then, having disposed of these matters which were
 the occasion of His coming to hold discourse with that
 woman, let us see what things remain: things full of mys-
 1 sacra- teries and teeming with signs¹ of spiritual truths. *But He*
 mentis *must needs, saith the Evangelist, pass through Samaria. He*
cometh therefore to a city of Samaria which is called Sichar,
near the parcel of land which Jacob gave to his son Joseph.
 2 fons *Now Jacob's spring² was there. It was a well: but every*
 well is a spring, though not every spring a well. Wherever,
 namely, water flows from the earth, and is forthcoming for
 use to them that draw it, it is called a spring: but if it be close
 at hand, and on the surface, it is called only a spring: if it be
 deep and far down, it is called a well, but does not therefore
 lose the name of spring.

6. *Jesus therefore, wearied from His journey, sat thus by*
the spring. The hour was about the sixth. Already the
 mysteries begin. For it is not without a meaning that Jesus
 is weary: not surely without a meaning that He is weary,
 Who is the Power of God: not surely without a meaning
 that He is weary, by Whom the wearied are refreshed; not
 surely without a meaning that He is weary, by Whose for-
 saking of us we are made weary, by Whose presence we are
 made strong. Yet Jesus is weary; and weary from His
 journey; and sitteth; and it is beside a well He sitteth;
 and it is at the sixth hour that, wearied, He sitteth. All
 these things hint something, they would point to something,
 they put us upon the stretch of expectation, they bid us to

knock. May He then open to us and you, Who deigned so to exhort that He said, *Knock, and it shall be opened unto you.* ^{JOHN 1V. 1-42.} For thee is Jesus wearied from His journey. We find a ^{Matt. 7,} Jesus Who is Power, we find also a Jesus Who is weak: a ^{7.} strong and a weak Jesus: strong, because *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.* Wouldst thou see how this Son of God is strong? *All things were made by Him, and without Him was nothing made:* and made too without labour. Then what stronger than He, by Whom without labour were all things made? Wouldst thou know Him weak? *The Word was made flesh, and dwelt in us.* The strength of Christ created thee; the weakness of Christ created thee anew. The strength of Christ wrought that what was not should be: the weakness of Christ wrought that what was should not perish. He made us by His strength, He sought us by His weakness.

7. He, then, as weak nourisheth the weak as a hen her chickens; for to this hath He likened Himself. *How often, saith He to Jerusalem, would I have gathered thy children* ^{Mat. 23,} *under My wings, even as a hen gathereth her chickens* ^{37.} *together, and ye would not!* Now ye see, brethren, how a hen becometh weak with her young ones. No other bird, being a mother, is known to be such at sight. We see sparrows of every sort building their nests before our eyes; swallows, storks, doves, every day we see them building their nests; yet unless we see them in their nests, we do not know them at sight to be parent-birds. But the hen doth in such wise become enfeebled over her brood, that even if the chickens be not following her, though thou see not the young ones, yet thou knowest her at once to be a mother. Her wings drooping, her feathers ruffled, her note hoarse, she looks in every limb so downcast and abject, that, as I said, even though thou see not the young ones, thou perceivest her at a glance to be a mother. Thus then was Jesus weak, wearied from the journey. His journey is, the assumption of flesh for us. For indeed how can He be said to have a journey, Who is present every where, absent no where? Whither goeth He, or whence, save that He could not come to us unless by assuming the form of visible flesh? Then in that He

HOMIL. XV. vouchsafed to come to us in such wise that He should appear in the form of a servant by assuming flesh, that assumption of flesh is itself His journey. And therefore, *Wearied from the journey*, what else is it but wearied in the flesh? Weak in the flesh was Jesus: but be not thou made weak; in His weakness be thou strong, because *the weakness of God is stronger than men.*

1 Cor.
1, 25.

Rom. 5, 14. 8. Under this image of things, Adam, *who was the pattern of Him that was to come*, hath presented to us a striking intimation of this mystery; or rather God hath presented it

Gen. 2, 21. in his person. For it was granted him to receive a wife while sleeping, and also that wife was made for him of his rib: because from Christ asleep on the Cross was to come the Church, out of His side, the side, to wit, of Him that

John 19, 34. slept; since it was from His side, pierced with the spear as

He hung upon the Cross, that the Sacraments of the Church flowed forth. But wherefore would I say this, brethren? For that the weakness of Christ maketh us strong. A striking image of this went before in that transaction. God had power to have taken flesh from the man to make a woman thereof, and it seems indeed this might have been more congruous. For the thing which was in making was the weaker sex, and weakness ought rather to have been made of flesh than of bone, since the bones in the flesh are the stronger parts. He took not flesh to make the woman of, but took bone, and of the bone taken was shaped the woman, and into the place of the bone flesh was filled in. He had power to have replaced bone with bone, had power to have taken for the making of the woman, not a rib, but flesh. Then what signified He herein? The woman became, in virtue of the rib, as one strong: Adam in virtue of the flesh became as one weak. Here is Christ and the Church. His weakness is our strength.

9. Wherefore then at *the sixth hour*? Because in the sixth age of the world. Reckon in the Gospel, as one hour each, first, one age from Adam to Noah; second, from Noah to Abraham; third, from Abraham to David; fourth, from David to the carrying away into Babylonia; fifth, from the carrying away into Babylonia to the Baptism of John; thenceforth is the sixth hour current. What marvellest

thou? Jesus came, and by humbling Himself came to the well. Came wearied, because He bare weak flesh. At the sixth hour, because in the sixth age of the world. To the well, because to the depth of this habitation of ours. Whereof is said in the Psalms, *Out of the deep have I cried unto Thee, O Lord.* Sat, as I said, because He was humbled. JOHN
1.
1—42.
Ps. 130,
1.

10. *And there came a woman.* Type of the Church, not now justified, but even now at the point to be justified; for this is the main drift of the discourse. Cometh ignorant, cometh and findeth Him, and in her person is transacted—let us see what, see wherefore. *There cometh a woman of Samaria to draw water.* The Samaritans belonged not to the nation of the Jews: for they were aliens, although inhabiting adjoining lands. It would take too long to trace the origin of the Samaritans; I pass this, lest much discourse of this should detain us, and we should leave necessary matters unsaid: suffice it then that we reckon the Samaritans among the aliens. Yet, that ye may not deem that what I affirm is more bold than true, hear the Lord Jesus Himself, what He said of that Samaritan, one of the ten lepers whom He had cleansed, who alone returned to give thanks: *Were there not ten cleansed? And where are the nine? There was not another to give glory to God, save this alien.* Lukel7,
17. 18. It belongeth to the image of the reality, that she cometh of aliens, this woman who bore the type of the Church: since the Church was to come from the Gentiles, an alien, and not of the race of the Jews. Hear we then in her our own selves, and in her acknowledge ourselves, and in her give thanks to God on behalf of our own selves. For she was the figure, not the verity; seeing she enacted first the figure, and then became verity: namely, believed on Him Who, of her person, was holding up to us the figure. *Cometh then to draw water.* She had come simply to draw water, as people use to do, be they men or women.

11. *Jesus saith unto her, Give Me to drink. For His disciples were gone into the city to buy food. Then saith to Him that Samaritan woman: How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? For Jews¹ have no dealings with Samaritans.*

¹ non
contun-
tur

HOMIL. Ye see, they are aliens: their very vessels the Jews would
 XV. not use. And as the woman bore with her a vessel to draw water in, therefore she marvelled that a Jew asked drink of her, a thing which the Jews were not wont to do. But He Who was asking drink, was thirsting for the faith of the woman herself.

v. 10. 12. Hear, lastly, Who it is that asketh drink. *Jesus answered, and said to her, If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou perchance wouldest have asked of Him, and He would have given thee living water.* He asketh drink, and promiseth drink. He is indigent as one to receive, and affluent as one to satisfy. *If thou knewest, saith He, the gift of God.* «The gift of God is the Holy Spirit.» But as yet He speaketh to the woman covertly, and little by little entereth into her heart. Belike, even now He teacheth her. For what more sweet and benign than that exhortation? *If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou perchance wouldest ask, and He would give thee living water:* thus far still He keepeth the matter in suspense. ‘Living water’ [in our languages] commonly signifieth the water which issueth from a spring. That water which is collected from rain into lagoons or cisterns, is not called living (i. e. running, or fresh) water. Even if it have flowed from a spring, and stand collected in some place, not admitting to it that from which it flowed, but, by interception of its course, separated as it were from the path of the running spring, it is not called ‘living water,’ but that water is called living, which is taken as it flows. Such water was in that spring. Then what meant He by promising that for which He was asking?

v. 11. 13. Yet the woman, being in suspense, saith, *Sir, Thou hast nothing to draw with, and the well is deep.* See how she understood the living water, the water, to wit, which was in that spring. ‘Thou art willing to give me living water, and I have wherewith to draw, and Thou nothing. Living water is here: how art Thou to give it me?’ Understanding a different thing, and conceiving things according to the flesh, she doth in some sort knock, that the Master may open

that which is closed. She was knocking by her ignorance, JOHN IV. 1—42. not of conscious purpose; as yet a subject of compassion, not of instruction.

14. The Lord speaketh somewhat more evidently of that living water. The woman, namely, had said, *Art Thou greater than our father Jacob, who gave us the well, and himself drank of it, and his children, and his cattle?* ‘Of the living water here Thou canst not give me, because Thou hast nothing to draw with: perhaps Thou promisest some other spring? Is it possible Thou canst be better than our father who dug this well, and used it, both he and his?’ Let the Lord then say what He meant by living water. *Jesus answered and said unto her, Whoso shall drink of this water will thirst again: but whoso shall drink of the water which I shall give, will thirst no more for ever; but the water which I shall give him will become in him a fountain of water springing up into everlasting life.* The Lord hath now more openly spoken, *Will become in him a fountain of water springing up into everlasting life. Whoso shall drink of this water, will thirst no more for ever.* <What can be more evident, that it was no visible water, but invisible, that He was promising? What more evident, that He was speaking not in a carnal, but in a spiritual meaning?

15. Yet still that woman savours the things of the flesh: she was charmed with the thought of thirsting no more, and imagined that this thing was promised her by the Lord in respect of the flesh. >>Which will indeed be the case, but in the resurrection of the dead. She wished to have this now. For God had granted upon a time to His servant Elias, that for forty days he should neither hunger nor thirst. He Who had power to give this for forty days, had He not power to give it for all time? She, however, longed for this; glad were she to have no want, glad to have no toil. To be continually coming to that spring, to burthen herself with the weight, that the want might be supplied thereby, and when that which she had drawn was spent, to come back once more; this she was forced to do, and day by day had she this toil, because that want of theirs was but relieved, not put an end to. Charmed, therefore, with the thought of such a boon, she asks Him to give her the living water. 1 Kings 19, 8.

HOMIL. 16. But however, let us not pass on without observing how
 XV. the Lord was here promising something of a spiritual nature. What meaneth, *Whoso shall drink of this water, will thirst again?* It is true in regard of this water, and true in regard of that thing which the water signified. «For indeed the water in the well, is the pleasure of the world in its dark depth; from this depth men draw it with the water-vessel of lusts.» Bending downward, they let down the lust that they may get at the pleasure drawn from the depth below, and enjoy the pleasure which the foregoing lust was sent to fetch. «Put then the vessel to mean lust; and the water from the depth of the well, pleasure; when each hath got at the pleasure of this world—it is meat, it is drink, is bathing, is sight-seeing, is an amour—What then? Will he not thirst again?» Therefore, *Whoso, saith He, shall drink of this water, will thirst again; but if he shall receive water of Me, he will thirst no*
 Ps. 65, 4. *more for ever. We shall be satisfied, saith the Scripture, with the goods of Thine house.* Of what water then will He
 Ps. 36, give, but of that of which is said, *With Thee is the fountain*
 10. *of life?* For how shall they thirst who shall *drink deep of*
 ib. 9. *the plenteousness of Thine house?*

17. What then He was promising was, a being as it were steeped and satiated in the Holy Spirit: and she did not yet understand, and, not understanding, what answer made she?
 v. 16. *Saith the woman to Him: Sir, give me this water, that I thirst not, neither come hither to draw.* To labour she was forced by the want, and the labour her weakness was fain to avoid. O that she might hear that word, *Come unto*
 Mat. 11, 28. *Me, all that labour and are heavy laden, and I will refresh you!* This indeed Jesus was already saying to her, that she might labour no more; but she did not yet understand.

v. 16. 18. At last, wishing her to understand, *Jesus saith unto her, Go, call thy husband, and come hither.* What is this, *Call thy husband?* Was it His will through her husband to give her that water? Or, since she did not understand, was it His will by her husband to teach her? Haply, as the Apostle
 1 Cor. 14, 34, 35. saith of women, *If they wish to learn any thing, let them ask their own husbands at home?* But the case in which it is said, *Let them ask their own husbands at home,* is a case in which there is no Jesus at hand to teach; in short, it is

said to women whom the Apostle was forbidding to speak in the Church. But here, when the Lord Himself was on the spot, and speaking with her face to face, what need was there to speak to her by her husband? Was it by her husband, that He spake to Mary as she sat at His feet and received His word, when Martha, exceedingly taken up with much serving, murmured even at her sister's happiness? Well then, my brethren, let us hear and understand what the Lord saith to the woman, in saying, *Call thy husband*. For it may be that He is saying also to our soul, *Call thy husband*. Let us enquire also concerning the husband of the soul. What? is not Jesus Himself already the true Husband of the soul? Let the Understanding be forthcoming; for what we are going to say will scarcely be taken in but by attentive hearers: then let the Understanding be with us, and the Understanding will perchance be none other than the husband of the soul.

JOHN
IV.
1—12.

Luke 10,
39, 40.

19. Well then, Jesus seeing that the woman understood not, and willing her to understand, *Call*, said He, *thy husband*. < For the reason why thou knowest not what I am saying, is, that thy understanding is not with thee: I am speaking according to the Spirit, thou hearest after the flesh. The things I speak pertain neither to the pleasure of the ears, nor to the eyes, nor to the smelling, nor to the taste, nor to the touch; by the mind alone are they taken, by the understanding alone are they drawn: thou hast not the understanding by thee, how canst thou take in what I say? *Call thy husband*; cause thine understanding to be forthcoming. For what is it to thee to have a soul? It is no great matter, for even a beast hath one. Wherein art thou better than it? In that thou hast understanding, which a beast hath not.' \What meaneth then, *Call thy husband*? 'Thou dost not take Me, not understand Me: of the gift of God I am speaking to thee, and thou art thinking of the flesh; after the flesh thou wishest not to thirst, I am addressing Myself to the spirit: thy understanding is absent, *Call thy husband*. > Be not thou *as the horse and mule*, Ps. 32, 9. *which have no understanding.*' Well then, my brethren, to have a soul and not to have understanding, that is, not have it to purpose, not apply it, nor live according to it, is the

HOMIL. life of a beast. For there is in us a something of the beasts
 XV. whereby we live in the flesh, but it must be ruled by the
 understanding. The motions of the soul, which moves after
 the flesh and lusts to let itself loose without check into
 carnal delights, these the understanding ruleth from its
 higher place. Which has a right to be called the man, or
 husband? the ruling, or the ruled? Without doubt, when
 the life is well ordered, the understanding rules the soul,
 itself pertaining to the soul. For the understanding is none
 other than soul, but it is a thing of the soul; just as the eye
 is none other than flesh, but the eye is a thing of the flesh.
 Now since the eye is a thing of the flesh, yet it alone enjoys
 the light, whereas the other fleshly members may have the
 light shed all over them, but cannot perceive the light: the
 eye alone both has the light shed upon it and enjoyeth the
 light: so in our soul there is a something which is called
 understanding. This very thing of the soul, which is called
 understanding, and mind, is illuminated by a Light which is
 above. > Now that Light above, by which the human mind is
 illuminated, is God; for *that was the true Light, which*
 John 1, *lighteneth every man coming into the world.* Such a Light
 9. was Christ; such a Light was speaking with the woman;
 and she was not present with her understanding, which
 should be illuminated by that Light, and not only have it
 shed upon it, but enjoy it. Consequently, the Lord, as if
 He should say, 'I wish to enlighten, and that is not forth-
 coming which I may enlighten,' said, *Call thy husband:*
bring forth the understanding by which thou mayest be
taught, by which thou mayest be ruled. So then, put the
 soul, apart from the understanding, to be as the woman, and
 that it has the understanding as husband. But that husband
 doth not well rule his wife, save when he is ruled by one
 higher. *For the head of the woman is the man, but the*
 1 Cor. *Head of the man is Christ.* The Head of the man was
 11, 3. talking with the woman, and the man was not there. And,
 as if the Lord should say, 'Bring hither thy head that he
 may receive his Head,' therefore saith He, *Call thy husband,*
and come hither; that is, thou must be here, must be
 present, for thou art all one as absent, while thou under-
 standest not the voice of Truth which is here present; >

thou must be present, but be not alone; be here with thy husband.

JOHN
IV.
1—42.

20. And still she, not having yet called that husband, understandeth not, savoureth of the flesh; for the husband is absent: *I have not*, saith she, *an husband*. And the Lord goeth on and speaketh mysteries. Thou mayest understand this woman in reality to have had at that time no husband; but she was cohabiting with some man or other who was no lawful husband, more paramour than husband. *And the Lord said to her, Thou hast well said, I have not an husband*. Wherefore then saidst Thou, *Call thy husband?* And hear that the Lord well knew that she had not an husband: *He saith to her, &c.* Lest haply the woman should imagine that the Lord said, *Thou hast well said, I have not an husband*, only as having learnt this from the woman, not as having known it by His Godhead, ‘hear thou something which thou hast not said; *For thou hast had five husbands, and he whom thou now hast, is not thine husband; this hast thou truly said.*’

v. 17.

v. 18.

21. Once more He constraineth us in regard of these five husbands to search out this matter somewhat more nicely. Many, namely, have understood, and not absurdly nor in all regards improbably, that these mean the five Books of Moses. For the Samaritans used these, and were under the same Law; in fact, thence had they circumcision. But since we are put to straits by what follows, *And he whom thou now hast is not thy husband*; it seems to me that we may more easily take the five former husbands of the soul to be the five senses of the body. For, when a person is born, before he is able to use the mind and reason, he is ruled only by the senses of the flesh. The soul in a little child affects or shuns what is heard, what seen, what smells, what tastes, what is perceived by the touch: affects whatever soothes, shuns whatever annoys these five senses. For these five senses are soothed by pleasure, annoyed by pain. According to these five senses, which are as five husbands, the soul first liveth, because it is ruled by these. But why are they called husbands? Because they are in their legitimate office: for they were made by God, and by God given to the soul. The soul is weak as yet, while it is ruled by these

HOMIL.
XV.

five senses, and lives under these five husbands; but when she has come to years of putting forth the reason, if she be taken in hand by the most excellent discipline and teaching of Wisdom, those five husbands are succeeded in their rule only by the true husband, the lawful one, and better than they, one who shall both rule better, and who shall rule unto eternity; who shall unto eternity cultivate her, and unto eternity instruct her. For these five senses do not rule us for eternity, but only for these temporal things that are to be affected or eschewed. But when once the understanding, imbued with wisdom, hath begun to rule the soul, it knoweth not only how to avoid a pit, and to walk on the even ground which the eyes shew to the soul even when weak: and not merely to have pleasure in hearing musical voices, and to repel dissonant ones; or to delight in agreeable scents and refuse stench; or to be taken with sweetness, and annoyed with bitterness; or to be soothed with smooth, and hurt with rough. For all these are necessary to the soul in its weakness. Then what is the rule applied by the understanding? Not between white and black shall it make discernment, but between just and unjust, good and evil, profitable and unprofitable, chastity and impurity, to love the one, to shun the other; charity and hatred, in the one to be, and in the other not to be. >

< 22. This husband had not yet succeeded to those five husbands in this woman. Now where he succeedeth not, error hath the mastery. For when once the soul has begun to be capable of reason, it is ruled either by the wise mind or by error: howbeit, error ruleth not, but undoeth. So then that woman was still erring after these five senses, and error like a wind was carrying her to and fro. Now error was not lawful husband, but paramour: therefore the Lord saith to her, *Thou hast well said, I have not an husband. For thou hast had five husbands:* the five senses of the flesh at the first ruled thee; thou art come to age of using reason, yet not come unto wisdom, but fallen into error. Therefore, after those five husbands, he whom thou now hast is not thine husband.' And if not husband, what was he, but paramour? *Call then not thy paramour, but thine husband;* that by the understanding thou mayest comprehend Me,

not by error have some false notion concerning Me.' For JOHN IV. 1-42. the woman was yet erring, in thinking of that water, whereas the Lord was now speaking of the Holy Spirit. Why erring, but because she had the paramour, not the husband? 'Away, then, with that paramour who corrupteth thee, and go, call thine husband: Call, and come, that thou mayest understand Me.'

23. *The woman saith unto Him, Sir, I perceive that* v. 19. *Thou art a Prophet.* The husband has begun to come, is not yet fully come. She took the Lord for a Prophet. He was indeed a Prophet too: for He saith concerning Himself, *A Prophet is not without honour, save in his own country.* Luke 4, Moreover, of Him was said to Moses, *A Prophet will I* Deut. 24. *raise up unto them from among their brethren, like unto* 18, 18. *thee.* Like, to wit, in regard of the form of flesh, not in eminence of Majesty. Well, we find the Lord Jesus called a Prophet. And therefore the woman now is not far wrong. *I perceive,* saith she, *that Thou art a Prophet.* She is beginning to call the husband, to shut out the paramour: *I perceive that Thou art a Prophet.* And she sets about asking a question, which is wont to give her thought. There was, namely, a contention between the Samaritans and the Jews, because the Jews worshipped God in the temple built by Solomon; while the Samaritans, at a distance therefrom, did not worship in the same. For this cause, the Jews boasted themselves to be better than they, because they worshipped God in a temple. *For the Jews have no dealings with the Samaritans:* because these said to them, 'How is it ye boast and give yourselves out to be better than we, because ye have a temple which we have not? Did our fathers, who pleased God, worship in that temple? Did they not worship in this mountain where we are? Better then,' said they, 'do we ask God on this mountain where our fathers asked.' They were contending, both in ignorance, because not having the husband: on the one part for the temple, on the other for the mountain, they were puffed up each against the other.

24. But the Lord, what teacheth He the woman now, as one whose husband has begun to be present? *The woman* v. 19, 20. *saith unto Him, Sir, I perceive that Thou art a Prophet.*

HOMIL.
XV. *Our fathers worshipped on this mountain, and ye say that at Jerusalem is the place where men ought to worship. Jesus saith to her, Woman, believe Me. For the Church*

Cant. 4,
8, LXX. *will come, as is said in the Song of Songs, will come and pass through from the beginning of faith. Will come, that she may pass through, and pass through she cannot, save from the beginning of faith. With good right, now that the husband is by, is it said to her, Woman, believe Me. For now there is that in thee which may believe, because thy husband is present. Thou didst begin to be present with the understanding when thou calledst Me a Prophet. Woman, believe Me: because, Unless ye believe, ye will not understand. Therefore, Woman, believe Me, that the hour will come, when ye shall neither on this mountain nor in Jerusalem worship the Father. Ye worship ye know not what: we worship what we know; for salvation is of the Jews. But the hour will come,—When?—and now is,—then, what hour?—when the true worshippers will worship the Father in spirit and in truth; not on this mountain, not in the temple, but in spirit and in truth. For the Father also seeketh such to worship Him. Why seeketh the Father such to worship Him, not on mountain, not in temple, but in spirit and in truth? God is Spirit. Were God body, it were fit He were worshipped on a mountain, because a mountain is a bodily thing; fit He were worshipped in a temple, because a temple is a bodily thing. God is Spirit; and they that worship Him, must worship in spirit and in truth.*

25. We have heard, and it is manifest. We had gone abroad, we are sent in doors. ‘O that I could find’ (thou wast saying) ‘some mountain high and solitary! for methinks, since God is on high, He doth more hear my prayer from an high place.’ Because thou art on a mountain, thinkest thou thyself to be nigh to God, and quicker heard, as one calling from the nearest place? He dwelleth on high, but *hath regard unto lowly things. The Lord is near—to whom? perchance to the high?—to them of contrite heart.* A marvellous thing it is: He dwelleth on high, yet is near to the low: *hath regard unto lowly things, but the lofty He knoweth from afar: the proud He seeth afar off, is all the less near to them the higher they conceit themselves to be.*

Ps. 33,
18.

Ps. 138,
6.

Then didst thou seek a mountain? Come down, that thou mayest reach Him. But dost thou wish to ascend? Ascend: yet seek not a mountain. *The goings up* (saith one) *are in his heart*, (the Psalm saith this,) *in the valley of weeping*^b. A valley implies lowliness. Therefore do thou all within. And if perchance thou seekest some high place, some holy place, make thee a temple for God within. *For the temple of God is holy, which thing are ye*. In a temple wouldest thou pray? Pray within thyself. Only first be thou a temple of God, because He in His temple will hear him that prayeth.

26. *The hour therefore cometh, and now is, when the true worshippers will worship the Father in spirit and in truth. We worship that we know, ye worship ye know not what; for salvation is of the Jews*. Much hath He here given to the Jews: but do not understand it of those reprobates. Understand it of that wall to which is joined another, that, being made at one, they may be joined together in the Corner-stone, which is Christ. For there is one wall of the Jews, another of the Gentiles: far apart those walls, but only until they join together in the Corner. Now the aliens were strangers and foreigners from the covenants of God. In this regard then is it said, *We worship that we know*. In the person of the Jews, indeed, this is said, but not of all Jews, not of the reprobate Jews: but of such as were the Apostles, such as were the Prophets, such as were all those saints who sold all they had, and laid the prices of their goods at the Apostles' feet. For *God hath not cast off His people which He foreknew*.

27. The woman heard this, and added more. A while ago she had called Him Prophet; she perceived the sayings of Him Who spake with her to be such as now made more for His being a Prophet. And what she said in answer, observe; *The woman saith unto Him, I know that Messiah will come, (which is called Christ:) when therefore He is come, He will shew us all things*. What is this? 'Now,' saith she, 'the Jews are contending for temple, and we contending for

^b *Ascensiones in corde ejus in valle plorationis. ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο, εἰς τὴν κοιλάδα τοῦ κλαυθ-* μῶνος, LXX. *Ascensiones in corde suo disposuit, in valle lacrymarum.* Vulg. See S. Aug. Enarr. in l.

HOMIL. mountain: when He is come, He will both spurn mountain and
 XV. overthrow temple; He will teach us all things, that we may know how to worship in spirit and in truth.' She knew Who had power to teach her, but Him that was even now teaching her she did not yet recognise. Even now therefore she was worthy He should be manifested to her. Messias, however, is 'Anointed;' 'Anointed' in Greek is Christus, in Hebrew it is Messias: whence also in Punie 'Messe' is 'Anoint¹.' For these are cognate and neighbour languages, Hebrew, Punie, and Syriac.

28. To proceed: *The woman saith to Him, I know that Messias shall come, (which is called Christ:) when therefore He is come, He will tell us all things. Jesus saith unto her, I that speak with thee, am He.* (She hath called her husband, her man is made the head of the woman, and Christ is made the Head of the man. Henceforth the woman is ordered in faith, and is ruled, to lead a good life. Now that she has heard this word, *I that speak with thee am He*, what should she say further, seeing Christ the Lord hath willed to manifest Himself to the woman to whom He had said, *Believe Me?*

v. 27. 29. *And straightway came His disciples, and marvelled that He talked with the woman.* That He was seeking a lost one, He, who was come to seek that which was lost, this they marvelled at. For they were marvelling at what was good, not suspecting an evil thing. *Yet none said, What seekest Thou, or why talkest Thou with her?*

v. 28. 30. *The woman therefore left her water-pot.* Once having heard, *I that speak with thee am He*, once having received into her heart Christ the Lord, what should she do but even leave her water-pot, and run to preach the Gospel? She flung away lust, and hasted to make known the truth. Let them learn the lesson, who wish to preach the Gospel: let them fling away their water-pot by the well. Ye remember what I said above about the water-pot. (It was the vessel wherewith water was drawn, it is called [in our Latin Gospel] by its Greek name 'hydria,' because 'water' in Greek is 'hydor:' it is all one, as if the Latin word were 'aquarium.') Well, she flung away her water-pot, which was now no longer useful, but only a burthen: so eagerly

longed she to be satisfied with that water. < That she might tell of Christ, she cast away her burthen, ran to the city, and saith to those men: Come, and see a Man Who hath told me all that ever I did: is even He the Christ? They went forth from the city, and were coming unto Him.

31. And in the mean time, the disciples besought Him, saying, Rabbi, eat. For they had gone to buy food, and had come back. But He said unto them: I have meat to eat that ye know not of. The disciples said therefore one to another, Hath any man brought Him any thing to eat? What marvel if that woman understood not the water? Lo, the disciples not yet understand the food. But He heard their thoughts, and at once instructeth them as Master, not circuitously as He did her while as yet He required her husband to be forthcoming, but now openly: My meat, saith He, is to do the will of Him that sent Me. Therefore His drink also, in regard of that woman, was even this, that He should do the will of Him that sent Him. < For this cause said He, I thirst; give me to drink: to wit, that He should work faith in her, and her faith should be His drink, and He should translate her into His own Body; for His Body is the Church. This then, said He, is My meat, to do the will of Him that sent Me.

32. Say not ye, that there are yet four months, and harvest cometh? He was fervent for the work, and was arranging to send out workmen. 'Ye reckon four months until the harvest; I point out to you another harvest, white and ready. Behold, I say unto you, Lift up your eyes, and see that even now are the fields white for the harvest.' Therefore He is about to send the reapers. For herein is that word true, that one is he that reapeth, another that soweth; that both he that reapeth may rejoice together, and he that soweth. I have sent you to reap that whereon ye have not laboured; others have laboured, and ye have entered into their labour. What then? sent He the reapers, not the sowers? Whither the reapers? Where others have already laboured. For where there had been already labour, of course there had been sowing; and what had been sown was now ripened, and craved the sickle and the threshing. Then whither were the reapers to be sent? Where already the Prophets had preached; for these were

JOHN
IV.
1-42.
v. 28-30.

v. 31-33.

v. 34.

v. 35.

v. 37.

v. 36.

v. 38.

HOMIL. the sowers. For if they were not the sowers, whence had it
XV. come to that woman, *I know that Messias shall come?* Already that woman was ripened fruit, and the crops were white, and looked for the sickle. *I have sent you then: whither? to reap that ye have not sown: others have sown, and ye are entered into their labours.* <Who laboured? Even Abraham, Isaac, and Jacob. Read their labours: in all their labours there is prophecy of Christ: and that is why they are sowers. Moses and the rest of the Patriarchs, and all the Prophets, how much they endured in that cold season when they were sowing! So then already in Judæa was the harvest ready. Well may the harvest have been as it were ripe there, when so many thousands of men brought the prices of their goods, and laying them at the Apostles' feet, their shoulders rid of the baggage of the world, followed Christ the Lord: verily a ripe harvest! What came of it? Of this harvest were flung forth a few grains, and sowed the whole earth, and there ariseth another harvest which is to be reaped at the

Ps. 126, end of the world. Of this harvest it is said, *They that sow*
5. *in tears shall reap in joy.* To this harvest, then, not Apostles

Mat. 13, but Angels will be sent: *the reapers,* saith He, *are the*
39. *Angels.* This harvest, then, groweth in the midst of tares, and waiteth its cleaning in the end of the world. But that other harvest was already ripe, that to which were first sent the disciples, where the Prophets had laboured. But yet,

v. 36. brethren, see what is said; *Rejoice together, both he that soweth and he that reapeth.* They had their labours, unequal in respect of time: but the joy they shall equally share, for wages they shall alike receive life eternal.

v. 29-42. **33.** *And of that city many Samaritans believed on Him, because of the saying of the woman who testified, He told me all that ever I did. And when the Samaritans were come to Him, they besought Him to abide with them, and He abode there two days. And many more believed because of His word, and said to the woman, Now not for thy speech believe we, for we have heard Him ourselves, and know that this is indeed the Saviour of the world.* This too must be slightly noticed, for the lesson is come to a close. The woman first bore word, and upon the woman's testimony the Samaritans believed, and besought Him to abide with them, and He

abode there two days, and many believed: and when they had believed, said to the woman, *Not now for thy saying do we believe, but ourselves have¹ had knowledge of Him, and are sure that this is indeed the Saviour of the world:* at first by report of Him, thereafter by His presence. So fares it at this day with them that are without, and not yet Christian; they have tidings of Christ through Christian friends: as upon the tidings borne by that woman, that is to say, the Church, men believe through this report; He abideth with them two days, that is, giveth them two precepts of charity; and many more believe, and believe more firmly, on Him, that of a truth He is the Saviour of the world.

JOHN
IV.
1—42.
cogno-
vimus

HOMILY XVI.

JOHN iv. 43—54.

Now after two days He departed thence, and went into Galilee. For Jesus Himself testified, that a prophet hath no honour in his own country. Then when He was come into Galilee, the Galilæans received Him, having seen all the things that He did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain ruler, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and prodigies, ye believe not. The ruler saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when He was come out of Judæa into Galilee.

1. THE Gospel Lesson of to-day follows upon the Lesson of yesterday, and this is now the subject for our con-

sideration. In which indeed the meanings are not difficult if investigation, but worthy of preaching, worthy of admiration and praise. Our business then with this passage of the Gospel is, rather to commend it to your regard while rehearsing it, than with difficulty to handle it in exposition.

Jesus, then, after the two days which He had spent in Samaria, *went away into Galilee*, where He had been brought up. The Evangelist goes on and says; *For Jesus Himself testified that a prophet hath no honour in his own country.* The reason why Jesus after two days departed from Samaria, was not that He had no honour in Samaria: for not Samaria was His country, but Galilee. Then, having left Samaria so soon, and come into Galilee where He had been brought up, how testifieth He *that a prophet hath no honour in his own country?* One would think He might have more fitly testified that a prophet had no honour in his own country, if, thinking scorn to go into Galilee, He had remained in Samaria.

2. Mark then, my beloved, that here is intimated to us no slight mystery; attend, while the Lord suggesteth and giveth what I may speak. The question which is propounded, ye know; seek ye out its solution. However, let us once more propound it, that we may make the solution desirable. Our difficulty is, why the Evangelist says, *Jesus Himself testified that a prophet hath no honour in his own country.* Upon this motion, we retrace the preceding context, to find why the Evangelist wished to say this; and we find him in the preceding context relating that after two days Jesus departed from Samaria into Galilee. Is this then the reason, O Evangelist, for which thou hast said that *Jesus testified that a prophet hath no honour in his own country*, simply this, that after two days He left Samaria, and made haste to come into Galilee? Nay, but it seems to strike me as being more to the purpose, that, if Jesus had no honour in His own country, He should not have left Samaria, and hastened to that same country. But unless I mistake, or rather because it is true and I do not mistake, for the Evangelist saw better than I can, what he meant, better than I saw he the truth, who drank it in from the bosom of the Lord; for the Evangelist is none other than that John, who alone of all the disciples

JOHN
IV.
43—54.

John 13,
25; 26,
20.

HOMIL. lay in the bosom of the Lord, and whom the Lord, owing
 XVI. charity to all, did yet love above the rest. Then should he
 be mistaken, and I perceive the right? Nay, if I be godly
 minded, let me obediently hear what he hath said, that I
 may merit to think what he thought.

3. Receive then, dearly beloved, what I think in this
 matter, without prejudice to your own view if ye have ought
 better. For we have all of us one Master, and in one school
 are fellow-learners. This then is what I think, and see ye if
 that be not either true or near the truth, which I think. In
 Samaria, He spent two days, and the Samaritans believed on
 Him: many the days He spent in Galilee, and the Galileans
 believed not on Him. Look to the foregoing context, or
 retrace in your memory yesterday's both Lesson and Sermon.
 He came into Samaria where, at first, that woman had
 preached Him, she with whom at Jacob's well He had
 spoken great mysteries: the Samaritans, having seen and
 heard Him, believed in Him because of the word of the
 woman, and did more firmly believe because of His own word,
 and did more of them believe: so it is written. There
 having spent two days, (by which number of days is mysti-
 cally given to be understood the number of the two precepts,
 on which two precepts hang all the Law and the Prophets, as
 ye remember we yesterday gave you to understand,) He
 goeth into Galilee, and cometh into the city Cana of Galilee,
 where He had made the water wine. Now there, when
 He changed the water into wine, as John himself writes, *His*
 disciples believed on Him. Now, of course, the house was
 crowded with guests: so great a miracle was wrought, and
 there believed not on Him any save His disciples! To this
 city of Galilee He has now come back. *And, lo, a certain*
 ruler¹, whose son was sick, came unto Him, and began to
 beseech that He would go down, to that city or house, and
 heal his son; for he was at the point to die. The man
 who besought, believed he not? Why expectest thou to
 hear it from me? Question the Lord what was His mind
 concerning the man. Being besought, namely, He answered:
*Except ye see signs and prodigies, ye do not believe*². He
 sheweth us a man lukewarm or cold in faith, or of no faith
 at all, but wanting to try, in the matter of his son's healing,

Mat. 22,
37—40.

John 2,
1—11.

v. 46, 47.

¹Regulus
 Βασιλευς
 v. Γ.

v. 48.
²non
 creditis,
 Vulg.

what manner of person Christ were, who He were, what were His power. The words of request we have heard, the heart of mistrusting we have not seen: howbeit He hath pronounced this, Who both heard the words and saw into the heart. In fine, the Evangelist himself also, by witness of his story, sheweth that this man had not yet believed, who was wishing the Lord to come to his house to heal his son. For when word was brought that his son was whole, and he found him to have been at that hour made whole, in the which the Lord had said, *Go thy way, thy son liveth*; then says the Evangelist, *And he believed, both he and all his house*. If then he believed, both he and all his house, but upon the ground that his son was reported to him whole, and upon comparing the hour they told him of, with the hour of Christ's telling the same beforehand, it follows, that, what time he was making the request he did not yet believe. The Samaritans had waited for no sign, upon His word simply they had believed: whereas His fellow-countrymen deserved to have it said to them, *Except ye shall see signs and wonders, ye believe not*; and yet among them, when so great a miracle had been wrought, there believed only this man himself and his house. At His discourse alone many Samaritans believed; at that miracle, believed only that house where it was wrought. What then, my brethren, what doth the Lord give us to understand? At that time, Galilee of Judæa was the Lord's country, because He was there brought up; but now—seeing this matter doth portend and foreshew something, for not without cause are what we call 'prodigies' so named, but because they portend something, as indeed the word 'prodigium,' prodigy, hath its appellation as it were 'porrodictium, quod porro dicit, porro significet,' that is, because it tells or signifies something onward or in advance, because it portends something future;—well then, because all these circumstances portended something, all foretold something, let us at this present time understand by the country of our Lord Jesus Christ after the flesh, (for He had no country on earth save after the flesh which He took to Him on earth,) I say, let us understand by the country, or native land of the Lord, the people of the Jews. Lo here, in His own country He hath no honour. At

JOHN
IV.
43—54.

v. 51-53.

(comp.
v. 50.)

HOMIL. this present time mark the crowds of Jews, mark that nation
 XVI. even now dispersed over the whole earth, and plucked up by its roots; mark the branches broken, lopped off, scattered, dry, which being broken the wild-olive was found meet to be grafted in: see the crowd of Jews, what saith it at this present time? 'Whom ye worship, Whom ye adore, was our brother.' And let us answer, 'A prophet hath no honour in his own country.' In short, those people, what time the Lord was walking on earth, and working miracles; enlightening the blind, opening the ears of the deaf, loosing the tongues of the dumb, nerving anew the limbs of paralytics, walking upon the sea, commanding the winds and the waves, raising the dead: what time He was working so great miracles, they saw all this, and scarcely for all this did a few believe. I speak to the people of God: such numbers of us have believed; what signs have we seen? Well then, that which took place at that time, did portend this which is going on at this day. The Jews were, or are, like the Galileans; we, like to the Samaritans. We have heard the Gospel, have consented to the Gospel, have believed in Christ through the Gospel; we have seen no signs, none do we demand.

4. For, albeit one of the Twelve elect and holy ones, yet was that an Israelite, to wit of the Lord's nation, that Thomas, who desired to thrust his fingers into the places of the wounds. The Lord reproveth him just as He did this ruler. To the one He said, *Except ye shall see signs and prodigies, ye believe not*: and to the other He said, *Because thou hast seen thou hast believed*. He had come to the Galileans, after the Samaritans who had believed His word, among whom He had done no miracles, whom, strong in faith, He, as being sure of them, had speedily sent from Him, because by presence of His Godhead He had not sent them from Him. When, therefore, the Lord said to Thomas, *Come, thrust hither thine hand, and be not faithless but believing*; and when he exclaimed, having touched the places of the wounds, and said, *My Lord and my God!* he is rebuked, and it is said to him, *Because thou hast seen, thou hast believed*. Wherefore? but because *a prophet hath no honour in his own country?* But, to shew that among the

aliens this Prophet hath honour, what comes next? *Blessed are they which have not seen, yet have believed.* The persons predicted are even we; and what the Lord beforetime praised, that even in us hath He deigned to fulfil. *They* saw Him, who crucified Him, they felt Him with their hands, and so, a few of them believed; we have not seen Him, not handled, have heard, have believed. May the blessedness which He promised come to pass in us, in us be perfected; both here, in that we have been preferred to His own country, and in the world to come, in that for the branches which were broken off we have been grafted in!

5. These branches, indeed, He shewed that He would break, and this wild-olive graft in, when, moved by the faith of the Centurion, who said to Him, *I am not worthy that Thou shouldest come under my roof, but only speak the word, and my servant shall be healed: for I also am a man set under authority, having under me soldiers; and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it: He turned Him about to those which followed Him, and said, Verily, I say unto you, I have not found so great faith in Israel.* Wherefore not found so great faith in Israel? Because *a prophet hath no honour in his own country.* What? hath not the Lord power to say also to that Centurion what he said to this ruler, *Go, thy servant liveth?* See the distinction: the ruler here desired the Lord to come down to his house; the centurion there declared himself to be unworthy. To him there it was said, *I come, and will heal him;* to him here it is said, *Go, thy son liveth.* There, He promised His presence; here, He healed with a word. Yet the man here had insisted upon His presence; while the other had declared himself unworthy of His presence. Here, is a ceding to loftiness; there, a conceding to lowliness of mind. To the man here it was as if He should say, *Go, thy son liveth: weary Me not. Except ye shall see signs and prodigies, ye believe not: thou wouldest have My presence in thine house, I have power even with a word to command; desire not thou to believe upon signs: the alien centurion believed Me able to do it with a word, and ere I did it, he believed; as for you, Except ye shall see*

JOHN
IV.
43—54.

Matt. 8,
5—12.

HOMIL. XVI. *signs and prodigies, ye believe not?* Then, if it be so, let them be broken off, these proud branches, and let the lowly wild-olive be grafted in: yet let the root remain, while those are cut off, these taken in. Where remaineth the root? In the Patriarchs. For, indeed, Christ's native country is the people Israel, because of them He came after the flesh: but the root of this tree is Abraham, Isaac, and Jacob, the holy Patriarchs. And where be these? In rest with God, in great honour; so that into Abraham's bosom should that comforted poor man after his departure from the body be lifted up, and in Abraham's bosom be seen from afar off by proud Dives. Well, the root remaineth, the root is praised; but the proud branches have deserved both to be cut off and to be dried up; while the lowly wild-olive by the cutting off of them hath come into their place.

Lukel 16,
22, 23.

6. Hear then in what manner the natural branches are cut off, in what manner the wild-olive grafted in, from the person of the centurion himself, whom I have thought meet to mention for comparison with this ruler. *Verily, saith the Lord, I have not found so great faith in Israel: therefore I say unto you, that many from the east and from the west—* how widely had this wild-olive taken up the earth! a bitter forest was this world: yea, but, for the lowliness, for the *I am not worthy that Thou shouldst enter under my roof,* for this, *many from the east and from the west shall come.* And suppose they shall come; what shall become of them? For, if they shall come, now are they cut off from the forest: where are they to be grafted in that they may not be dried up? *And shall sit down,* saith He, *with Abraham, Isaac, and Jacob.* At what banquet? lest haply Thou invite them, not to live for ever, but to drink much^a? *Shall sit down with Abraham, Isaac, and Jacob.* Where? *In the Kingdom,* saith He, *of heaven.* And what shall become of them which came of the stock of Abraham? What shall become of the branches which the tree was full of? What,

^a Non ad semper vivendum sed ad multum bibendum. Perhaps, especially in the Punic pronunciation, the sound of *bibo* was scarcely to be distinguished from that of *vivo*. (So in Hom. xix. 4. and again in xxi. 5. contrasting *demon-*

stravit and *demonstrabit* Aug. explains the latter, 'hoc est, demonstraturus est?' which was superfluous, had not the sound of b and v been more nearly alike than in our pronunciation.)

but that they shall be cut off, that these may be grafted in? JOHN IV. 43-54.
 Prove, that they shall be cut off. *But the children of the Kingdom shall go into outer darkness.*

7. Then let Him have honour with us, this Prophet; because He had no honour in His own country. He had no honour in the country in which He was made; let Him have honour in the country which He hath made. For in that was He made Who is the Maker of all, made in that, as touching the form of a servant. Truly, the City itself in which He was made, even Zion, even the nation of the Jews, even Jerusalem, this Himself made when He was with the Father, as the Word of God; for *all things were made by Him, and without Him was nothing made.* Of that Man then, of Whom we have this day heard it said, *One Mediator between God and men, the Man Jesus Christ,* the Psalm also hath^{2, 5.} spoken before, saying, *My Mother is Zion, shall a Man say*^{b.} A certain Man, Mediator between God and men, saith, *My Mother is Zion.* Wherefore saith, *My Mother is Zion?* Because thence He took flesh, thence was the Virgin Mary, of whose womb the form of a servant was taken upon Him, in which He deigned to appear most low. *My Mother Zion, saith a Man;* and this Man Who saith, *Mother Zion,* was made in her, *a Man was made in her.* For He was God before her, and was made Man in her. He Who was made Man in her, *even He hath founded her,* He, *the Most High,* not most low. *A Man was made in her,* most low: because, *The Word was made flesh, and dwelt in us: Himself hath founded her, the Most High;* because, *In the beginning was the Word, and the Word was with God, and the Word was God: all things were made by Him.* But because He made *this country,* here let Him have honour. The country in which He had His birth rejected Him; receive Him that country which hath its new birth of Him!

^b Ps. 87, 5. *Mater Zion, dicet homo, et homo factus est in ea, et ipse fundavit eam Altissimus:* vet. Lat. after LXX. But Vulg. *Numquid Zion dicet, Homo et homo natus est in ea? et ipse fundavit eam Altissimus?*

HOMILY XVII.

JOHN v. 1—18.

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem the Sheep-pool¹, which is called in the Hebrew tongue Bethesda², having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he was possessed withal. And a certain man was there, having thirty and eight years in his infirmity. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked. And on the same day was the sabbath: the Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the Same said unto me, Take up thy bed, and walk. Then asked they him, What Man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed Himself away, a crowd being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse

¹ probatica
piscina
² or,
Beth-zeta

thing come unto thee. The man departed, and told the Jews that it was Jesus, Which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day. But Jesus answered them, My Father worketh even until now, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God.

JOHN
V.1-18.

A MIRACLE, or wondrous work done by God, ought not to be matter of wonder: the wonder would be if man had done it. We ought to find it matter more of joy than of wonder, rather that our Lord and Saviour Jesus Christ was made Man, than that, being God^a, He wrought among men works of God. For it more concerns our salvation what He was made for men, than what He made among men: and it is more, that He healed the faults of souls, than that He healed the weaknesses of dying bodies. But, seeing the soul itself knew not Him by Whom it was to be healed, and though it had eyes in the flesh wherewith to see the works done in the body, had not yet sound eyes in the heart wherewith to take cognizance of the God latent in that body, He did what the soul had power to see, that that might be made sound wherewith it had not power to see.

Serm.
126, 6.

He entered a place where lay a great multitude of ailing folk, blind, lame, withered; and, while He was Physician both of souls and bodies, and One Who had come to heal all the souls of them which should believe, of those infirm persons He chose out for healing a single one, to the end He might signify unity. If in the doing of this work He be regarded in a mere common sense way, as man's wit would take it, both in point of power it was no great matter that He accomplished, and in point of kindness, it was not enough. So many lay there, and only one was healed, whereas He had power with one word to raise them all up. Then what is to be understood, but that that power and that

^a *Magis gaudere quam mirari debemus*: so edd. and Mss. perhaps by an error of the copyists for *et admirari*, or, as the word used to be written, *et ammirari*. BEN. But perhaps the text

as it stands may be explained by a 'breviloquentia,' "more of joy than of wonder; (of joy) that our Lord was made Man, rather than (of wonder) that He, being God, &c."

HOMIL.
XVII.

goodness aimed more at what men's souls should in His deeds understand for their everlasting weal, than what for temporal weal the bodies of some should obtain? For that weal and salvation of our bodies which is indeed such, and which is looked for from the Lord, will be at the end in the resurrection of the dead: then, what shall live, shall no more die; then, what shall be made whole, shall be no more sick; then, what shall be satisfied, shall hunger or thirst no more; then, what shall be renewed, shall never wax old. But now, in these days of our Lord and Saviour Jesus Christ, both the eyes of the blind which were opened, were closed by death: and the limbs of the paralytics which were newstrung, were unstrung by death; and whatever was made whole temporally in the mortal limbs, in the end came to nought: but the soul which hath believed, hath made its passage to life eternal. To the soul, then, which should believe, the soul, whose sins He was come to forgive, for the healing of whose infirmities He had humbled Himself, He hath, in the healing of this impotent man, given a mighty token. And the profound spiritual meaning¹ of this thing and this token, so much as the Lord vouchsafes to grant me, ye being attentive the while, and by prayer aiding our infirmity, this I will speak as I shall be able. But whatever I am not able to say, He will make good the deficiency, by Whose aid I do what I am able.

¹ sacramentum

2. Of this pool which was surrounded by five porches, in which lay a great multitude of ailing persons, I remember that I have full oft discoursed; and the thing I am about to say is one of which many may, together with me, rather refresh their knowledge, than gain knowledge for the first time. But indeed it is not at all amiss to repeat even what people know, that both they who knew not, may be instructed, and they which knew may be confirmed. Well then, these things as known, are to be briefly touched upon, not leisurely inculcated point by point. That pool and that water, methinks, signified the people of the Jews. For, that peoples are signified by the name waters, we are openly informed in the Apocalypse of John, where, when many waters were shewn him, and he asked what they were, he received for answer, that they are peoples. Well then, that water,

Serm.
124, &
125.

Apoc.
17, 15.

namely that people, was shut in by the five books of Moses, as by five porches. But those books delivered up the ailing, not healed them. For the Law convinced sinners, not absolved them. Therefore the letter, without grace, made men guilty, whom, when confessing, grace did deliver. For this saith the Apostle: *For if a law had been given, which could have given life, verily righteousness should have been by the Law.* Wherefore then was the Law given? He goes on, and says: *But the Scripture hath shut up all under sin, that the promise by faith of Jesus Christ might be given to them which believe.* What more evident? Have not these words expounded to us both the five porches and the multitude of ailing folk? The five porches are the Law. Why did not the five porches heal the ailing folk? Because, *if there had been given a law which could have given life, verily righteousness should have been by the Law.* Why then contained they those whom they healed not? Because, *the Scripture hath shut up all under sin, that the promise by faith of Jesus Christ might be given to them which believe.*

JOHN
V.1-18.

Gal. 3,
21. 22.

3. Then what was done, that they might in that troubled water be healed, who could not in the porches be healed? The water, namely, was suddenly seen troubled, and that by which it was troubled was not seen. Thou mayest believe^b this was wont to be done by an angelic virtue, yet not without some inward¹ and spiritual meaning. After the troubling¹ of the water, one person, whoever was able, cast himself into it, and was healed, he alone: after him, whoso should cast himself in, would do so in vain. What then meaneth this, but to shew that there came One, even Christ, to the people of the Jews; and by doing great works, by teaching profitable things, troubled sinners, troubled the water by His presence, and stirred it up in order to His Passion? But He was latent which troubled it. *For had they known Him, they would not have crucified the Lord of glory.* To step down, then, into the troubled water, is, humbly to believe in the Lord's Passion. In that water was healed one

¹ sacra-
mento

¹ Cor.
², 8.

^b Hence it might seem, that Aug. had not ver. 4. in his copy. But in Sermon. 125, 3. this verse is plainly recognised. Tertull. has it, and all the most ancient Latin copies.

HOMIL. XVII. only, signifying unity; whoso should thereafter come was not healed: to shew that whoso shall be out of unity, will not be able to be healed.

4. Let us see then what He willed to signify in the person of that one individual whom He, Himself also preserving the mystery of unity, as I said before, vouchsafed to heal, the only one of so many impotent folk. He found in the years of this man the number, as one may say, of impotence: *he had thirty-eight years in his infirmity*. How this number pertains more to impotence than to wholeness, must be somewhat more diligently expounded. I wish you to be very attentive; the Lord will be with us to aid, that I may meetly speak and ye sufficiently hear. The number Forty is commended to our notice as having a sacred reference to a kind of perfection. I suppose this is well known to you, my beloved; the holy Scriptures do very often bear witness to the fact. Fasting hath its sacred designation in this number: thus, Moses fasted forty days, and Elias as many: and our Lord and Saviour Jesus Christ Himself fulfilled this number of fasting. By Moses is signified the Law, by Elias are signified the Prophets, by the Lord is signified the Gospel. For this reason it was, that on that mountain these three appeared, where He shewed Himself to His disciples in the brightness of His countenance and raiment. For He appeared in the midst between Moses and Elias, so as the Gospel should have testimony from the Law and the Prophets. Whether therefore in the Law, whether in the Prophets, whether in the Gospel, still the number forty is put to our notice in the matter of fasting. Now fasting, in its large and general import, is, to abstain from the iniquities and unlawful pleasures of the world; this is perfect fasting: *that denying ungodliness and worldly lusts we live temperately, and righteously, and godly, in this present world*. To this fast, what reward doth the Apostle annex? He goes on and says: *Looking for that blessed hope, and the manifestation of the glory of the blessed God, and our Saviour Jesus Christ*. In this present world, therefore, we are keeping as it were a lenten 'quadragesima' of abstinence, while we live good lives, while we abstain from iniquities and from unlawful pleasures. But, to shew that this abstinence will not be without its reward,

Exod. 34, 28.
1 Kings 19, 8.
Matt. 4, 2.

Mat. 17, 1-3.
Rom. 3, 21.

Tit. 2, 12, 13.

we look for *that blessed hope, and the revelation of the glory of the great God, and our Saviour Jesus Christ.* In that JOHN V. 1-18. hope, when of the hope shall have come the reality, we are to receive our wages, the *denarius* (the penny). For that is the wages paid to the labourers working in the vineyard, according to the Gospel, which I suppose you Mat. 20, 9. 10. remember: for one must not rehearse every thing as if to mere beginners who have every thing to learn. Well then, the *denarius*, which hath its name from the number 'ten,' is paid, and conjoined with the forty makes fifty: whence it is that we with labour keep the lenten quadragesima or forty days before Easter, but with joy, as having received our wages, the pentecostal fifty days after Easter. For to this, as it were, saving labour in good works, which goes along with the number forty, is added the *denarius*, or number ten, of rest and felicity, that it may become number fifty.

9. This did also the Lord Jesus Himself signify much more openly, when after His resurrection He during forty days conversed on earth with His disciples, and, having on the fortieth day ascended into heaven, did, after the completion of ten days, send the wages, namely, the Holy Ghost. As signs were these things set forth, and by this sort of significant instruction were the realities ushered in. By such significant intimations we are fed, that we may be able to come unto the realities which endure. For we are workmen, and still labour in the vineyard: at the end of the day, at the end of the work, the wages will be paid. But what workman endureth to the end, to receive the wages, save he that is fed while he labours? Why, even thou wilt not give thy workman only wages: wilt thou not also bring him wherewithal to recruit his strength in his labour? Of course thou feedest him to whom thou art to give wages. Just so is it with us: the Lord doth in these significant be-tokenings of the Scripture feed us as we labour. For if this gladness which we have in understanding of inward and spiritual meanings¹ be withdrawn from us, we faint in our labour, and there will be none who shall come to the wages. 1 sacra-mento-rum

6. In what sense then is it in the number forty that the work is perfected? Perhaps in regard that the Law was

HOMIL. given in Ten Commandments, and it was through the whole
 XVII. world that the Law was to be preached: of which whole world we are caused to take note that it consisteth of four parts, East and West, South and North; whence the number ten multiplied by four cometh to the number forty. Or else, in that the Law is fulfilled by the Gospel, which hath four
 Matt. 5, books: because in the Gospel it is said, *I am not come to*
 17. *destroy the Law, but to fulfil.* Be it then in that regard, or be it in this, or be it in some other more probable, which is hidden from us, from more learned men not hidden, certain it is, however, that by the number forty is signified a sort of perfection in good works, which good works are chiefly exercised in a certain abstinence from unlawful desires of this present world, that is, in fasting, taken in its general
 Rom. 13, sense. Hear too the Apostle saying, *Love is the fulfilling of*
 10. *the Law.* Love, whence cometh that? By the grace of God, by the Holy Spirit. For we could not have it from ourselves, as if making it for ourselves. It is God's gift, and
 Rom. 5, a mighty gift; for *the love of God*, saith he, *is shed abroad*
 5. *in our hearts by the Holy Spirit which is given to us.* So then, Love fills up the Law, and it is most truly said, *Love is the fulfilling of the Law.* Let us seek concerning this love, in what way is it here put to our consideration by the Lord. Remember what I propounded: the number thirty-eight, of the years of this impotent man, it is this I wish to expound, why that number thirty-eight is a number of impotence rather than of soundness. Well then, as I was saying, Love filleth up the Law. To the fulness or completing of the Law, in all works, belongeth the number forty; but in love there be two commandments set forth for special regard. Look to it, I beseech you, and fix in your memory what I am saying; be not despisers of the word, let not your soul become a way-side where the seed cast cannot
 Mark 4, sprout, and *the birds of the air*, saith He, *will come and pick*
 4. *them up.* Take it in, and lay it up, in your hearts. Of love, there be two precepts specially set forth by the Lord:
 Mat. 22, *Thou shalt love the Lord thy God with all thy heart, and with*
 37—40. *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. It is well seen, why also that

widow cast in to the offerings of God the *two miles, even all her living*: well seen, why for that poor sufferer, who was wounded by the thieves, the innkeeper received two pieces of money for his making whole; well seen, why among the Samaritans Jesus spent two days, to make them strong in charity. By this number two, then, while in general something good is signified, especially love, in its two parts, is thereby betokened. Then if the number forty hath the perfecting of the Law, and the Law is fulfilled but in the twin precepts of charity, why marvellest thou that he was weak, who, to make forty, had lack of two?

7. Accordingly let us next see, what is the inward spiritual meaning in the process of the healing of this impotent man by the Lord. The Lord Himself comes, Teacher of charity, full of charity, *shortening*, as was foretold of Him, *the word upon the earth*: and sheweth that *on two commandments of charity hang the Law and the Prophets*. Thereby, then, hung Moses with his number forty, thereby Elias with his; this number the Lord brought with Him in His testimony. This impotent man is healed by the now present Lord; but first, what saith He to the man? *Wilt thou be made whole?* The other answered, he had not a man to put him into the pool. Of a truth, *a man* was needed for his healing; but that Man, who is also God. *For there is One God, One also the Mediator of God and men, the Man Christ Jesus*. is come then, the Man Who was needed: why should the wholeness be delayed? *Arise*, saith He, *take up thy bed and walk*. Three things He said; *Arise, Take up thy bed*, and, *Walk*. But *Arise* was not the commanding of a work, but the working of wholeness. When the man is made whole, then indeed He gave him two commands, *Take up thy bed*, and, *Walk*. I ask you, why should it not suffice to say, *Walk?* Aye, or why not suffice, *Arise*; for when the man had arisen whole, he would not have remained in the place? Would he not have arisen for the very purpose of going away? I find matter therefore of consideration in this also, that He enjoined the man to do two things, He, who found the man lying there lacking two: it looks, namely, as if by bidding him do certain two things, He filled up that which was lacking.

8. In what way then may we find in these two biddings of

JOHN
V. 1-18.
Luke 21,
2-4.
Luke 10,
35.
John 4,
40.

Is. 10,
23; and
28, 22.
Rom. 9,
28.

1 Tim.
2, 5.

v. 8.

HOMIL. the Lord, a signification of those two commandments of
 XVII. charity? *Take up, saith He, thy bed, and walk.* What those two commandments are, my brethren, recollect with me. For they ought to be most familiar, and not merely to come into your minds just when they are rehearsed by us, but they ought never to be blotted out from your hearts. Always, at all times, bethink you that you must love God and your neighbour; *God, with all the heart, and all the soul, and all the mind; and, thy neighbour as thyself.* These must be at all times thought on, these meditated, these retained, these practised, these fulfilled. The love of God comes first in order of enjoining, but the love of our neighbour first in order of doing. For, of course, one who should enjoin thee this love in two commandments would not first give thee charge concerning thy neighbour, and thereafter concerning God, but first God, thereafter thy neighbour. But thou, because thou dost not yet see God, by loving thy neighbour dost earn the seeing of Him; by loving thy neighbour thou purgest the eye for the seeing of God, as John plainly saith, *If thou lovest not thy brother whom thou seest, how shalt thou be able to love God whom thou seest not?* Lo, it is said to thee, *Love God.* If thou say to me, ‘Shew me Him Whom I may love,’ John 1, what shall I answer, but what John himself saith, *No man hath seen God at any time?* And, lest thou shouldest deem thyself altogether alien from the seeing of God, *God, saith he, is Love; and he that dwelleth in love, dwelleth in God.* Love, therefore, thy neighbour: and behold that in thee whereby thou lovest thy neighbour; there wilt thou see, as thou mayest, God. Begin, then, to love thy neighbour. Is. 58, *Break thy bread to the hungry, and the needy without 7. 8. shelter bring thou into thine house: if thou see the naked, clothe him; and them of the household of thy seed despise thou not.* And doing this, what shalt thou get in consequence thereof? *Then shall thy light break forth as the morning.* Thy light is, thy God; to thee *morning light*, because after the night of this present world It shall come to thee; for He neither riseth nor setteth, because He abideth always. He shall be thy morning Sun at thy coming back to God, Who had set for thee at thy dying from God^b. Well then, in *Take up thy bed*, methinks He said, *Love thy neighbour.*

^b Erit tibi matutinus redeunti qui tibi occasum fecerat pereunti.

9. But it is still shut up and wants opening, I suppose, why in taking up the bed, the love of our neighbour is betokened: unless haply this offend us, that by a bed, a stolid and senseless thing, my neighbour is betokened. Let not my neighbour be angry if he be betokened to us by a thing which is without soul and without sense. Our Lord and Saviour Jesus Christ Himself is called the Corner-stone, that He might found twain in Himself. He is called also a Rock, from which water flowed: *Now that Rock was Christ.* What wonder then that if Christ be a Rock, my neighbour be wood? Yet not any sort of wood, indiscriminately: just as neither is that any sort of rock indifferently; but one from which water flowed to the thirsty: nor just any sort of stone; but a corner-stone which coupled two walls coming from different directions. So neither must thou take thy neighbour to be just any piece of wood; but a bed. Then what is there in a bed, pray? What, but that the impotent man was carried on the bed; made whole, he carries the bed? What is said by the Apostle? *Bear ye one another's burthens, and so will ye fulfil the law of Christ.* Well then, the law of Christ is, charity; and charity is not fulfilled unless we bear each for other our burthens. When thou wast weak, thy neighbour bore thee: thou art made whole, bear thou thy neighbour: *Bear ye one another's burthens, and ye will fulfil the law of Christ.* So wilt thou, O man, fill up the measure of that which was lacking to thee. *Take up, then, thy bed.* But having taken it up, stay not in the place; *walk.* By loving thy neighbour, and having a care for thy neighbour, goest thou thy way. Goest whither, but to the Lord God, to Him Whom it is our duty to love with all the heart, with all the soul, with all the mind? For to the Lord we are not yet come, but our neighbour we have with us. Then bear thou him with whom thou walkest, that thou mayest come to Him with Whom thou longest to abide. *Take up, then, thy bed, and walk.*

10. The man here did this, and the Jews were offended. For they saw a man on the sabbath-day carrying his bed, and they did not find fault with the Lord for the making him whole, that He should be able to make answer to them, that, if any of them had a beast fallen into a

HOMIL. well, he would in any wise on the sabbath-day draw it out
 XVII. and save his beast: accordingly, not now did they blame
 Luke 14, Him for making the man whole on the sabbath-day; but
 5. that the man was carrying his bed. If the healing was
 not to be deferred, was there need that a work should be
 v. 10-12. commanded? *It is not lawful for thee, say they, to do what
 thou art doing, to carry thy bed.* And he put in answer to
 the fault-finders, the Author of his healing: *He that made
 me whole, said he, the Same said unto me, Take up thy bed,
 and walk.* Should I not accept bidding of Him from whom
 I had received healing? Then said they, *Who is the Man
 that said to thee, Take up thy bed, and walk?*

v. 13. 11. *But he which was made whole wist not Who it was
 by Whom this was said unto him: for Jesus, having done
 and ordered this, had withdrawn from him in the crowd.*
 See in what manner this too is fulfilled. We are bearing
 our neighbour, and walking on our way to God: but Him
 to Whom we walk, we do not yet see: for this cause also
 that man did not yet know Jesus. The inward and spiritual
 meaning herein conveyed is this, that we believe on Him
 Whom we do not yet see: and, that He may not be seen,
 He retires in the crowd. It is difficult in a crowd to see
 Christ: a certain solitude is necessary for our mind; it is by
 a certain solitude of earnest intention that God is seen.
 A crowd hath a din; this vision craveth secret retirement.
*Take up thy bed, bear, thyself borne, thy neighbour; and
 walk, that thou mayest reach the goal.* Do not go about to
 seek Jesus in a crowd, He is not as one of a crowd; He
 hath outgone all crowd. This is that fish which first
 ascended from the sea^c, the mighty One, and in heaven He
 sitteth making intercession for us: as a great High-Priest,
 One hath entered into that within the veil: the crowd stands
 without. Walk thou, who bearest thy neighbour; if thou
 have learnt to bear, who wast wont to be borne. Lastly, at
 present thou knowest not Jesus yet, not yet seest Jesus:
 what follows hereupon? While the man there desisted not
 v. 14. from carrying his bed and walking, *afterward Jesus findeth
 him in the temple.* In the crowd the man saw Him not, in

^c Alluding to Matt. 17, 27. τὸν ἀναβάνατα πρῶτον ἰχθύν, eum piscem qui primus ascenderit.

the temple he saw Him. The Lord Jesus indeed both in the crowd saw him, and in the temple: but the impotent man knoweth not Jesus in the crowd, in the temple he knoweth Him. The man, then, is come unto the Lord, hath seen Him in the temple, seen Him in the consecrated place, seen Him in the holy place. And what heareth he from Him? *Lo, thou art now made whole: sin not, lest some worse thing come unto thee.*

12. Then he, having seen Jesus and known Jesus for the Author of his healing, was not slack in preaching Him whom he had seen: *he departed, and brought word to the Jews that Jesus was He which had made him whole.* There was he bearing this word to them, and they mad against Him: he preaching his own salvation, they not seeking their own.

13. *The Jews persecuted the Lord Jesus, because He did these things on the sabbath-day.* What answer, then, the Lord Jesus now made to the Jews, let us hear. Concerning the healing of men on the sabbath-day, I have told you what answer He useth to make, namely, that they slighted not their beasts on the sabbath, either in delivering or in feeding them. Of the carrying of the bed, what said He in answer? A manifest corporal work had been done before the eyes of the Jews: not the healing of the body, but the working of the body, which seemed not so necessary as the healing was. Then let the Lord openly tell that the sacrament (the spiritual signification) of the sabbath, and the sign of observing one day, was but for a time given to the Jews, whereas the fulfilment of the sacrament was come in Him. *My Father, saith He, worketh even until now, and I work.* He has sent great tumult among them; by the Advent of the Lord the water is troubled, only He which troubleth it is hidden from view. Yet there is that must be healed by the troubled water, one huge sufferer: by the Passion of the Lord, the whole world.

14. See we then the answer of Him Who is the Truth. *My Father even until now doth work, and I work.* Is it false, then, which the Scripture hath said, that *God rested from all His works on the seventh day?* And is it against this Scripture ministered by Moses that the Lord Jesus speaketh, whereas He saith Himself to the Jews, *If ye believed Moses, ye would believe*

JOHN
V. 1-18.

v. 15.

v. 16.

Gen. 2.
2.

John 5,
46.

HOMIL. XVII. *Me also, for of Me he wrote?* See then whether Moses did not mean it to be significant of something, that *God rested on the seventh day*. For it cannot be that God was spent in doing the work of His creation, and needed rest like a man. How can it be said that He was spent Who had made with a word? Yet is both that saying true, that *God rested from His works on the seventh day*; and this true which Jesus saith, *My Father even until now worketh*. But who can unfold it in words, a man to men, weak to weak, unlearned to them that fain would learn, and haply if he have any savour of knowledge, yet unavailing to draw it forth and unfold it to men who perchance with difficulty take it, even if that be possible of unfolding which is taken? Who, I say, my brethren, may unfold in words, how God both at rest doth work, and working doth rest? I pray you, until ye be come farther on your way defer this matter; for this vision craveth the temple of God, craveth the holy place: bear ye your neighbour and walk; there shall ye see Him where ye shall require no words of men.

15. This, perchance, we are better able to declare, that, in the saying, *God rested on the seventh day*, our Lord and Saviour Jesus Christ Himself, Who spake these words and said, *My Father even until now doth work, and I work*, is by a great mystery signified. Because the Lord Jesus too is, of course, God. For He is the Word of God, and ye have heard that *In the beginning was the Word*; and not any word, indifferently, but *The Word was God*; and *All things were made by Him*. It may be, He was signified, that He should rest on the seventh day from all His works. For, read the Gospel and see what great works Jesus wrought. He wrought our salvation on the cross, that in Him might be fulfilled all things foretold of the Prophets: He was crowned with thorns, hanged upon the tree, said, *I thirst*, received vinegar on a sponge, that it might be fulfilled which is said, *And in My thirst they gave Me vinegar to drink*. But, when all His works were fulfilled, on the sixth day of the week He bowed His head, and gave up the ghost, and in the sepulchre on the sabbath rested from all His works. Therefore it is as if He said to the Jews, ‘Why look ye, that I should not work on the sabbath? The sabbath-day was

Ps. 69,
22.

John 19.

enjoined you in signification of Me. Ye mark the works of God: I was there when they were made, by Me were they all made, I know them: *My Father even until now doth work.* The Father made the light; but He spake that there should be light: if He spake, then by His Word He made it; His Word I was, I am: by Me was the world made in those works, by Me is the world governed in these works. My Father both then worked when He made the world, and even until now worketh while He ruleth the world: therefore both by Me made He when He made, and by Me ruleth while He ruleth.' He said these things, but to whom? To deaf, blind, lame, impotent, not acknowledging the Physician, and like as if in a frenzy they had lost their wits, wishing to put Him to death.

16. Accordingly, what does the Evangelist go on to say? *For this cause therefore sought the Jews the more to kill Him, because He not only broke the sabbath, but said that God was His Father*—not in any common way, but what?—*making Himself equal with God.* For we all say to God, *Our Father, Which art in heaven:* we read also that the Jews said, *Though Thou be our Father.* Therefore they were angry, not at this, that He said God was His Father, but that He said it in quite another way than men. Lo, the Jews understand what Arians do not understand. Arians affirm the Son to be not equal to the Father, and for that was their heresy driven from the Church. Lo, even the blind, even the slayers of Christ, yet understand the words of Christ. They did not understand Him to be Christ, not understand Him to be Son of God: but for all that, they did understand in these words that such a Son of God was betokened as was equal with God. Who He was they knew not: yet that such an one was declared they knew at once; in that *He said God was His Father, making Himself equal with God.* Then was He not equal with God? It was not that He made Himself equal, but God had begotten Him equal. If He made Himself equal, He would fall by robbery. For he who wanted to make himself equal with God, not being so, fell, and of angel became devil: and pledged man in the cup of that pride, whereby himself was cast down. For he said this to man, envious that man stood, himself

JOHN
V. 1-18.

v. 18.

Matt. 6,
9.
Is. 63,
16; and
64, 8.Is. 14,
14. 15.

HOMIL. fallen, *Taste, and ye shall be as gods:* that is, ‘By usurpation
 XVII. rob ye to yourselves that which ye are not made, because
 Gen. 3, I also for robbery am cast down.’ He did not betray this
 5. meaning, but this was the meaning of his suggestion. But
 Christ was begotten equal with the Father, not made:
 begotten of the substance of the Father. Whence the
 Phil. 2, Apostle thus bespeaketh Him: *Who, being in the form of*
 6. *God, thought it not robbery to be equal with God.* What
 meaneth, *Thought it not robbery?* Usurped not equality
 with God, but was in it, because therein begotten. And we,
 how were we to come unto the equal God? *He made*
Himself of no reputation, taking to Himself the form of a
servant. Not then, *made Himself of no reputation* by losing
 what He was, but by taking to Him what He was not. This
form of a servant the Jews despised, and therefore could not
 understand the Lord Christ equal with the Father: albeit
 that He affirmed this concerning Himself, they had no
 manner of doubt, and therefore were enraged: and yet He
 still bore with them, and sought the healing of them that
 raged against Him.

H O M I L Y X V I I I . ^a

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JOHN v. 19.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son cannot of Himself do any thing, but what He seeth the Father doing: for what things soever He doeth, these^b also doeth the Son in like manner.

1. JOHN the Evangelist, among his fellows and partners the other Evangelists, received this chief and peculiar gift from the Lord, (on whose breast he lay at the board, hereby ^{John 13,} to signify that he drank deeper secrets from His inmost ^{25.} heart,) that he should speak those things concerning the Son of God, which may rouse, belike, to earnest attention the minds of the little ones, but cannot fill them, not yet being capable: while to all of somewhat greater growth, and attaining to a certain inner manhood, he gives somewhat in these words, whereby they may be both exercised and fed. Ye heard it when it was read, and remember what this discourse came of. Yesterday, namely, it was read, that *therefore* ^{John 5,} *wished the Jews to kill Jesus, because He not only broke the* ^{18.} *sabbath, but also said that God was His Father, making Himself equal with God.* What displeased the Jews, the same pleased the Father Himself. The same, without doubt, pleases also them which honour the Son as they honour the Father; because if it be not pleasing to them, they will be themselves displeasing. Not that God will be any the greater for pleasing thee, but thou wilt be the less, if He be

^a Comp. S. Aug. Serm. 126, on the 43—46.

same text: also Contra Sermonem ^b *hæc.* Hilar. eadem. Aug. de Trin. Arianorum, §. 14, 15. and de Trin. ii. *hæc eadem*: and so in Hom. xx.

3. S. Hilar. de Trin. vii. 15—18. ix.

HOMIL. XVIIII. displeasing to thee. Now against this idle accusation of theirs, coming either of ignorance or of malice, the Lord speaketh not at all what they may take, but what they may be agitated and troubled by, and perchance, even because troubled, may seek the Physician. He spake, moreover, what should be written, that it might by us also be afterwards read. Enough, then, that we have seen what took place in the Jews' hearts at hearing these words : what takes place in ourselves when we hear them, let us more fully bethink us. For there has been no springing up of heresies and certain doctrines of perversity, which ensnare men's souls, and cast them headlong into the deep, but only because good Scriptures are understood in a sense that is not good ; and because this ill-taken sense is also rashly and daringly asserted. And therefore, my beloved, we ought very cautiously to hear these things, which we are yet small to receive ; and to hear them with pious heart and with trembling, as it is written, holding this rule of soundness, that, what according to the faith we are imbued withal, we be able to understand, we rejoice in, as it were food : while, whatever according to the sound rule of faith we be not yet able to understand, we put away doubting at the present, put off the understanding to a future time^c ; that is, that though we know not what it is, yet we doubt not at all that it is good and true. Moreover, as regards me, my brethren, who have undertaken to speak to you, it behoves you to bear in mind who I am that have undertaken, and what I have undertaken : that I have undertaken to treat of the things of God, being man ; things of His Spirit, being carnal ; things of eternity, being mortal. Also from me, beloved, far be vain presumption, if I wish to have a sound conversation
 1Tim. 3, in the house of God, which is the Church of the Living God,
 15. the pillar and ground of the truth : after my measure I take what I put before you ; where it is opened, I feed with you, where shut, I knock with you.

2. Well then, the Jews were moved, and had indignation ; with reason indeed, because a man dared to make himself equal with God ; but herein without reason, that in the man they wist not the God. The flesh they saw ; the God they knew not : the habitation they perceived ; the Inhabiter

^c dubitationem auferamus, intelligentiam differamus.

they were ignorant of. That flesh was a Temple, He was God that dwelt within. Not then the flesh did Jesus make equal to the Father, not the form of a servant made He a match to the Lord; not that which He was made for us, but that which He was when He made us. For Who Christ is—I speak to Catholics—ye know, because ye have believed aright: not Word only, nor Flesh only; but the Word was made flesh, that It might dwell in us. I rehearse to you concerning the Word what ye know: *In the beginning was the Word, and the Word was with God, and the Word was God*: here is equality with the Father. But *the Word was made flesh, and dwelt among us*: than this flesh the Father is greater. So the Father is both equal and greater: equal to the Word, greater than the flesh; equal to Him by Whom He made us, greater than He Who was made for us. To this sound Catholic rule, which ye ought specially to know, which hold ye fast that do know it, from which altogether your faith must not slip, which must by no arguments of men be wrested from your heart, let us adapt the things we understand; and what things haply we understand not, defer we them, to be at some future time adapted to this rule, when we shall be competent thereto. We know, then, the Son of God equal to the Father, because we know Him in the beginning God the Word. What then was the reason that *the Jews wished to kill Him? Because He not only brake the sabbath, but also said that God was His Father, making Himself equal with God*: seeing the flesh, not seeing the Word. Speak He then against them also, He, the Word, speak through the flesh, He the Indweller make utterance through that wherein He dwelleth, that whoso can, shall know Who He is that dwelleth within.

JOHN
V. 19.John 1,
1. 14.

3. What then saith He to them? *Jesus therefore answered and said unto them, while they were moved to indignation that He made Himself equal to God, Verily, verily, I say unto you, The Son cannot of Himself do any thing, but what He seeth the Father doing.* What answer the Jews made to these words is not written: and it may be, they held their peace. Certain however, who wish to be accounted Christians, do not hold their peace, and in some sort do from these words conceive somewhat that should be said

HOMIL.
XVIII.

against us, which is not to be despised, both for their sakes and our own. To wit, the Arian heretics who affirm that, not by reason of the flesh but before the flesh, the Son Himself, He which took flesh, is less than the Father, and not of the same substance with the Father, do take from these words an handle of misrepresentation, and make answer to us: 'Ye see how the Lord Jesus, observing the Jews to be therefore moved to indignation, for that He made Himself equal with the Father, even God, hath added such words as these here, to shew that He was not equal with God. For it moved the Jews to anger,' say they, 'against Christ, that He was making Himself equal with God; and Christ, wishing to put them right from this feeling, and to shew them plainly that the Son is not equal with the Father, that is, with God, saith this, as if He should say, Why are ye wroth, why have ye indignation? I am not equal, because *the Son cannot of Himself do any thing, but what He seeth the Father doing.* For he,' say they, 'who *cannot of himself do any thing, but what he seeth the Father doing,* is of course less, not equal.'

4. In this distorted and depraved rule of his heart, let the heretic hear us, not yet chiding, but at present as it were seeking, and let him unfold to us what he thinks. For I reckon, O thou whoever art he (for let us suppose him to be here in person), thou holdest with us that, *In the beginning was the Word.* I do, saith he. And that *the Word was with God?* This also, saith he, I hold. Go on then to what follows, and hold this stronger saying, that *the Word was God.* And this, saith he, I do hold: but the one is God the greater, the other, God the lesser. Why, this savours rather of paganism: methought I was speaking with a Christian. If there be a God the greater, and a God the lesser, we worship two Gods, not one God. How so? saith he: dost not thou also affirm two Gods, equal the one to the other? This I do not affirm: for this equality I so understand, as to understand therein an undivided charity or cleanness of love, and if an undivided love, then perfect oneness. For if the charity which God hath put in men doth of many hearts of men make one heart, and many souls of men make to be one soul, as it is written in the Acts of

the Apostles concerning men that believed and mutually loved one another, *They had one soul and one heart to Godward*: if then my soul, and thy soul, when we mind the same thing and love one another, becometh one soul, how much more must the Father Who is God, and the Son Who is God, be in the fountain of love, One God?

JOHN
V. 19.
Acts 4,
32.

5. These words, however, by which thine heart is swayed, mark them well, and retrace with me that which, touching the Word, we have been seeking out. Already we hold, *The Word was God*: I join on to this another truth, namely, that the Evangelist, after he had said, *The Same was in the beginning with God*, straightway subjoined, *All things were made by Him*. Now then do I by questioning bestir thee, now move I thee against thyself, and sue thee against thyself: only hold in thy memory these truths concerning the Word, that *the Word was God*, and *all things were made by Him*. Hear now the words by which thou wast swayed to affirm the Son to be less, namely, because He said, *The Son cannot of Himself do any thing but what He seeth the Father doing*. ‘True,’ saith he. Expound me this some little: this, methinks, is thy view, that the Father doeth some things, and the Son marketh how the Father doeth them, that He may be able also Himself to do the things which He seeth the Father doing. Two individuals thou hast set up, as it might be two artizans: so that Father and Son are withal as master and apprentice, just as artizan fathers use to teach their sons their craft. See, I come down to thy carnal sense; for a while, I conceive even as thou: let us see whether this our conception find its issue in accordance with those things we have alike spoken, and alike hold, that *the Word is God*, and, *all things were made by Him*. Put then the Father, as an artizan, doing certain works, and the Son, as an apprentice, *Who cannot do any thing, but what He shall see the Father doing*: He gives heed, so to say, to the hands of the Father, that, in what manner He sees Him fabricating any thing, so He may Himself fabricate the like thereto in His own works. But this Father, in making^d all these things, and wishing the

^d Throughout this argument, the word in the original is *facere* &c. for which the difference of idiom requires sometimes *make*, sometimes *do*. Hence

HC MIL.
XVIII.

Son to give heed to Him and make the like Himself, by Whom maketh He them? Come! now is the time for thee to stand by thy former sentence which thou didst recount with me and hold with me, that, *In the beginning was the Word, and, the Word was with God, and, the Word was God, and, all things were made by Him.* Thou, in fact, when thou hast held with me that by the Word were all things made, dost then again of thy carnal-minded and childish fancy make to thyself a notion of God doing or making something, and the Word giving heed to mark what is made or done, that when God has done, then the Word may set about doing it likewise. Why, what doth God make or do but by the Word? If ought, then were not all things made by the Word; thou hast abandoned what thou didst hold. But if all things were indeed made by the Word, correct thou what thou understoodest amiss. The Father made, and made but by the Word: how can it be said, the Word giveth heed to see the Father doing, without the Word, what the Word may do in like manner? Whatever the Father hath made or done, by the Word made or did He it, else it is false that *All things were made by Him.* But it is true, *All things were made by Him.* Belike, that seemed not enough for thee? Well; *and without Him was nothing made.*

6. Leave thou then this wisdom of the flesh, and seek we in what sort it is said, *The Son cannot of Himself do any thing, but what He seeth the Father doing.* Seek we, if we be worthy to apprehend. For I own, it is a great thing, arduous altogether, the *seeing* the Father doing by the Son,—not, Each doing His several works, the Father and the Son,—but, the Father doing by the Son any given work whatsoever, so that there is no work soever done either by the Father without the Son, or by the Son without the Father: because, *all things were made by Him, and without Him was nothing made.* Which truths being in the foundation of faith most firmly settled, hereupon what a thing is this *seeing*, in that *the Son cannot of Himself do*

the argument, in the translation, loses something in point of clearness, as it was not practicable to retain the same word throughout: i. e. to render *omnia*

per Ipsum facta sunt, “all things were done by Him,” or else *non potest Filius a se facere quidquam, &c.* “the Son cannot of Himself make any thing.”

any thing, but what He seeth the Father doing! Thou seekest, methinks, to know the Son doing; seek first to know the Son seeing. For indeed what saith He? *The Son cannot of Himself do any thing, but what He seeth the Father doing.* Mark well what He hath said, *But what He seeth the Father doing.* First comes the seeing, then follows the effecting: for He *seeth*, that He may do. Why seekest thou already to know how He doeth or maketh, while thou not yet wottest how He seeth? Why runnest thou to that which is later, leaving that which is before it? *Seeing*, says He of Himself, *and doing*, not doing and seeing: for, *He cannot of Himself do any thing, but what He seeth the Father doing.* Wilt thou that I explain to thee how He doeth? Explain thou to me how He seeth. If thou canst not explain this, neither can I that: if thou be not yet meet to take in this, neither am I meet to take in that. Why then, let both of us seek, both knock, that both may merit to receive. Why dost thou, as if thou wert learned, taunt me that I am unlearned? Since I in respect of the doing, thou of the seeing, are both unlearned, let us seek of the Master, not childishly wrangle in His school. However, we have together already learned that *all things were made by Him.* Then it is manifest, that the works which the Father doeth are not some other works which the Son is to see that He may do the like, but the selfsame works doeth the Father by the Son, because all things were made by the Word. As to this, *how* God doeth or maketh, who knoweth? To say nothing of *how* He made the world, I ask, how made He thine eye? in thy carnal attachment to which thou matchest visible things with invisible. For the things thou conceivest of God are just such as thou art used to see with these eyes of thine. Now were it possible that God should be seen with these eyes, He had not said, *Blessed are the pure in heart, for they shall see God.* In fact, thou hast an eye of the body to see a carpenter, but hast not yet the eye of the heart to see God: therefore is it that what thou art wont to see in a carpenter, thou art fain to transfer to God. To the earth with the things of earth! *sursum cor*, lift up thy heart!

JOHN
V. 19.Matt. 5,
8.

7. What then, beloved, are *we* going to explain, that which we have asked, how the Word seeth, how the Father

HOMIL. is seen by the Word, what is the Word's seeing? I am not
 XVIII. so bold, so rash, as to promise to explain this, either for
 myself or for you. However I may estimate your measure,
 at any rate I know my own. Then if it please you, let
 us not longer dwell upon this, let us run through the
 Lesson, and see how carnal hearts are troubled by the words
 of the Lord; troubled, only that they may not stay in that
 which they hold. Let them be treated like children, from
 whom one would pluck some toy with which they amuse
 themselves to their harm, that, like boys of bigger growth,
 they may have more profitable things put into them; that
 they may make progress, instead of crawling on the ground.
 Arise, seek, sigh, pant with desire; and what thou findest
 closed, there knock. But if we do not yet desire, not yet
 are eager, not yet sigh, we shall be flinging pearls, regardless
 to whom, or finding pearls ourselves, regardless of what
 sort^e. Then fain would I move desire, my beloved, in your
 hearts. Good manners are the way to good understanding:
 one kind of life is the way to another kind of life. There is
 one life of earth, another life of heaven; one life of beasts,
 another life of men, another life of Angels. The life of
 beasts heaves and swells with earthly pleasures, seeks only
 earthly gains, to these it looks with face bent downward, and
 grovels among them; the life of Angels is alone heavenly:
 the life of man is intermediate between beasts and Angels.
 If a man lives after the flesh, he is well matched with the
 beasts; if he lives after the Spirit, he hath Angels for his
 companions. When thou dost live after the Spirit, ask,
 even in the Angelic life, whether thou be small or well-
 grown. If then thou be yet small, the Angels say to thee,
 'Grow; we have bread for our food^f, be thou nourished with

^a He alludes to the connection of
 Matt. 7, 7. *Ask, and it shall be given,*
 &c. with the preceding verse, *Give not*
that which is holy, &c.: which con-
 nection, de Serm. Dom. in Monte 2, 71.
 he thus expounds: "The hearer, con-
 scious of his ignorance and infirmity,
 at hearing himself instructed not to
give that which he felt he had not yet
 received, might say, What is the holy
 thing I must not give to the dogs,
 and what pearls not to cast before

swine? Therefore it is most oppor-
 tunely subjoined, *Ask, and it shall be*
given, &c." Here, conversely; 'if
 we be not earnest seekers, we that are
 teachers shall treat the pearls of the
 Catholic truth unworthily, exposing
 them to unworthy persons; and those
 of us that are learners shall (unlike
 that merchantman) put up with any
 pearls that come in our way.'

^b S. Aug. Serm. 126, 6. *Noli festinare*
ad visionem . . . Angeli vident, An-

milk, milk of faith, that thou mayest come to the strong meat of sight.' But if there be yet an eagerness for filthy pleasures, if a man's thoughts be still of frauds, if there be no shunning of lies, if lies be topped with perjuries; shall so foul a heart dare to say, 'Explain to me how the Word seeth?' yea even supposing I be able to do so, even supposing I myself see? Moreover, if haply, although I be not myself of their manners, I be yet far from this vision, how must that man, who is not yet rapt with this desire which is on high, be weighed down with the desires that be of earth! There is a wide difference between aversion and desire: and again, a wide difference between desire and fruition. Thou livest as do the beasts, thou hast aversion: the Angels have perfect fruition. Thou again, if thou live not as the beasts, hast now no longer aversion; thou hast somewhat of desire, yet dost not receive; thou hast commenced, by the very desire, the life of Angels. May it grow in thee, and be perfected in thee; and mayest thou receive this, not of me, but of Him Who made both me and thee!

8. Yet the Lord too hath not left us to fare as it may chance, seeing He willed us to understand, in what He saith, *The Son cannot of Himself do any thing but what He seeth the Father doing*, not that there be some works the Father doeth, which the Son should see, and other which the Son doeth, what time as He seeth the Father doing them: not so; but the self-same works doeth both the Father and the Son. For He goeth on and saith, *For whatever He doeth, these also the Son in like manner doeth*. If these which the Son doeth be they which the Father doeth, then is it by the Son that the Father doeth them: if by the Son the Father doeth what He doeth, then not some the Father, and other the Son doeth; but the same be the works of the Father and of the Son. And in what manner *the same doeth also the Son?* Both *the same*, and *in like manner*. Lest haply they should be thought the same but in unlike manner, *the same*, saith He, and *in like manner*. 'And how could they be the

geli gaudent, Angeli paseuntur et vivunt: nec deficit unde paseuntur, nec minuitur esca ipsorum. In sublimibus thronis, in partibus cœlorum, in his quæ supra cœlos sunt, videtur

Verbum ab Angelis et gaudetur: et manducatur et permanet. Sed ut panem Angelorum manducaret homo, Dominus Angelorum factus est homo.

HOMIL. same, but not in like manner?' Take an instance, which I
 XVIII. suppose is not above your capacity. When we write letters,
 I cor. in the first instance our heart¹, our understanding, makes
 them, and then our hand. Doubtless: else why did you all
 exclaim in assent, but because you perceived that it is so?
 Doubtless the thing is so as I have said; it is plain to
 all of us. The letters are made first by our heart, then by
 our body; the hand is servant, the heart master; the same
 letters maketh both heart and hand: not, surely, some the
 heart, and other the hand? The same indeed the hand
 maketh, but not in like manner: our heart maketh them
 in intelligible manner, the hand in visible manner. See how
 it is possible for the same things to be made or be done,
 yet in unlike manner. Wherefore, the Lord was not satisfied
 to say, *Whatsoever the Father doeth, these also the Son*
doeth, unless He should also add, *in like manner*. For,
 what if thou shouldest understand it in the same way as,
 Whatever the heart doeth, these also the hand doeth, but not
 in like manner? But here He hath added, *These also the*
Son doeth in like manner. If He doeth the same and in like
 manner, then, awake! let the Jew be bound, the Christian
 believe, the heretic be convinced: THE SON IS EQUAL WITH
 THE FATHER.

v. 20. 9. *For the Father loveth the Son, and sheweth Him all*
things that He doeth. Lo, here is that 'sheweth.' *Sheweth*,
 as to whom? Of course, as to one seeing. We come back
 to that which we are unable to explain, how the Word seeth.
 Lo, man was made by the Word, but man hath eyes, hath
 ears, hath hands, divers members in the body: by eyes he
 is able to see, by ears is able to hear, by hands to work;
 divers members, divers offices of the members. This member
 hath not the ability which that other member hath: yet,
 in virtue of the unity of the body, the eye doth both for itself
 and for the ear see, and the ear for itself and the eye hear.
 Must the like be deemed to obtain in the Word, since all
 things are by Him, and Scripture hath said in the Psalm,
 Ps. 94, *Understand, ye that are unwise among the people, and ye*
 8. 9. *fools, at length be wise: He that planted the ear, shall He*
not hear? and He that formed the eye, shall He not see? If
 then, He that formed the eye be the Word, seeing all things

are by the Word, and He that planted the ear be the Word, JOHN V. 19. seeing all things are by the Word, we cannot say, The Word doth not hear, the Word doth not see, lest the Psalm chide us and say, *Ye fools, at length be wise.* Consequently, if the Word does hear, and the Word does see, the Son does hear, and the Son does see, are we however to look even in Him to find, diversely placed, eyes and ears? Doth He by some one part hear, by some other part see, and hath His ear not the ability which the eye hath, and the eye not the ability which the ear hath? Or, is He all sight, and all hearing? Perchance, yes: nay, not perchance, but verily, yes; always understood, however, that the act of seeing in Him, and the act of hearing in Him, exists in far other sort than in us. To see, and to hear, exists together in the Word; nor is it in Him one thing to see, another to hear; but hearing is sight, and sight hearing.

10. And whereby know we this, we who in one way see, in another way hear? We return, haply, to ourselves, if we be not the transgressors, to whom is said, *Return to your own heart^s, O ye transgressors.* Return, go back, to your heart: why go ye away from yourselves, and go to ruin¹ of yourselves? why go ye the ways of lonesomeness? Ye err by straying; return ye. Whither? To the Lord. 'Tis quickly done. First, return to thine own heart; an exile from thyself thou strayest abroad; thine own self thou knowest not, yet seekest to know Him by Whom thou wast made! Return, return to the heart, take thyself away from the body; thy body is thy dwelling; thy heart perceiveth by thy body likewise, but thy body is not what thy heart is; return to thy heart. In thy body thou foundest eyes occupying one place, ears another: findest thou the same in thy heart? Or hast thou no ears in thy heart? Then of what spake the Lord, *Who hath ears to hear, let him hear?* Or, hast thou not eyes in thy heart? Of what saith the Apostle, *The eyes of your heart being enlightened?* Return to the heart: see there what, haply, thou mayest conceive concerning God, because the image of God is there. In the inner man Christ dwelleth, in the inner man thou art renewed after the image of God: in His image learn to know

¹ Isaiah 46, 8. Lat. and LXX. 'Bring it back to mind,' E. V.

HOMIL. XVIII. its Original. See, how all the senses of the body like messengers bear word within to the heart what they have perceived abroad: see how many ministers the one inner sovereign hath, and what in his own place he doeth also without these ministers. The eyes announce to the heart things white and black; the ears announce to the same heart sounds pleasant and harsh; the nostrils announce to the same heart sweet scents and stenches; the taste announceth to the same heart things bitter and sweet; the touch announceth to the same heart things smooth and rough; and the heart announceth to its own self, things just and unjust. Thy heart both seeth, and heareth; and hath its judgment of all else that the senses discern; and, that which the senses of the body aspire not unto, things just and unjust, bad and good, these it discerneth. Shew me the eyes, ears, nostrils of thy heart. They be divers things which are referred to the cognizance of thy heart, yet divers members be not found there. In thy flesh is one part where thou hearest, another where thou seest; in thy heart, where thou seest even there thou hearest. If such the image, how much more mightily He Whose image it is! Consequently, the Son doth hear, and the Son doth see; yea, the Son and His Seeing and Hearing is all one: to Hear is to Him the same as to Be, to See is to Him the same as to Be. To thee, to see is not the same as to be: because, if thou lose thy sight thou canst still be; if thou lose thy hearing, canst still be.

11. Have we knocked, think we? Is there raised up within us somewhat whereby we may at any rate slightly forebode from what there may light come to us? Methinks, brethren, when we speak of these things, and meditate on these things, we are exercising ourselves. And when we are exercising ourselves in ourselves, and then are again, as it were, bowed back by our own weight to our customary thoughts, it fares with us as with weak-eyed patients when they are brought out to see the light, if perchance erewhile they had no sight at all, and are beginning to have their sight, by the diligent care of physicians, in some degree restored. And when the physician would make proof of the progress they have made towards recovery, he tries to shew them something they longed to see, and could not,

while they were blind : and, as the eyesight in some degree returns, they are brought forth to the light ; and, having seen it, are by the very glare beaten back as it were, and reply to the physician as he points out the object, ‘ Even now for an instant I did see, but now I cannot.’ Then what does the physician ? He has them back to their usual ways, and applies a fresh salve, to increase the longing for the object which the patient for a moment saw, and then was unable to see, that by very longing he may be cured more completely ; and, if any biting unguents are applied for recovery of perfect soundness, let him bear them bravely, and, kindled with love of that light, say to himself, ‘ When will it be, that I shall with strong eyes see, what with sore and weak eyes I could not ?’ He urges the physician, and begs him to go on with the cure. Well then, brethren ; if haply ought such hath taken place in your hearts ; if, in some measure, ye have lifted up your heart to see the Word ; and, beaten down by His light, have fallen back on your customary ways, beg ye the Physician to apply biting salves, the precepts of righteousness. There is That thou mayest see, but there is not yet wherewith thou mayest see. Thou didst not believe me erewhile, that there is That thou mayest see : led as it were by the guidance of reason, thou hast been brought towards it, hast drawn near, hast exerted thy power of vision ; hast thrilled, hast shrunk back from the light. Thou knowest that there is assuredly What thou mayest see, but that thou art not yet in a condition to see. Therefore seek curing. What are the eyesalves ? Do not lie, do not forswear thyself, do not commit adultery, do not steal, do not defraud. But thou art used to these, and it costs thee a pang to part with thy customary habits : this is what biteth, but healeth. For I tell thee frankly, of fear both for me and for thee : if thou give over the cure, and neglect to bring thyself into condition to enjoy this light, through weakness of thine eyes ; thou wilt love darkness ; and by loving darkness, in darkness wilt thou remain ; and by remaining in darkness, wilt also be *cast into outer darkness : there shall be weeping and gnashing of teeth.* If love of light wrought nothing with thee, let fear of darkness work something. Mat. 22, 13.

HOMIL. 12. Methinks I have spoken at sufficient length, and yet
XVIII. have I not brought to an end the Gospel Lesson. Should I
speak what remains, I shall burthen you, and I fear lest
even what has been drawn should be spilt; therefore, be-
loved, let thus much for the present suffice. We be debtors,
not now, but always, so long as we live; because for you we
live. But then, this our life, so weak, laborious, and full of
peril, be it yours to console in this world, by your good
living; do not sadden us and wear us out with your evil
manners. For if, offended with your evil life, we should
recoil from you and separate ourselves from you, and no
more resort unto you, will ye not complain, and say, 'And
if we were sick, ye might tend us for cure, and if ill, might
visit us?' Lo, we do tend you, lo, we do visit you: but let
Gal. 4, it not fare with us like as ye have heard from the Apostle, I
11. *fear lest I have bestowed upon you labour in vain.*

HOMILY XIX.

JOHN v. 19—30.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son cannot of Himself do any thing, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son in like manner. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; so too the Son quickeneth whom He will. For the Father judgeth not any man, but all judgment hath He given unto the Son: that all men should honour the Son, even as they honour the Father. Whoso honoureth not the Son honoureth not the Father Which hath sent Him. Verily, verily, I say unto you, Whoso heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this: for the hour is coming, 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 damnation. I can of Mine own Self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me.

HOMIL.
XIX.

IN the past discourse, so far as we were moved to feel the matter and so far as our poverty of understanding could reach, we have spoken, by occasion of the Evangelic words, *The Son cannot do any thing but what He seeth the Father doing*, in what sense the Son, that is to say, the Word, since the Son is the Word, is said to *see*: and, since all things were made by the Word, in what sort it may be understood, that the Son first seeth the Father doing, then, and not before, Himself also doeth what things He hath seen done; whereas yet the Father hath all the while done nothing save by the Son: for *all things were made by Him, and without Him was nothing made*. Yet have we not given you any thing clearly unfolded in words; howbeit, because neither have we gotten any thing clearly unfolded to our understanding. For indeed there are times when speech is deficient, even where the understanding is proficient; how much more doth speech suffer defect, when the understanding hath nothing perfect? Now therefore, in so far as the Lord granteth, let us briefly run through the Lesson, and even to-day complete the task which is owing. Should there be haply aught either of time or of strength to spare, we will reconsider if we be able (so much as may be done whether by us or with you) in what sense the Word is said to *see*, and to have somewhat *shewn* to Him. For all the expressions here used are such, that if they be understood according to man's sense, carnally, our soul, filled with a phantom show, doth but make to us certain images or pictures representing the Father and the Son like as two men, the one shewing, the other seeing; the one speaking, the other hearing; all which are idols of the heart; and if idols be already cast down from their temples, how much more ought they to be cast down from Christian hearts?

2. *The Son, saith He, cannot of Himself do any thing but what He seeth the Father doing*. True is this; hold ye this: while yet ye let not go what in the very opening of the Gospel ye took and held, that *in the beginning was the Word, and the Word was with God, and the Word was*
 John 1,
 1. 3. *God*: and chiefly, that *all things were made by Him*. Namely, what ye have now heard, join ye to that hearing, and let both heartily agree in your hearts. While then *the*

Son cannot of Himself do (or make) any thing but what He seeth the Father doing, this is in such sort, however, that what the Father doeth (or maketh), He doeth not save by the Son, because the Son is His Word; and *in the beginning was the Word, and the Word was with God, and the Word was God; and all things were made by Him. For whatsoever He doeth, these also the Son in like manner doeth: not other, but these; not in unlike manner, but in like manner.*

JOHN
V. 20.

3. *For the Father loveth the Son, and sheweth Him all things that Himself doeth.* To this which He said above, *but what He seeth the Father doing*, seems to belong this also, that He *sheweth Him all things that Himself doeth.* But, if the Father sheweth what He doeth, and the Son cannot do unless the Father have shewn, and the Father cannot shew unless He have first done, it will follow, that it is not by the Son that the Father doeth all things: furthermore, if we hold it fixed and unshaken that the Father doeth or maketh all things by the Son, then before He doeth He sheweth to the Son. For, if so be that the Father first doeth and then sheweth, that the Son may do the things shewn, which things when shewn were already done; then there is something, undoubtedly, that the Father doeth without the Son. But the Father doeth or maketh nothing without the Son, because the Son of God is the Word of God, and *all things were made by Him.* It remaineth then, belike, that what the Father *is about to do*, these He sheweth when about to be done, that it may be by the Son that they are made or done. For if the things the Son doeth are those which the Father first does then shews, why those things which the Father first does then shews, He cannot be said to have done by the Son. For in that case there could be no shewing of them to the Son unless they were first done; there could be no doing of them by the Son unless they were first shewn: consequently there must be things done or made without the Son. But it is a truth, *all things were made by Him*; consequently, the shewing was before the doing. This, however, we have said, must be deferred, to be returned to when we have run through the Lesson, if, as we said, there shall be any either time

v. 20.

HOMIL.
XIX. or strength to spare for the reconsidering of the matters deferred.

v. 20. 4. Hear now a wider and more difficult question. *And greater works*, saith He, *than these will He shew Him, that ye may marvel.* Greater than these: greater than which? It readily occurs to you: than these which ye have just heard, namely, healings of bodily sicknesses. For it was of this impotent man who had thirty and eight years in that infirmity, and was made whole by the word of Christ, that the whole occasion of this discourse arose: and in regard of this the Lord might well say, *Greater works than these will He shew Him, that ye may marvel.* For truly, there are greater works than these, and them will the Father shew the Son. It is not *demonstravit*, as of a thing past, *hath shewn*, but *demonstrabit*^a, of a thing future, *will shew*, is about to shew. Again, a difficult question arises. Is there then something with the Father, that the Son had not yet had shewn Him? Something with the Father that was still latent from the Son, when the Son spake this? If it be, *will shew*, i. e. *is to shew*, then hath He not yet shewn; and to the Son the shewing will be at the same time as to these men here: for He goes on to say, *that ye may marvel.* This also is hard to see, how, as if in temporal wise, the Coeternal Son hath some things shewn Him of the Eternal Father, whereas the Son knoweth all things that are with the Father.

v. 21. 5. What are, however, those greater works? For perhaps this is easy to understand. *For as the Father*, saith He, *raiseth up the dead and quickeneth them, so too the Son quickeneth whom He will.* Consequently *the greater works* are, to raise the dead; greater than to heal the sick. But *as the Father raiseth the dead and quickeneth them, so too the Son quickeneth whom He will.* Some then the Father, others the Son? But all things are by Him: consequently the same persons the Son as doth the Father; because, not other things and in other manner, but *these things also the Son in like manner doeth.* So, and only so, must it be understood, and so held: howbeit, remember that *the Son quickeneth whom He will.* Hold here then not only the power of the Son, but also the will. Both *the Son quickeneth*

^a Note on Hom. xvi. 6.

whom He will, and the Father quickeneth whom He will; and the same the Son quickeneth whom also the Father: and hence the self-same is the Father's and the Son's both power and will. What is it then that follows: *For the Father judgeth not any man, but all judgment hath He given to the Son, that all men may honour the Son even as they honour the Father:* which He hath subjoined as rendering a reason of the foregoing sentence? A trying question! put your minds well to it. The Son quickeneth whom He will, the Father quickeneth whom He will; the Son raiseth the dead even as the Father raiseth the dead. *For the Father judgeth not any man.* If in the judgment there must be a raising of the dead, how can it be said that the Father raiseth the dead if He judgeth not any, seeing *all judgment He hath given to the Son?* But in that judgment the dead are raised, and rise, some to life, others to punishment: and if all this be the Son's doing, and not the Father's, on the ground that *the Father judgeth not any, but hath given all judgment to the Son,* it will seem contrary to what was said, *Even as the Father raiseth the dead and quickeneth them, so too the Son quickeneth Whom He will.* Consequently, the Father and the Son raise them together. If together raise, together quicken. Consequently, together judge. Then how is it true, *For the Father judgeth not any, but all judgment He hath given to the Son?* Let the questions which have been propounded try you for a while: the Lord will bring it about that when solved they shall delight you. So it is, my brethren: every question unless it makes a man bend his mind to it when propounded, will not delight him when expounded. Well, let the Lord Himself proceed, in case haply He may a good deal open His meaning. For He hath covered His light with cloud beneath; and it is difficult to fly, eagle-like, above every mist with which all the earth is covered, and to see in the words of the Lord most unalloyed light. In case then He may haply with the warmth of His rays scatter asunder our darkness, and in the sequel vouchsafe somewhat considerably to open Himself, let us defer these questions, and see what follows.

6. *Whoso honoureth not the Son, honoureth not the* v. 23.

HCML. *Father which sent Him.* This is true, and is plain. All
 XIX. judgment, namely, *He hath given to the Son*, as He said
 above, *that all may honour the Son even as they honour the
 Father.* What if there be found persons who honour the
 Father, and honour not the Son? It cannot be, saith He.
*Whoso honoureth not the Son, honoureth not the Father
 which sent Him.* Consequently, a man cannot say, ‘I
 honoured the Father, because I knew not the Son.’ If thou
 didst not yet honour the Son, neither didst thou honour the
 Father. For what honouring of the *Father* can there be,
 unless for that He have a *Son*? It is one thing, when thou
 art bidden to think of God in that He is God; and another
 thing, when thou art bidden to think of God that He is
 Father. When thou art bidden to think that He is God, it
 is to think of the Creator, to think of One Almighty, to think
 of a Spirit, supreme, eternal, invisible, unchangeable: but
 when thou art bidden to think that He is *Father*, it cannot
 be but thou art bidden to think of a *Son* also, because one
 cannot be called Father if He have not a Son, as neither
 Son, unless He have a Father. But, lest haply thou honour
 the Father indeed as greater, but the Son as less, so that
 thou mayest say to me, ‘I do honour the Father, for I know
 that He hath a Son; and I do not err in this name of Father,
 for I do not understand Father without Son; but withal
 I honour the Son as less?’ the Son Himself setteth thee
 right, and recalleth thee, saying, *That all should honour the
 Son*, not in inferior degree, but *even as they honour the
 Father.* *Whoso then honoureth not the Son, honoureth not
 the Father Which sent Him.* ‘I,’ sayest thou, ‘wish to
 give greater honour to the Father, less to the Son.’ Therein
 takest thou honour from the Father, wherein thou givest less
 honour to the Son. For what else is thy thought when thou
 art thus minded, but, that for the Father to beget a Son
 equal unto Himself, He either would not or could not?
 If ¹would not, He ¹lacked good-will; if *could not*, He lacked
 ability. Then seest thou not, that in being of this mind,
 wherein thou wouldest give greater honour to the Father,
 therein thou art reproachful to the Father? Consequently,
 so honour thou the Son as thou honourest the Father, if
 thou wouldest honour both Father and Son.

¹ invidit

7. *Verily, verily, I say unto you, Whoso heareth My Word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment; but is passed, not is now passing, but is even now passed, from death into life.* Mark this too, *Whoso heareth My Word, and—He saith not ‘believeth Me,’ but—believeth Him that sent Me.* The Word, then, of the Son is what he must hear, that he may believe the Father. ‘Why, heareth Thy Word, and yet believeth Another? When we hear the word of any person, is not the same which uttereth the word he whom we believe, is it not to him that speaketh to us that we lend our faith?’ Then what meant He by *Whoso heareth My Word, and believeth Him that sent Me*, but this, that ‘His Word is in Me?’ And what is *heareth My Word*, but *heareth Me? Believeth*, however, *Him that sent Me*; meaning that, believing Him he believeth His Word, and believing His Word believeth Me, because the Word of the Father am I. There is peace then in the Scriptures, and all is duly set, in no way falling out. Cast thou away the quarrel of thy heart, understand the hearty agreement of the Scriptures. Should the Truth speak things contrary to Itself?

8. *Whoso heareth My Word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but is passed from death into life.* Ye remember what we laid down above, that, *as the Father raiseth the dead, and quickeneth them; so too the Son quickeneth whom He will.* He is beginning even now to open Himself, and to speak of resurrection of the dead; and, behold, even now the dead do rise. For, *Whoso heareth My Word, and believeth Him that sent Me, hath eternal life, and shall not come into judgment.* Prove that he has risen again? *But is passed*, saith He, *from death into life.* He who is passed from death to life, without all doubt that man hath in any wise risen again. For he could not pass from death to life, were he not first in death, and not in life: but when he shall have passed, he will be in life, and not in death. He *was dead*, Luke 15, therefore, *and is alive again; was lost, and is found.* 32. Consequently, there does take place even now a resurrection, and men pass from a death to a life: from the death of infidelity, to the life of faith; from the death of

HOMIL. falsehood, to the life of truth; from the death of iniquity,
 XIX. to the life of righteousness. It follows, that this also is a
 resurrection of the dead.

v. 25. 9. Let Him open the same more fully, and let it dawn
 upon us, as it hath begun to do. *Verily, verily, I say unto
 you, The hour cometh, and now is.* We did look for the
 resurrection of the dead in the end; for so we have believed:
 nay, not 'did look,' but are altogether bounden to look for
 it; for it is not a false thing we believe, that in the end the
 dead will rise again. It being then the will of our Lord
 Jesus Christ to intimate to us a resurrection of the dead,
 John 11, before *the* resurrection of the dead; not like that of Lazarus,
 43. or of that widow's son, or the ruler of the synagogue's
 Luke 6, daughter, who rose again to die: (for in the case of these
 14. persons also there did take place a resurrection of dead
 Mark 5, before *the* resurrection of the dead:) but, as He here
 41. speaketh, *Hath* (saith He) *eternal life, and cometh not into
 judgment; but is passed from death to life.* To what life?
 To eternal life. Not then as the body of Lazarus: for he
 too *passed from death*, the death of the sepulchre, to the
 life of men, howbeit not to eternal life, seeing he was again
 to die: whereas they that shall rise in the end of the world,
 those dead, will pass to life eternal. It being, I say, the
 will of our Lord Jesus Christ, the Heavenly Master, the
 Word of the Father, and the Truth, to shew unto us a resur-
 rection of dead into eternal life, before the resurrection of
 the dead into eternal life: *the hour cometh*, saith He. Thou,
 doubtless, imbued with faith of the resurrection of the flesh,
 didst look for that hour of the end of the world, the day of
 judgment, which, that thou mightest not look for in this
 passage, He hath added, *and now is.* Consequently, what
 He saith, *The hour cometh*, He saith not of that last hour,
 when, at the¹ word of command, and the voice of the arch-
 1 Thess. angel, and the trump of God, the Lord Himself shall descend
 4, 15, 16. from heaven, and the dead in Christ shall rise first: then
 we the living that remain, shall together be caught up with
 them in the clouds, to meet Christ, into the air; and so
 shall we be ever with the Lord. It will come, that hour,
 but it is not *now*. But what this hour is, observe: *the hour
 cometh, and now is.* What takes place in it? What, but

resurrection of dead? And what sort of resurrection? That they which rise may for ever live. This will be also in the last hour. JOHN
V. 25.

10. What then? how understand we these two resurrections? Haply that they which now rise will then not rise; that of some the resurrection should be now; of other some, then? It is not so. For, with this resurrection, if we have rightly believed, we have risen, and we ourselves who are even now risen, do look for another resurrection, in the end. Howbeit, both now have we risen into eternal life, if in the same faith we perseveringly abide; and shall then rise into eternal life, when we shall be made equal with the angels. Let Himself therefore distinguish, Himself open what we have dared to speak: how there comes to be resurrection before resurrection, not of some and some; nor such as Lazarus's, but, into life eternal. He will open it quite. Hear ye the Master, while He dawneth upon us, while He, our Sun, glideth in upon our hearts: not such as the eyes of the flesh long to look upon, but That to which the eyes of the heart burn to be opened. Hear we then even Him: *Verily, verily, I say unto you, The hour cometh, and now is, when the dead—see that a resurrection is the matter expressed—when the dead shall hear the voice of the Son of God, and they that hear shall live.* Wherefore hath He added, *they that hear shall live?* Why, could they hear unless they lived? It would have sufficed then to say, *The hour cometh, and now is, when the dead shall hear the voice of the Son of God.* Even of ourselves we should have understood them to be living, when except they lived they should not hear. No, saith He: not because they live do they hear, but by hearing they begin to live again: *shall hear, and they that hear shall live.* Then what is, *shall hear*, but, shall hear^a and obey, shall give ear. For, as touching the hearing of the ear, not all that hear shall live: since many hear, and do not believe; by hearing, and not believing, they do not obey: by not obeying, not live. Consequently here, *they that shall hear*, is nothing other than *they that shall obey.* They then that obey, shall live:

^a 'Obaudient.' Perhaps because his Punic hearers would not feel the etymological connexion of 'obedire' with 'audire,' he uses the compound in its crude form.

HOMIL.
XIX. let them be certain, let them be sure of it, *shall live.*
Preached unto us is Christ, the Word of God, Son of God, by Whom all things were made, Who assuredly did for the Dispensation's¹ sake take flesh and was born of a Virgin, became an Infant in the flesh, a Young Man in the flesh, suffering in the flesh, dying in the flesh, rising again in the flesh, ascending in the flesh, promising resurrection to the flesh, promising resurrection to the mind, to the mind before the flesh, to the flesh after the mind. He that heareth and obeyeth, shall live: who heareth and obeyeth not, that is, heareth and despiseth, heareth and believeth not, shall not live. Wherefore, shall not live? Because he heareth not. What is, heareth not? Obeyeth not. Well; *they that hear, shall live.*

v. 26. 11. Mark now what we said must be deferred, that now, if possible, it may be opened. He hath subjoined forthwith concerning this same resurrection, *For, as the Father hath life in Himself, so hath He given to the Son also to have life in Himself.* What meaneth, *The Father hath life in Himself?* Not elsewhere hath life, but in Himself. His living, namely, is in Him; it is not from elsewhere, not alien, or belonging to some one else: the case is not so, that He doth as it were borrow life, or as it were *become* partaker of life, of that life which is not what Himself is; but, *Hath life in Himself,* so that the very life is to Him His very Self. Should I be able to speak of this yet further in some small measure, by putting forth examples for the informing of your understanding, by the Lord's aid shall I be so enabled, and by the piety of your earnest attention. God doth live; the soul also doth live; but the life of God is immutable, the life of the soul mutable. For in God is neither proficiency nor deficiency; but He is, Himself, ever in Himself, Is so as He Is; not in some way now, some other way hereafter, some other heretofore. But the life of the soul does greatly vary: it lived foolish, liveth wise; lived unrighteous, liveth righteous; now remembereth, now forgetteth; now learneth, now cannot learn; now loseth what it had learnt, now getteth what it had lost: a changeable life is that of the soul. Yea, and while the soul liveth in iniquity, that is its death; but when it becometh righteous, it becometh partaker of another

life which is not what itself is; to wit, by raising itself up to God and cleaving unto God, of Him it is justified. For it is said, *To him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness.* By short-coming from Him it is made unrighteous, by on-coming to Him, made righteous. Seemeth it not to thee as it were something cold, which brought to the fire waxeth warm, removed from the fire waxeth chill? Seemeth it not to thee a something dark, which brought to the light waxeth bright, removed from the light waxeth black? Yes, such a thing is the soul; but not any such thing is God. Man also may say that he has light now in his eyes. Well then let thine eyes, if they can, say as it were with a voice of their own: 'We have light in ourselves.' But then it is said in answer: 'Ye do not properly say that ye have light in yourselves: ye have light, but in the heaven; ye have light, if it chance to be night, but in the moon, in lamps, not in yourselves: for, being closed, ye lose what, being open, ye perceive. Not in yourselves have ye light: when the sun sets, keep ye light if ye can: it is night, and enjoy ye the light of night; when the lamp is withdrawn, keep ye the light: now, since, when the lamp is removed, ye remain in darkness, ye have not light in yourselves.' This is it then to have light in himself, not to need light from another. Lo, herein it is shewn, if one understand, that the Son is equal with the Father, where He saith, *As the Father hath life in Himself, so hath He given to the Son to have life in Himself:* that there should be this difference alone between the Father and the Son, that the Father hath life in Himself which none hath given Him; whereas the Son hath life in Himself which the Father hath given.

12. But here also ariseth a mist which must be scattered away. Let us not faint, let us bind up our minds; these are the pastures of the mind, let us not loath them, that we may live. 'Lo,' sayest thou, 'it is thine own confession, that the life of the Son was the Father's giving; to have it indeed in Himself as the Father hath life in Himself, the Father not lacking, the Son not to lack; that the One should be life, the Other also be life: and Both conjoined, One Life, not two lives, because one God not two Gods; and this same should be, "to be life." In what sense then hath the Father

JOHN
V. 26.
Rom. 4,
5.

HOMIL.
XIX. *given* life to the Son? Not so as if erewhile the Son was without life, and in order to live, received life of the Father: for were it so, He should not have life in Himself. Look, I was speaking of the soul: it is soul: what though it be not wise, though it be not righteous, it is soul; though it be not godly, it is soul. You see then it is one thing for it to be soul, another to be wise, to be righteous, to be godly. There is then something wherein it is not yet wise, not yet righteous, not yet godly, yet is it not therefore nothing, yet is it not therefore no life: for by certain works of its own it sheweth itself to be life, although it doth not shew itself wise, godly, righteous. For unless it lived, it should not move the body; it should not command the feet to walk, the hands to work, the eyes to behold: it should not open the mouth for utterance of sound, not move the tongue for distinction of utterances. By these works, then, it shews itself to have life, and to be something that is better than the body: but does it by these works shew itself to be wise, godly, righteous? Do not men walk, work, see, hear, speak, though they be fools, and ungodly, and unrighteous? When indeed the soul raises itself up to something that is not it, and that is above it, and from which it exists, then it perceiveth wisdom, righteousness, godliness: which while it lacked, it was dead, and had not life by which itself should live, but only life by which it should make the body to live. For that in the soul by which the body is quickened is one thing, that by which the soul itself is quickened is another. The soul, truly, is better than the body; but there is that is better than the soul, to wit, God. Well then, the soul, albeit unwise, unrighteous, ungodly, is the life of the body. Since, however, *its* life is God, therefore in what sort, while the soul is in the body, it affordeth it vigour, comeliness, nimbleness, the services of the members; so, while *its* Life, even God, is in it, that Life affordeth it wisdom, godliness, righteousness, charity. So then, that which the body is furnished withal, of the soul, is one thing; another, that which the soul is furnished withal, of God: it quickeneth, and is quickened; dead, while quickening, if itself be not quickened. When, therefore, the word cometh and is infused into the hearers, and they are made not only to hear, but to hearken and obey, then riseth the

soul from its death to its life; that is, from unrighteousness, JOHN V. 26. from foolishness, from ungodliness, to its God, Who is to it wisdom, righteousness, brightness. Let it rise to Him, be enlightened by Him. *Come*, saith the word, *to Him*: and Ps. 34, what shall we have? *and be ye enlightened*. If then, by ^{5.} coming thereto, ye are enlightened, and by going therefrom, are bedarkened, your light was not in yourselves, but in your God. Come to Him, that ye may rise again: if ye go from Him, ye will die. If then by coming to Him, ye live, by going from Him, die; your life was not in yourselves. The Same is your Life Which is your Light. *For with* Ps. 36, *Thee is the fountain of life, and in Thy light shall we see* ^{10.} *light*.

13. Not then so, as the soul is something else ere it be enlightened and becometh a better thing when it is enlightened by participation of a Better, not so was the Word of God, the Son of God, something else ere He received life, that by participation He may have life: no, but He hath life in Himself; and consequently Himself is Life Itself. What then is it that He saith, *Hath given the Son to have life in Himself?* Let me speak it briefly—Hath begotten the Son. For it is not that He *was* without life, and after received life; but by being begotten He is Life. The Father is Life, not by being begotten; the Son is Life by being begotten. The Father is of no father, the Son is of God the Father. That the Father *is*, is of none; that He is *Father*, is in regard of the Son: while the Son, both in that He is Son, is in regard of the Father; and that He *is*, is from the Father. This therefore said He: *Hath given life to have it in Himself*: as much as to say, ‘The Father, Who is Life in Himself, begat the Son, Who should be Life in Himself.’ Namely, He would have that word ‘hath given,’ to be understood as denoting that which is meant by the word ‘hath begotten.’ Just as if we should say to a person, ‘God gave thee being.’ To whom gave? If to some one already existing He gave being, He gave not him being; for he must have been in being ere it was given, seeing he was in a condition to receive. When therefore it is said to thee, ‘Gave thee being,’ thou wast not in being to receive, and by coming into being thou didst receive that thou shouldest be. The builder gave to this house that it should be. But gave it what? To be a

HOMIL.
XIX. house. Gave to what? To this house. What gave he to it? To be a house. How could he give to a house to be a house? For if the house was, to what should he give 'to be a house,' whereas it was already a house? Then what meaneth 'Gave to it to be a house?' Made it to be a house. Well then, What gave He to the Son? Gave to Him to be the Son, begat Him to be Life: this is the meaning of, *Gave Him to have life in Himself*, that He should be Life not needing life, that He be not conceived to have life by participation. For if by participation He had life, it would be possible also for Him, by losing, to be without life: this to have place in the Son, see thou take not, nor think, nor believe. So then, the Father is evermore Life, evermore the Son also Life: the Father, Life in Himself, not from the Son; the Son, Life in Himself, but from the Father. Begotten of the Father, to be life in Himself; but the Father, not begotten, life in Himself. Nor did He beget the Son less than Himself, and by growth to become equal. For it is not to be thought that He was aided by time in the perfecting of Himself, by Whom, already perfect, the times themselves were created. Before all times, He is co-eternal with the Father. For at no time could there be *Father* if Son were not: now the Father is eternal; therefore the Son co-eternal. What of thee, O Soul? Thou wast dead, hadst lost life: hear thou the Father by the Son. Arise; receive life, that the life thou hast not in thee, thou mayest receive in Him Who hath life in Himself. Then, He that quickeneth thee is the Father and the Son; and then is enacted the first Resurrection, when thou risest again to participate in the life, which thing thou art not, and by participating art made living. Rise from thy death to thy Life, which is thy God, and pass from death to life eternal. For the Father hath life eternal in Himself; and, unless the Son He begat be such as hath life in Himself, it could not be that *Even as the Father raiseth the dead and quickeneth them, so the Son quickeneth whom He will*.

14. What then of that resurrection of the body? For these which hear and live, whence but by hearing do they live? *The friend of the Bridegroom standeth and heareth Him, and rejoiceth greatly because of the Bridegroom's voice*, not because of his own voice: that is to say, by parti-

icipating, not by coming into being, they hear and live: and all that hear, live; because all that obey, live. Say something also, Lord, of the resurrection of the flesh. For there have been that deny it, and say that this is the only resurrection; this, which comes by faith. Of which resurrection the Lord hath even now made mention, and inflamed our desire, for that some *dead shall hear the voice of the Son of God, and shall live*. Not, of them that hear, some shall die and some shall live, but all *that hear shall live*, because all that obey shall live. Lo, we see a resurrection of the mind: let us not therefore let go our faith of the resurrection of the flesh. And unless Thou, Lord Jesus, tell us this, whom shall we put in answer to the gainsayers? For of all sects, which have taken upon them to engraft any religion upon mankind, none hath denied this resurrection of minds: else should it be said to them, If the soul rise not, why speakest thou to me? what wouldest thou make in me? if thou makest not of worse better, why speakest thou? if thou makest not of unjust righteous, why speakest thou? but if thou makest of unjust righteous, of ungodly godly, of foolish wise; thou confessest that my soul doth rise again, if I be ruled by thee, if I believe thee. While therefore they wished to be believed, whoever they are that have instituted any sect even of false religion, they could none of them deny this resurrection of men's minds; none of them but have agreed concerning that resurrection: but many have denied a resurrection of the flesh, and said that the resurrection took place then, when a man believed. Such the Apostle resisteth, saying, *Of whom is Hymeneus and Philetus; who concerning the truth have erred, saying, that the resurrection hath already taken place, and overthrow the faith of some*. They said that the resurrection hath taken place already, but this in such wise, that there should be none other to be looked for: and they found fault with people who looked for the resurrection of the flesh, as if already that resurrection which was promised, were, in the act of believing, fulfilled, namely, in the mind. The Apostle reprehendeth them. Why reprehendeth them? Did they not affirm just what the Lord spake even now: *the hour cometh, and now is, when the dead shall hear the voice of the Son of*

HOMIL. *God, and they that hear shall live?* ‘But,’ saith Jesus to
 XIX. thee, ‘it is of the life of minds that I am speaking as yet. I am not yet speaking of the life of bodies, but am speaking of the life of that which is the life of bodies, of the life of souls, in which is the life of bodies: for I know that there be bodies lying in the graves, I know also that your bodies will lie in the graves: I am not yet speaking of that resurrection: it is of this present resurrection that I speak; in this, rise ye again, lest ye rise in that unto punishment. But, that ye may know that I do speak of *that*^b resurrection, what do I add? *For as the Father hath life in Himself, even so hath He given to the Son also to have life in Himself.* This life, which the Father is, which the Son is, to what pertaineth it? to the soul, or to the body? Why, it is not the body that is sensible of that life of wisdom, but the rational mind. For indeed not every soul, either, hath capacity to be sensible of wisdom. A beast, too, hath a soul; but the soul of the beast hath no sense of wisdom. It is then the human soul that is sensible
 v. 27. of this *life which the Father hath in Himself, and hath given to the Son to have life in Himself, because that is the true light which enlighteneth not every soul, but every man that cometh into this world.* When therefore I speak to the mind itself, let it hear, that is, obey, and live.’

15. Then hold not, Lord, Thy peace concerning resurrection of the flesh; lest men believe it not, and we be left reasoners, not preachers. Well then: *As the Father hath life in Himself, so hath He given to the Son also to have life in Himself.* Let them understand that hear, let them believe that they may understand, obey that they may live. Let them hear yet this beside, that they may not imagine the
 v. 27. resurrection to be finished here. *And hath given Him power to execute judgment also.* Who hath given? The Father. To whom? To the Son. For, to Whom He hath given to have life in Himself, to the Same hath He given

^b ‘de illa.’ This is a little obscure, and at first sight one might suspect the text, that it ought to be either ‘non de illa’ or ‘de ista.’ But the next section makes all plain. The argument is: ‘Our Lord speaks in v. 25. of a first, a moral resurrection. But

He goes on to speak of the resurrection of the flesh: for He adds, *As the Father, &c.* v. 26: thus far, indeed, still speaking of this first resurrection: but now (§. 15.) observe what follows, *And hath given Him authority to execute judgment, &c.* v. 27.’

power to execute judgment also. *Because He is Son of Man.* For this Christ is both Son of God and Son of Man. JOHN V. 28.
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. Lo, how He hath given Him to have life in Himself. But, in that *the Word was made flesh and dwelt in us*, being of the Virgin Mary made Man, He is Son of Man. Accordingly, as being Son of Man, what hath He received? *Power to execute judgment also.* What judgment? In the end of the world; there too will be a resurrection of the dead, but of their bodies. Souls, then, God raiseth up, by Christ the Son of God: bodies, God raiseth up, by the same Christ, Son of Man. *Hath given Him power.* This power He should not have, unless He received it, and He should be a Man without power. But the Same Who is Son of Man, is also Son of God. For, by cleaving unto the Unity of Person, the Son of Man with Son of God, is made One Person, and the Same Person is Son of God, Which is also Son of Man. But what It hath, in what regard, must be distinguished. The Son of Man hath soul, hath body. The Son of God, Which is Word of God, hath Man so as soul hath body. As soul having body maketh not two persons but one man, so the Word having Man maketh not two persons, but One Christ. What is man? A reasonable soul having a body. What is Christ? The Word of God having Man. I see of what things I speak, and who I am that speak, and to whom I speak them.

16. Now hear concerning resurrection of the bodies, not me, but the Lord about to speak, in respect of them which have risen again by rising from death, by cleaving to life. To what life? To one that knoweth not death. How, knoweth not death? Because it is ignorant of mutability. How, ignorant of mutability? Because Life in Itself. *And hath given Him power to execute judgment also, because He is Son of Man.* What judgment, what sort of judgment? *Marvel not at this*, that I have said, *Hath given Him power* v. 28.
to execute judgment also. For the hour cometh—He doth not add, *And now is*: consequently, it is an hour in the end of the world that He would intimate. The hour now is, that the dead rise; the hour will be in the end of the world, that

HOMIL. the dead rise: but rise, now in mind, then in the flesh: rise
 XIX. now, in mind, by the Word of God Son of God; rise then, in the flesh, by the Word of God made flesh, Son of Man. For it will not be the Father Himself that will come to the judgment of the quick and dead: albeit the Father absenteth not Himself from the Son. In what sense then, 'will not Himself come?' In that He will not be seen in the judgment.

John 19, *They shall look on Him Whom they pierced.* That Form
 27. will be Judge, Which stood before the judge; that Form will judge, Which was judged; was judged, unjustly; will judge, justly. It will therefore be *the form of a servant* that will come, and even that same will appear. Because, how should the form of *God* appear to just and unjust? That is, if the judgment were one to take place among the just alone, then might appear, as unto just men, the form of God; but seeing the judgment is to be of just and unjust, and it is not permitted that the unjust should see God, since,

Matt. 5, *Blessed are the pure in heart, for they shall see God,* there-
 8. fore in such wise shall the Judge appear as that He may be seen both by them whom He shall crown, and by them whom He shall condemn. Consequently, the form of a servant will be seen; and hidden, the form of God. Hidden, in the servant, will be the Son of God, and apparent the Son of Man; seeing *He hath given Him power to execute judgment also, because He is Son of Man.* And because He alone will appear, and in the form of a servant, and the Father will not appear, because not clothed with the form of a servant, therefore it is that He saith above, *The Father judgeth not any, but hath given all judgment to the Son.* You see then, it was well done to defer it; that He should be its Expounder Who was its Propounder. Above it was hidden: now, methinks, it is manifest that *He hath given Him power to execute judgment also, that the Father judgeth not any, but hath given all judgment to the Son,* because the judgment is to be held by the means of that Form which the Father hath not. And what judgment? *Marvel not at this: because the hour cometh*—not the hour which now is, for the rising of souls, but which is to be, for the rising of bodies.

17. Let Him say this even more expressly, that the heretic

denier of the resurrection of bodies may find nothing to quibble upon: albeit the meaning already shines out brightly. Above, when it was said, *The hour cometh*, He added, *and now is*: but now, *The hour cometh*, He hath not added, *and now is*. But let Him deprive them of all handles, all crotchets¹ and quibbles of misinterpretation, all nooses of ensnaring; let Him by the open truth break and burst them all. *Marvel not at this: for the hour cometh, in the which all that are in the graves.* What more evident? what more express? bodies are in the graves; souls are not in the graves, either of just or of unjust. The just man's soul was in Abraham's bosom, the unjust man's soul was in hell, in torment: in the grave, neither the one nor the other. Above when He said, *The hour cometh, and now is*—I beseech you, give heed: ye know, brethren, that the bread of the belly even is with labour got at; how much more the bread of the mind! With labour ye stand and hear; yea, but with greater, we stand and speak: if we labour for you, ought ye not to labour with us for your own selves?—I say, above when He said, *The hour cometh*, and added, *and now is*, what went He on to say? *When the dead shall hear the voice of the Son of God, and they that hear shall live.* He said not, 'All the dead shall hear, and they that hear shall live:' for by *the dead* he meant to be understood *the unjust*. And do all the unjust give ear to, or obey, the Gospel? The Apostle openly saith, *But not all obey the Gospel.* Yet they that hear, shall live; because all that obey, or give ear to, the Gospel, will pass unto life eternal by faith: yet not all give ear, and this is now. Aye, but in the end, *All that are in the graves*, that is, just and unjust, *shall hear His voice, and come forth.* How is it He forbore to say, *and shall live*? Why, all will come forth, but not all will live. In that, namely, which He said above, *And they that hear shall live*, He meant us to understand, how that in the hearing itself, in the giving ear or obeying, is a life eternal and blessed which not all will have that shall come forth from the graves. And therefore in this place, both by the mention of the graves and by the expression of a coming forth from the graves, we openly understand a resurrection of bodies.

18. *All shall hear His voice, and shall come forth.* And v. 28, 29.

HOMIL.
XIX. where the judgment, if all shall hear and all come forth? It is, as it were, all confusion: I see nothing of discrimination. Certainly, Thou hast received power of judging, because Thou art Son of Man; lo, there wilt Thou be in the judgment: there will the bodies rise again: concerning the judgment itself tell us somewhat, that is, concerning the discriminating of bad and good. Well, hear this also: *They that have done good, unto resurrection of life; they that have done evil, unto resurrection of judgment.* Above, when He spake of resurrection of minds and souls, made He any discrimination? No: but *all that hear, will live*, because by hearing, i. e. giving ear, obeying, they will live. But by rising and coming forth from the graves, not all will go to life eternal, but they that have done well: they that have done ill, to judgment. For here He hath put judgment for punishment. Both there will be a sundering, and it will be not such as now is. For now also we are severed, not by place, but by characters, affections, desires, faith, hope, charity. We live along with the unjust; howbeit, not all one and the same life: in secret we are sundered, in secret severed; as grain on the floor, not as grain in the barn. There is both a severing of the grain on the floor, and a blending: a severing, while stripped of the husk; a blending, while not yet winnowed. Then, there will be an open severing, as in manners, so also in life; as in wisdom, so also in bodies. They will go, they that have done well, to live with the angels of God: they that have done ill, to be tormented with the devil and his angels. And then will pass away the form of a servant. For unto this end had He presented Himself, that He should execute judgment: after judgment He will go hence, will lead with Him the body whose Head He is, and will offer the kingdom unto God^a.

^a 1 Cor. 15, 24. *Cum tradiderit regnum Deo et Patri.* "i. e. all the just, in whom the Mediator between God and man, the Man Jesus Christ, now reigneth while they live by faith, He shall bring to the reality, to the vision which the Apostle calleth, *face to face*: therefore the meaning of, *When He shall have delivered up the kingdom to God*, even the Father, is, as if it had been said, 'When He shall have brought them that believe to the open

beholding of God even the Father.' When therefore *He shall have delivered up the kingdom*. . . . i. e. have brought the believers, for whom He now intercedeth, to open beholding of God the Father . . . thenceforth will He no more intercede for us. Therefore He saith, *The time cometh that I shall no more speak unto you in proverbs, &c.* (John 16, 25—28.)" S. Aug. de Trin. i. 16, 21.

Then will be plainly seen that Form of God which could not be seen by the unjust, to whose vision the form of a servant must needs be exhibited. He saith also elsewhere thus: *These shall go into everlasting burning*, (of certain on the left hand;) *but the just into life eternal*: of which in another place He saith, *This is life eternal, that they may know Thee, the One True God, and Whom Thou hast sent, Jesus Christ*. Then will He be there seen, *Who, being in the form of God, thought it not robbery to be equal with God*: then will He shew Himself even as He hath promised to shew Himself to them that love Him. For, *he that loveth Me*, saith He, *keepeth My commandments; and he that loveth Me, shall be loved of My Father, and I will love him, and shew Myself unto him*. To whom He then spake, them was He present withal: but they saw the form of a servant: the form of God they did not see. He was bringing them on His own beast^b to the inn to be put under cure; there, being healed, they will see; because, saith He, *I will shew Myself unto him*. How is He shewn equal to the Father? While He saith unto Philip, *He that seeth Me, seeth My Father also*.

19. *I cannot of Myself do any thing: as I hear, I judge; and My judgment is just*. Because we might else have said to Him, 'Thou wilt judge, and the Father will not judge, because He hath given all judgment to the Son; not, therefore, in accordance with the Father wilt Thou judge,' He hath adjoined, *I cannot of Myself do any thing: as I hear, I judge, and My judgment is just; because I seek not My will, but His will that sent Me*. Certainly the Son quickeneth whom He will. He seeketh not His own will, but His will that sent Him. Not Mine, i. e. Mine own proper will; not Mine, the Son of Man's; not Mine, to resist God. Men do their own will, not God's, when they do what they will, not what God bids: but when they do in such sort what they will, that they nevertheless follow God's will, they do not their own will, albeit they do what they will to do. With good will do thou what thou art bidden,

^b Luke 10, 34. S. Aug. Quæst. Ev. 2, 19. Jumentum ejus est caro in qua ad nos venire dignatus est. Im-

poni jumento, est in ipsam Incarnationem Christi credere. Stabulum est Ecclesia etc.

HOMIL. so shalt thou both do what thou willest to do, and not do
XIX. thine own will, but His that biddeth.

20. What then? *As I hear, so I judge.* The Son *heareth*, and the Father *sheweth unto Him*, and the Son *seeth the Father doing*. These matters likewise we had deferred, to handle them somewhat more searchingly as our strength should serve, that is, if having finished the Lesson we should have time and strength to spare. Should I say that I am able to go on speaking, haply ye are not able to go on hearing. Again, haply, in your eagerness to hear, ye may say, 'We can.' Better it is, then, that I confess my infirmity, that I am now of weariness not able to speak longer, than that, when ye have taken full enough, I should continue to pour into you what ye cannot well digest. Therefore touching this promise which I had put off until to-day, if there should be time to spare, hold me, with the Lord's assistance, your debtor for to-morrow.

HOMILY XX.

JOHN v. 19.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son cannot of Himself do any thing, but what He seeth the Father doing: for what things soever the Father doeth, these same also doeth the Son in like manner.

1. THE words of our Lord Jesus Christ, above all, those recorded by John the Evangelist, who not without cause lay in the Lord's bosom^a, but to drink the secrets of His^{John 13,} higher wisdom, and, what by loving he had himself drunk^{23.} in, by evangelizing to indite the same to others, are so secret and profound of understanding, that they trouble all who are wrong-hearted, and exercise all who are right-hearted. Wherefore, give heed, my beloved, to these few which have been read. Let us see, if in any way we can, by His gift and His aid, Who hath willed His words to be recited to us which were at that time heard and put in writing that they should now be read, what meaneth that ye have now heard Him say, *Verily, verily, I say unto you, the Son cannot of Himself do any thing, but what He seeth the Father doing: for what things soever the Father doeth, these same also doeth the Son in like manner.*

2. Now whereof this discourse arose, ye need to be put in mind in regard of what lies before this present lesson, where the Lord had cured a certain person among those who lay in the five porches of that Pool of Solomon, and said to him, *Take up thy bed, and go into thine house.*^{John 5,} Now this He had done on the sabbath: whereat the Jews,^{8.}

^a Ms. Bodl. in sinu Domini Dei, 'in the bosom of the Lord God.'

HOMIL. greatly troubled, accused Him as one who overthrew and
 XX. transgressed the Law. Then said He to them, *My Father*
 John 5, *even until now doth work, and I work.* For they, taking
 17. carnally the observance of the sabbath, imagined that God
 doth, after the labour of making the world, even unto this
 day, as it were, sleep; and that He did therefore sanctify
 that day, from which He began in a sort to rest from His
 labours. Whereas the sabbath is indeed a sacrament enjoined
 to our fathers of old, which we Christians spiritually observe,
 Exod. 20,8-11. in that we abstain from all servile work, i. e. from all sin,
 John 8, (since the Lord saith, *Every one who committeth sin is the*
 34. *servant of sin,*) and have rest in our heart, i. e. spiritual
 tranquillity. And however in this world we aim at this, yet
 to this perfect rest shall we not attain, save when we depart
 this life. Howbeit, God is said to have *rested*, only because
 thenceforth He made no creature after all was finished.
 And the Scripture hath called it *rest*, to admonish us that
 we, after good works, shall rest. So, namely, have we it
 Gen. 1, written in Genesis, *And God made all things very good, and*
 31; 2, 2. *God rested on the seventh day:* that thou, man, taking note
 that even God after good works did rest, mayest look to have
 rest not until after thou have wrought good works: and, like
 as God, when He made man in His own image and likeness
 on the sixth day, and in him completed all His works
 very good, did rest on the seventh day, so thou too mayest
 hope for rest not until after thou have returned to the like-
 ness in which thou wast made, which likeness by sinning
 thou hast lost. For truly God cannot be said to have
 laboured: He, Who *spake, and they were made.* Who is
 there that after such facility of work could want to rest, as if
 after labour? If He commanded, and some one resisted
 Him; if He spake, and it was not made, and, that it might
 be made, He laboured; then may He well be said to have
 rested after labour: but when even in this same book of
 Gen. 1, Genesis we read, *God said, Let there be light, and there was*
 3. 6, 7. *light: God said, Let there be a firmament, and the firmament*
was made; and all the rest, at His word, forthwith came into
 Ps. 33, being: to which also the Psalm bears witness, saying, *He*
 149. *spake, and they were made; He commanded, and they were*
created: how could He, after making the world, require rest,

as if to cease from toil, Who in commanding had never laboured? It follows, that those sayings are mystical, and that they are put as they are, to the end we should hope to have rest after this life, howbeit, only if we have done good works. Accordingly, the Lord, beating back the impudence and error of the Jews, and shewing that they did not think rightly concerning God, said to them, who were offended that He on the Sabbath wrought men's healing, '*My Father doth even until now work, and I work*: then think not that My Father so rested on the sabbath that thenceforth He worketh not; but even as He now worketh, work also I.' But even as the Father without labour, so too the Son without labour. God *spake, and they were made*: Christ said to the impotent man, *Take up thy bed, and go to thine house*: He spake, and it was done.

3. Now the Catholic Faith hath it, that the works of the Father and the Son are not separable. This it is, my beloved, that I wish, if possible, to speak to you: only, according to those words of the Lord, *He that is able to receive it, let him receive it*. Mat. 19, 12. But he that is not able to receive it, let him not ascribe it to me, but to his own dulness; and turn himself to Him Who openeth the heart, that He may pour into it that which He bestoweth. Lastly, if any understand not, only for that it is not so said by me as it ought to be said, let him pardon the frailty of man, and supplicate the goodness of God. For we have within, a Master, Christ. Whatever ye by your ear and my mouth are not able to receive, in your heart turn ye to Him Who both teacheth me what I speak, and distributeth to you what He vouchsafeth. He, Who knoweth what to give and to whom to give, will aid him that seeketh, will open to him that knocketh. And if haply He give not, let none call himself deserted. For haply He but deferreth to give somewhat, yet leaveth He none hungry. For if He give not at the hour, therein He exerciseth the enquirer, not scorneth the petitioner. Look then, and mark what I wish to say, even though haply I should not be able to say it. The Catholic Faith, firmly grounded by the Spirit of God in His saints, hath this against all heretical pravity, that the works of the Father and of the Son are inseparable. What is this

HOMIL. that I have said? As the Father Himself and the Son
 XX. Himself are inseparable, so too the works of the Father and
 of the Son are inseparable. How are the Father and the
 John¹⁰, Son inseparable? Because Himself hath said, *I and the*
 30. *Father are one.* Because Father and Son are not two Gods,
 but One God; the Word, and He Whose Word It is; the
 'Unus et One and the Only One; One God, Father and Son knit
 Unic.' together by Charity, and One also is Their Spirit of Charity,
 so that They become the Trinity, Father Son and Holy
 Ghost. Consequently, not only of the Father and the Son,
 but also of the Holy Ghost, as there is equality and insepa-
 rableness of the Persons, so likewise the works are inseparable.
 I will speak yet more plainly, what meaneth, 'the works are
 inseparable.' The Catholic Faith saith not, that God the
 Father made something, and the Son made some other thing:
 but, what the Father made, that also the Son made, that also
 the Holy Ghost. For, by the Word were all things made:
 when *He spake, and they were made*, by the Word were they
 made, by Christ were they made. For, *in the beginning was*
the Word, and the Word was with God, and the Word was
God: all things were made by Him. If all things were
 made by Him, *God said, Let there be light, and there was*
light, in the Word made He it, by the Word made He it.

4. Lo then, we have now heard the Gospel, while He made
 John 5, answer to the Jews who took it in ill part *that He not only*
 18. *broke the sabbath, but also said that God was His Father,*
making Himself equal with God; for so it is written in the
 foregoing¹ section. When therefore to such their erring
 indignation God's Son and Truth would make answer, He
 said, *Verily, verily, I say unto you, the Son cannot of*
 Himself do any thing, but what He seeth the Father doing.
 As much as to say, 'Why are ye offended, that I call God
 My Father, and that I make Myself equal with God? I am
 in such sort equal, that He begat Me: in such sort equal,
 that, not He is from Me, but, I am from Him.' For this is
 the meaning in these words, *The Son cannot of Himself do*
any thing, but what He seeth the Father doing. That is,
 Whatever the Son hath to do, of the Father hath He it to
 do. Why hath it *of the Father*, to do it? Because of the
 Father hath He it, that He is Son. Why hath it of the

¹ capitulum.

Father, that He is Son? Because He hath it of the Father, that He *is able*, hath it of the Father, that He *is*. To the Son, the 'esse' and the 'posse,' to *be* and to *be able*, is one and the same thing. With man it is not so. From the comparison of human infirmity lying, as it does, far beneath, in any wise lift ye up your hearts: and^a should it so chance that any of us attain unto the secret, and, in the flashing as it were of the mighty light, thrilled with awe, should feel that he knows somewhat of the truth, let him not remain all void of knowledge, yet let him not imagine that he knows the whole, lest he wax proud, and lose what he knew. Man is one thing, in that he *is*; another, in that he *is able*. For, sometimes the man *is*, yet cannot what he wills; but sometimes the man *is* in such sort, that he can what he would: consequently, his 'to be' is one thing, 'to can' another. If with him the 'esse' and the 'posse' were the same, then the case would be, that while he 'would,' he 'could.' But, since with God it is not so that His substance, 'to be,' is one thing, His power, 'to can,' another; but whatever is His, is consubstantial with Him, and also whatever He is, seeing He is God, think not that He in one way *is*, and in some other way *is able*: no, He hath the 'esse' and the 'posse' together, because to will and to do He hath together. While then the power of the Son is of the Father, therefore also the substance of the Son is of the Father; and, while the substance of the Son is of the Father, therefore the power of the Son is of the Father. It is not so, that one is the power in the Son, another the substance: but the self-same is the power, which is also the substance; the substance, *to be*, the power, *to be able*. Consequently, because the Son is of the Father, on that ground He said, *The Son cannot of Himself do any thing*. Because He is not Son from Himself, therefore He is not able from Himself.

5. He seemeth, truly, to have, as it were, made Himself less, when He said, *The Son cannot of Himself do any thing, but what He seeth the Father doing*. Hereupon, heretical vanity lifteth up the neck, theirs, to wit, who say that the

JOHN
V. 19.

^a Et ne forte aliquis nostrum (Ms. Bodl. *vestrum*) attingat secretum, et, quasi coruscatione magnæ lucis horrescens (id. *haerescens*), sapiat aliquid, ne insipiens remaneat: non tamen se totum sapere putet, &c.

HOMIL. XX. Son is less than the Father; of less power, majesty, possibility; not understanding the mystery of the words of Christ. But mark, my beloved, and see how in their carnal understanding they are now troubled in the very words of Christ. This is what I said a while ago, that the Word of God troubleth all perverse hearts, even as it exerciseth godly hearts, and above all, the word spoken by John the Evangelist. For they be high matters that are spoken by him, not of any chance kind, not such as be easily understood. Lo, in this present case, an heretic, if haply he hear these words, lifteth up himself, and saith to us: 'Lo, the Son is less than the Father: lo, hear the words of the Son, Who saith, *The Son cannot of Himself do any thing, but what He seeth the Father doing.*' 'Hold! as it is written, *Be meek to hear the word, that thou mayest understand.* Suppose it, that I, because I affirm the equal power and majesty of the Father and the Son, was taken all aback by these words, namely at hearing, *The Son cannot of Himself do any thing, but what He seeth the Father doing.* Well; being taken aback by these words, I put to thee who seemest to thyself already to have understood them, this query: We know in the Gospel that the Son walked upon the sea; where saw He the Father walk upon the sea?' Here now is he taken aback. Well then, put aside what thou understoodest the words to mean, and let us seek together. What do we then? We have heard the words of the Lord, *The Son cannot of Himself do any thing, but what He seeth the Father doing.* He walked upon the sea: the Father never walked upon the sea. Yet certainly *the Son doeth not any thing, but what He seeth the Father doing.*

Eccles. 5, 13.

Mat. 14, 25.

6. Return then with me to what I was saying, in case there should be such a way of understanding it, that we can both come out of the question. For I, according to the Catholic Faith, see how I may come out without stumbling, without offence; whereas thou, hemmed in, seekest a way to come out. Look by what way thou camest in. Perhaps thou didst not understand this either, that I said, Look what way thou camest in. Hear John 10, 7. Him saying, *I am the Door.* Then not without reason art thou seeking a way to come out, and findest none,

but because thou camest not in by the door but over the fence hast tumbled in. Therefore as thou mayest, gather thyself up from thy fall, and come in by the door, that without stumbling thou mayest come in, and without error go out. Come through Christ, and not of thine own heart bring with thee what thou shouldest say, but what He sheweth, that speak thou. Lo, how the Catholic Faith cometh out of this problem. The Son walked upon the sea; He planted on the waves the feet of flesh; the Flesh walked, the Godhead steered: then while the Flesh walked and the Godhead steered, was the Father absent? If He was absent, how saith the Son Himself, *But the Father abiding in Me, Himself doeth His works?* Then if the Father, abiding in the Son, Himself doeth His works, that walking of the Flesh upon the sea, by the Father it was done, through the Son was it done. Consequently, that walking is a work of Father and Son, inseparable. I see Both working therein; neither the Father forsook the Son, nor the Son went away from the Father. So, whatever the Son doeth, He doeth not without the Father; because whatever the Father doeth, He doeth not without the Son.

JOHN
V. 19.John 14,
10.

7. We have come out of this. See ye, that we rightly affirm the works of Father, Son, and Holy Ghost to be inseparable. For, as thou understandest the matter, lo, God made the light, and the Son saw the Father making light, according to thy carnal way of understanding, when thou wilt have it, that He must be less, because He said, *The Son cannot of Himself do any thing, but what He seeth the Father doing.* God the Father made the light: what other light did God the Son make? God the Father made the firmament, the heaven between the waters and the waters; the Son saw Him, according to thy dull and gross understanding: now, because the Son saw the Father making the firmament, and because He hath said, *The Son cannot of Himself do any thing but what He seeth the Father doing,* then shew thou me another firmament. Or hast thou let go the foundation? But they that are *buildd upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief corner-stone,* are made at one in Christ; they do not wrangle and go astray in heresy. We understand then

Eph. 2,
14—20.

HOMIL. the light to have been made by the Father, but through the
 XX. Son; the firmament made by God the Father, but through
 John 1, the Son. For, *All things were made through Him, and with-*
 3. *out Him was nothing made.* Shake out of thee thine under-
 standing; yet not to be called understanding, but downright
 foolishness. God the Father made the world: what other
 world did God the Son make? Shew me the Son's world.
 This in which we are, Whose is it? tell us, by Whom was
 it made? If thou shalt say, 'By the Son, not by the Father,'
 thou hast erred from the Father. If thou shalt say, 'By the
 John 1, Father, not by the Son,' the Gospel answereth thee, *And the*
 10. *world was made by Him, and the world knew Him not.*
 Acknowledge therefore Him by Whom the world was made,
 and be not among those who knew not Him Who made the
 world.

8. They are inseparable, therefore, the works of the
 Father and of the Son. But the meaning of, *The Son cannot*
of Himself do any thing, is precisely the same as if He said,
The Son is not of Himself. Because, if He be Son, He is
 begotten: if begotten, of Him is He, of Whom He is be-
 gotten. But then the Father begat Him equal to Himself.
 For it was not, that the Person begetting lacked something,
 or required time to beget, seeing He begat One co-eternal;
 or required a mother to beget by, seeing He of Himself
 produced the Word; or that the Father begetting did in age
 precede the Son, so as to beget a Son less in age than Him-
 self. Nay, and perhaps some one may say, that after many
 ages the Father now in His old age came to have a Son!
 As in the Father is no aging, so in the Son no growing:
 neither the One aged, nor the Other grew; but Equal begat
 Equal, Eternal, Eternal. How, may some man say, Eternal
 begat Eternal? Like as temporal flame generates temporal light.
 Now the generating flame is coeval with the light which it
 generates, the flame generating doth not precede in time the
 light generated; but at what instant there begins to be flame,
 at the same instant there begins to be light. Shew me flame
 without light, and I shew thee Father without Son. This
 then is the meaning of, *The Son cannot of Himself do any*
thing but what He seeth the Father doing, because the Son's
 'to see' is, 'to be begotten of the Father.' Not, one His

seeing, and other His substance : nor, one His power, other His substance. All that He *is*, of the Father it is : all that He *can*, of the Father is it : because what He *can* and what He *is*, is all one ; and all that it is, is of the Father.

9. He goeth on too in His words, and sorely troubles them that misunderstand, that He may recall the wanderers to a right understanding. Having said, *The Son cannot of Himself do any thing, but what He seeth the Father doing*, lest haply a carnal understanding of His meaning should steal in and turn the mind aside, and the man should make to himself, as it might be, two carpenters, one master, the other an apprentice as it were giving heed to the master while making, say, for example, a chest, in order that as the master made the chest, so he may make another chest according to the vision which he inspected in the master as he wrought : but, I say, lest the carnal understanding should in some such way make that double which in the simplicity of the Godhead is One, He went on and said, *For, whatsoever things the Father doeth, these same also the Son doeth in like manner*. Not, the Father maketh some, and other the Son like thereto, but the same in like manner. For He saith not, 'Whatsoever the Father doeth, the Son also doeth other like thereto :' but, *Whatsoever* (saith He) *the Father doeth, these same also the Son doeth in like manner*. What the Father, these also the Son : the world, the Father made ; the world, the Son ; the world, the Holy Ghost. If three Gods, then three worlds : if one God, Father, Son, and Holy Ghost, then one world was made of the Father, by the Son, in the Holy Ghost. These therefore doeth the Son, which also the Father doeth, and not in unlike manner doeth : both these doeth He, and in like manner doeth.

10. Already He had said, *these doeth* ; wherefore hath He added, *in like manner doeth* ? Lest another wrong understanding or error should spring up in the mind. Thou seest, namely, a man's work ; there is mind in man, and body ; the mind commandeth the body ; but there is a great difference between body and mind ; the body is visible, the mind invisible ; between the power and virtue of the mind, and that of any soever body, yea even an heavenly, there is a wide difference. Howbeit, the mind commandeth its body,

HOMIL. and the body doeth; and what the mind seemeth to do, this
 XX. doeth also the body. Consequently, the body seemeth to do this same thing which the mind doeth; but then, not in like manner. 'How, doeth this same, but not in like manner?' The mind maketh within itself a word, giveth order to the tongue, and it bringeth forth the word which the mind hath made: the mind made, the tongue also made; the body's lord made, the servant also made: but then, that the servant might make, of his lord received he what to make, and, by bidding of his lord, made the same. This same was of both made, but not surely in like manner? 'How, not in like manner?' may some one say. Lo, the word which my mind made remaineth in me: that which my tongue made, smote through the air, passed away, and is not. When thou hast said a word in thy mind, and it hath sounded by thy tongue, return to thy mind, and see that in it still is the word which thou madest. Did it, as it remained in thy mind, so remain in thy tongue? What was sounded by thy tongue, the tongue made by sounding, the mind made by thinking: but, what the tongue sounded, passed away; what the mind thought, remaineth still. Consequently, the body made this which the mind made, but not in like manner. The mind, namely, made what the mind may hold; whereas the tongue made what soundeth, and through the air striketh the ear. Dost thou follow after the syllables, and make that they remain? I trow, not. Consequently, not thus the Father and the Son; but, *these same doeth*, and, *in like manner doeth*. If God made a heaven which remaineth, this made the Son, the heaven which remaineth. If God the Father made man which dieth, the same made the Son, man which dieth. Whatsoever things the Father made, which stand, these made also the Son, which stand; because He in like manner made: and whatsoever the Father made, temporal, these same made the Son, temporal; because, not only He made, but also in like manner made. For, the Father made by the Son, because by the Word made the Father all things.

11. Seek in the Father and Son a separation; thou findest none. Nay, if thou hast mounted up, still thou findest none; if thou hast reached something above thy mind, still thou findest none. For if thou movest

about among the things which the erring mind maketh to itself, thou talkest with thine own images, not with the Word of God; they deceive thee, these images of thine. Mount beyond the body also, and think upon mind: mount beyond mind too, and think upon God. Thou reachest not God unless thou pass beyond even mind: how much less if thou linger in the flesh! Those therefore, whose thoughts are of the flesh, how far are they from all thought of what God is! seeing they would not be there, even if their thoughts were of mind. Man recedeth far from God when he thinketh after the flesh, and there is a wide interval between flesh and mind: yet a wider is there between mind and God. If thou art in the region of mind, thou art in the midway: if thou look beneath, there is body; if above, there is God. Lift thyself up from the body: pass even thyself. For see what the Psalm hath said, and thou art admonished after what manner we must think of God. *My tears*, saith it, *became to me my bread day and night, while they daily say unto me, Where is thy God?* Just as the Pagans may say, ‘See, here are our Gods; your God, where is He?’ They point to what is seen; we worship what is not seen. And to whom can we shew? to a man who hath not wherewith to see? For truly, if they see their Gods with eyes, we too have other eyes wherewith to see our God. The eyes themselves must be purged by our God, that we may see our God: since, *Blessed are the pure in heart, for they shall see God*. Therefore, when he had said, that he was troubled, while they daily said unto him, *Where is thy God?*—*These things I was put in mind of*, saith he, (because they say daily unto me, *Where is thy God?*) and, as it were, wishing to apprehend his God, *These things*, saith he, *I was put in mind of, and I poured forth above me mine own soul*^a. Therefore, that I might reach unto my God, of Whom they said unto me, *Where is thy God?* *I poured out my soul*, not, over my flesh, but, *above myself*: I mounted beyond myself, that I might reach Him. For He is *above me*, Who made me: none reacheth unto Him, but he that passeth beyond himself.

JOHN
V. 19.sapienti-
mum.Matt. 5,
8.

^a Ps. 42, 3. 4. *Hæc memoratus* LXX. ἐξέχεα ἐπ' ἐμέ. Vulg. *effudisum, et effudi super me animam meam, in me.*

HOMIL. 12. Think of the body; it is mortal, is earthy, is frail, is
XX. corruptible: away with it. Yea, but haply the flesh is
 temporal. Think of other bodies; think of heavenly bodies;
 they are greater, better, splendid: mark even them, they
 roll from east to west, they stand not; they are seen with
 eyes, not only by man, but even by the beast: pass also
 even them. And how, thou wilt say, am I to pass the
 heavenly bodies, while I walk on earth? Not with the flesh
 dost thou pass beyond them, but with the ¹mind. Away with
 even them. Albeit they shine, they are bodies; albeit from
 heaven they glitter, they are bodies. Come; since haply
 thou thinkest thou hast not whither to go when thou con-
 siderest all these things. 'And beyond the heavenly bodies
 whither am I to go, sayest thou, and what am I with the
 mind to pass beyond?' Hast thou considered all these?
 'I have,' thou sayest. Wherewith hast thou considered
 them? Let the being itself which considereth appear. Why,
 the being which considereth all these, the being which doth
 discriminate, distinguish and in some sort weigh them in the
 balance of wisdom, is the ²mind (the reasonable soul).
 Without doubt better is the thinking mind wherewith thou
 hast thought all these, than are all these which thou hast
 thought. This mind then is spirit, not body: pass beyond
 it also. Compare the mind in the first place, that thou mayest
 see whither thou art to pass, compare it to the flesh. Nay, God
 forbid: deign not so to compare it. Compare it to the bright-
 ness of the sun, the moon, the stars: greater than these is the
 brightness of the mind. First, observe the swiftness of the mind.
 See if the spark of light which flashes from the mind in its
 thinking be not more vehement than the splendour of the
 sun in his shining. The sun when it is rising, thou seest
 with the mind: its motion, how tardy in comparison of thy
 mind! In an instant, thou hast been able to think what the
 sun is about to do. It is about to come from east to west;
 then to-morrow it rises on the other side. Where thy
 thought hath done this, the sun is yet slow, and thou hast
 made the whole journey! A mighty thing, then, is this
 same mind! But how say I, *is*? Pass it too. For the mind
 too is mutable, albeit better than all body. Now it knoweth,
 now knoweth not; now forgetteth, now remembereth; now

¹ mente² animus

willeth, now willeth not; now sinneth, now is righteous. JOHN V. 19.
Pass therefore beyond all mutability; not only beyond all that is seen, but also beyond all that changeth. For thou hast passed beyond the flesh which is seen; beyond the heaven, sun, moon, and stars, which are seen: pass also all that changeth. When thou hadst passed these, thou camest to thine own thinking mind, but even there thou foundest mutability of thy mind. Is God mutable? Then pass beyond thy mind also. Pour forth *above thyself* thy soul, that thou mayest even reach God, of Whom they say unto thee, *Where is thy God?*

13. Think not thou art to do something that man cannot do. This did John the Evangelist himself. He soared beyond the flesh, soared beyond the earth which he trod, beyond the seas which he saw, beyond the air in which the fowls do fly; soared beyond the sun, beyond the moon, beyond the stars, beyond all spirits which are not seen, beyond his own mind¹ with the very reason of his² thinking 1mentem
2animi soul. Soaring beyond all these, pouring out his soul *above himself*, whither came he? what saw he? *In the beginning was the Word, and the Word was with God.* If then thou seest not separation in the light, why seekest thou separation in work? See God; see His Word inhering in the Word speaking; for the Speaker speaketh not by syllables; but, to shine with the brightness of Wisdom, that is this 'to speak.' What is said concerning His Wisdom? *It is the* Wisd. 7,
26. *brightness of eternal Light.* Mark the brightness of the sun. The sun is in heaven, and expandeth his brightness through all lands, through all seas: and truly it is a corporeal light. If thou canst separate the brightness of the sun from the sun, then separate the Word from the Father. I speak of the sun. Why one slender flame of a lamp, which can be put out with one blast, scatters its light over all the objects which are beneath it. Thou seest the light scattered, which is generated by a little flame: its emission thou seest, separation thou seest not. Understand then, beloved brethren, that the Father, Son, and Holy Ghost inseparably cohere among Themselves, that this Trinity is One God; and all the works of the One God, the same are the Father's, the same the Son's, the same the Holy Ghost's. For the

HOMIL. rest which follows, which pertain to the discourse of our
XX. Lord Jesus Christ Himself in the Gospel, since a discourse
is due to you to-morrow also, be present that ye may hear
the same.

HOMILY XXI.

JOHN v. 20—23.

For the Father loveth the Son, and sheweth Him all things that Himself doeth : and He will shew Him greater works than these, that ye may marvel. For, as the Father raiseth up the dead, and quickeneth them ; so the Son also quickeneth whom He will. For the Father judgeth not any, but all judgment He hath given to the Son ; that all may honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father Which hath sent Him.

1. YESTERDAY, in so far as the Lord vouchsafed to bestow, with what ability we might we discoursed, and with what capacity we might we understood, how the works of the Father and the Son are inseparable ; and not so, that some the Father doeth, others the Son, but that the Father doeth them all by the Son, as by His Word, of Which is said, *All things were made by Him, and without Him was nothing made.* Let us see to-day the words which follow, and of the same Lord let us both pray and hope for His mercy, that first, if He deem it meet, we may understand what is true : but if we cannot do this, that we may not go into that which is false. For it is better not to know than to err : but to know is better than not to know. Therefore before all things we must strive that we may know : if we be able to do so, thanks be to God ; but if we be not able this while to attain unto truth, let us not go to falsehood. What we are, and what the thing we treat of, this we ought to consider. We are men, bearing flesh, walking in this life : and albeit now

HOMIL. of the seed of the Word of God born anew, yet in such sort
 XXI. in Christ made new that we are not yet wholly stripped of
 Wisdom Adam. For, what there is in us, mortal and corruptible, that
 9, 15. weighs down the soul, appears to be of Adam, and is manifestly so: but what there is in us, spiritual, that buoys up the soul, is of God's gift and His mercy, Who sent His Only Son to partake with us our death, and to lead us to His own immortality. Him we have for our Master, that we sin not; and our Defender, if we have sinned and have confessed and have been converted; and Intercessor for us, if we desire ought good of the Lord; and the Giver thereof with the Father, because Father and Son is One God. But He spake these things, a Man to men; hidden God, manifest Man, that He might make them gods which are manifest men; and Son of God, made Son of Man, that He might make sons of men to be sons of God. By what skill of His Wisdom He doeth this, we learn in His words. For He speaketh to the little ones, Himself small: howbeit in such sort small, that He is great too; and we small, but in Him great: He speaketh then as one cherishing and nourishing them that suck the breast and grow by loving.

v. 19. 2. He had said, *The Son cannot of Himself do any thing, but what He seeth the Father doing.* Now we have understood that the case is not so that the Father by Himself apart doeth something, which the Son when He shall have seen, is to do Himself also something like after inspecting the work of His Father: but in that He said, *The Son cannot of Himself do any thing but what He seeth the Father doing,* we understand that of the Father is the Son, whole, and His whole substance and power is from Him that begat Him. But now, having said that He doeth in like manner these things which the Father doeth, that we may not take it to mean that some things the Father doeth, others the Son, He went on and said what we have heard read to-day, *For the Father loveth the Son, and sheweth Him all things that Himself doeth.* Once more, mortal thought is staggered. The Father sheweth to the Son what Himself doeth: consequently, saith some man, the Father doeth apart by Himself, that the Son may be able to see what He doeth. Once more, there occur to the human thought as it were two

artizans, as suppose a carpenter teaching his son his craft, and shewing him whatever he doeth, that the son may also be able to do it. *Sheweth him*, saith He, *all that Himself doeth*. Consequently, while the Father maketh, is the Son not making, that the Son may be able to see what the Father maketh? Certain it is, *All things were made by Him, and without Him was nothing made*. Hence we see in what sense the Father *sheweth* the Son what He doeth or maketh, while yet the Father maketh nothing but what He maketh by the Son. What hath the Father made? The world. Did He in such sort shew the made world to the Son, that the Son should make something like it? If so, let the world be produced which the Son also made. But, both *all things were made by Him, and without Him was nothing made*; and, *The world was made by Him*. If the world was made by Him, and, *all things were made by Him*, and the Father maketh nothing that He maketh not by the Son; where doth the Father shew to the Son what He maketh, but in the Son Himself by whom He maketh? For what is the place where a work of the Father may be shewn to the Son, as though He were making without and sitting without, and the Son giving heed to the Father's Hand how It maketh? Where that inseparable Trinity is? Where the Word is, of Which it is said that He is *the Power and the Wisdom of God*? Where, what the Scriptures saith of this same Wisdom, *For she is the brightness of eternal light*? Where, what is said again of her; *She reacheth from the end even unto the end mightily, and ordereth all things sweetly*? If what the Father maketh, by the Son maketh He it; if by His Wisdom and His Power maketh He it: not from without doth He shew Him what He may see, but in the Son Himself sheweth He to His Son what He maketh.

JOHN
V. 20.

JOHN 1,
3. 10.

1 Cor. 1,
24.

Wisd. 7,
26.
Ib. 8, 1.

3. What doth the Father see, or rather, what seeth the Son in the Father that He also may make? Perchance I may be able to speak it; but give me the man who shall be able to take it in: or, perchance I may be able to think and not to speak it; or perchance not even to think it. For that Divinity goes beyond us as God beyond men, as One immortal beyond mortals, as One eternal beyond temporal

HOMIL. beings. Let Him inspire and give it; of that fountain of
 XXI. life let Him now deign to sprinkle some drops of dew upon
 our thirst, that we be not parched in this wilderness. Let
 us say to Him, 'Lord,' to Whom we have learnt to say,
 'Father.' For we dare to say this, because Himself willed
 that we should dare it; provided however we so live that He
 Mal. 1, may not say to us, *If I be a Father, where is Mine honour?*
 6. *and if I be Lord, where is My fear?* Let us say then to
 Him, *Our Father.* To whom say we, *Our Father?* To the
 Father of Christ. Whoso then saith to the Father of Christ,
 Our Father, what saith he to Christ, but, Our Brother? Not
 that as He is Christ's Father so is He our Father: for Christ
 hath never so conjoined us as to make no distinction between
 us and Him. For He is the Son equal to the Father; He,
 eternal with the Father and coeternal to the Father: but we
 were made through the Son, adopted through the Only-
 begotten. Accordingly, it never was heard from the mouth
 of our Lord Jesus Christ while He spake to the disciples,
 that He said of the Supreme God His Father, '*Our Father:*'
 but either He said, '*My Father,*' or, '*Your Father.*' '*Our*
 '*Father,*' He said not: insomuch that in a certain place He
 John 20, put these two expressions: *I go to My God,* said He, *and*
 17. *your God.* Wherefore said He not, '*Our God?*' *And My*
Father, said He, *and your Father.* He so joineth as to
 distinguish, so distinguisheth as not to disjoin. One He
 willeth us to be in Him, but One the Father and Himself.

4. How much soever therefore we may understand, and
 how much soever see, even when we shall be made equal to
 the angels, we shall not see as the Son seeth. For we, even
 when we see not, are something. And what else are we
 when we see not but persons not seeing? Still we *are*, if
 only persons not seeing; and that we may see, we turn us to
 Him Whom we may see; and there becometh in us vision
 which was not, what time as we nevertheless *were*. For
 a man *is*, when not seeing, and the same when he seeth is
 called a man seeing. Consequently, to him, to see is not the
 same as to be man: for if to him to see were the same as to
 be man, he would at no time be man when not seeing. But
 since he is man not seeing, and seeks to see what he sees
 not; he is one to seek, and he is one to turn himself that he

may see: and when he shall have well turned himself and seen, he becometh a man seeing, who before was man not seeing. To see then is to him a thing that comes and goes; comes to him, when he turns to; goes from him, when he turns away. Is it so with the Son? Far be the thought! Never was it the case with the Son that He was, not seeing, and afterward became seeing: but to see the Father is, to Him, the same as to be the Son. For we, by turning away to sin, lose enlightenment; and, by turning us to God, perceive enlightenment. For the light wherewith we are enlightened is one thing; another, we that are enlightened. But the Light¹ Itself wherewith we are enlightened neither¹ lumen turneth away from Itself, nor loseth its essence², because it is² lucem essential³ Light. In such sort therefore doth the Father shew³ lux. to the Son a thing which He doeth, that in the Father the Son seeth all things, and in the Father the Son is all things. For by seeing He was begotten, and by being begotten He seeth. But the case is not, that once He was not begotten, and afterward was begotten; as neither, that once He saw not, and afterward saw: but in what consists His seeing, in the same consists His Being, in the same His being begotten, in the same His abiding, in the same His being unchangeable, in the same His being without beginning and without end. Then let us not take it carnally that the Father sitteth, and doeth a work, and sheweth it to the Son; and the Son seeth the work which the Father doeth, and doeth it in another place or of other material. For *all things were made by Him, and without Him was nothing made.* The Word of the Father is the Son; the Father spake nothing that He spake not in the Son. For by speaking in the Son what He was about to do through the Son, He begat the Son Himself by Whom He should make all things.

4. *And greater works than these will He shew Him, that ye may marvel.* Here again He puts us in a maze. And who is there that can worthily search into this so great secret? But now in the very fact that He hath deigned to speak to us, He doth Himself open it. For it could not be His will to say what it was not His will to have us understand: in that He hath deigned to say it, without doubt He hath roused audience; now whom He hath roused to give

HOMIL.
XXI. audience, doth He desert when roused? We have said, as we were able, that it is not in a temporal sense that the Son knoweth, nor so that the Son's knowing is one thing, the Son Himself another; and one thing the Son's seeing, another the Son Himself; but the Seeing itself *is* the Son, and the Knowledge itself or Wisdom of the Father *is* the Son; and that the Wisdom and the Seeing is Eternal from Eternal, and Coeternal with Him from Whom It is; and that in It there is no variation produced by time, nor ought coming into being which was not in being; nor ought ceasing to be which was in being. We have said, as we were able. Then what doeth time here in the present passage, that He should say, *Greater works than these He will shew Him?* 'Demonstrabit' is the word, that is, 'demonstraturus est,' 'will shew, is to shew.' 'Demonstravit' is one, 'demonstrabit' another: 'demonstravit' we say of a past act, 'shewed or hath shewn;' 'demonstrabit' we say of a future act, 'will shew.' What make we then here, brethren? Lo, He of Whom we had affirmed that He is coeternal with the Father, that nothing in Him varieth through time, nothing moveth through spaces either of moments or of places, that He abideth ever with the Father seeing, seeing the Father and by seeing existing, here is He on the other hand naming times to us; *Will shew Him, saith He, greater things than these.* Then is He yet to shew something to the Son, which the Son knoweth not? Then what make we of it? How understand we this? Lo, our Lord Jesus Christ was above, is beneath. When was He above? When He said, *Whatsoever things the Father doeth, these same also the Son doeth in like manner.* Whence now beneath? *Will shew Him greater works than these.* O Lord Jesus Christ, our Saviour, Word of God by Which all things were made, what is the Father to shew Thee, that as yet Thou knowest not? What of the Father is hid from Thee? What hid from Thee in the Father; from Thee, from Whom the Father is not hid? What greater works is He to shew Thee? or greater than what works are they which He is to shew Thee? For when He hath said, *Greater than these,* we must first understand, greater than what?

6. Let us recall to mind whence this discourse started.

When that man who had been thirty eight years in his infirmity was healed, and He bade him, now whole, take up his bed and go to his house. For hereupon the Jews were troubled, they with whom He spake: spake in words, and left unspoken in understanding: He gave a sort of hint to them that understood, hid the matter from them that were wroth: well, hereupon the Jews, being troubled because the Lord did this on the sabbath-day, gave occasion to this discourse. Then let us not, while we hear these things, be as though we forgot what was said above, but let us look back to that impotent man of eight and thirty years suddenly made whole, wherewith the Jews marvelled, and were wroth. They sought darkness from the sabbath more than light from the miracle. To these therefore in their indignation He is speaking when He saith this, *Greater works than these will He shew Him. Greater than these:* than what? That ye have seen a man made whole whose impotence had lasted even to thirty-eight years; greater than these is the Father about to shew the Son. What are greater? He goeth on and saith: *For, as the Father raiseth the dead, and quickeneth them, so too the Son quickeneth whom He will.* Clearly these are greater. For it is much more that a dead man should rise, than that a sick man should recover: these are greater. But when is the Father to shew these to the Son? Hath the Son no knowledge of them? and He Who was speaking, knew He not how to raise the dead? had He yet to learn how to raise the dead to life again, He by Whom all things were made? He Who made that we should live when we were not, had He yet to learn how we should be raised to life again? What is it then that He would say?

7. Why, He descendeth to us, and He Who a little before spake as God, hath begun to speak as Man. Howbeit, the Man is none other than God, for God was made Man: but made, what He was not, not losing what He was. The Man, then, is added to the God, that He should be Man Who was God, not that He should be thenceforth Man and not be God. Hear we then Him as our Brother also, we who heard Him as Maker: Maker, as being the Word in the beginning: Brother, because born of the Virgin Mary: Maker, before Abraham, before Adam, before earth, before

HOMIL. heaven, before all things bodily and spiritual; but Brother, XXI. from the seed of Abraham, from the tribe of Judah, from the Virgin of Israel. If then we know Him Who speaketh to us, both God and Man, let us understand the words of God and Man: for, sometimes He speaketh to us such as pertain to the Majesty, sometimes such as pertain to the Humility. For the Same is high Who became low to make us high who are low. What then saith He? *The Father will shew Me greater than these, that ye may marvel.* Consequently it is to us that He is to shew them, not to Him. Therefore, since it is to us the Father is to shew them, that is the reason why He said, *that ye may marvel.* For He hath expounded what He meant in saying, *the Father will shew to Me.* Why said He not, *the Father will shew you,* but *will shew the Son?* Because even we are members of the Son; and that we members learn, is all one as that He Himself doth in some sort learn in His members. How learneth in us? As He suffereth in us. Whereby prove we that He suffereth in us? By that voice from Acts 9, heaven, *Saul, Saul, why persecutest thou Me?* Is it not 4. even He, Who shall sit as Judge in the end of the world, and, setting the just on the right and the wicked on the left, shall say, *Come, ye blessed of My Father, receive the kingdom: for I was hungry, and ye gave Me to eat?* And, when they shall answer, *Lord, when saw we Thee an hungered?* He will say to them, *While ye gave to one of the least of Mine, ye gave to Me.* He then Who said, *While ye gave to one of the least of Mine, ye gave to Me,* let the Same also now be questioned by us, and let us say to Him, ‘Lord, when wilt Thou be one learning, while Thou teachest all things?’ Straightway in our faith He answereth us, ‘When one of the least of Mine learneth, I learn.’

8. Then let us be glad and give thanks, that we are made not merely Christians, but Christ. Do ye understand, my brethren? do ye take in the grace of God put upon us? Marvel, rejoice: we are made Christ. For if He be the Head, we the members; the whole Man is, He and we.

Eph. 4, This it is that the Apostle Paul saith: *That we be no longer 14. babes, tossed to and fro, and carried about with every wind of doctrine.* But above he had said: *Until we all come to*
ib. 13.

the unity of faith, and to the acknowledging of the Son of God, to the perfect Man, to the measure of the age of the fulness of Christ. Consequently, the fulness of Christ is, Head and members. What is, Head and members? Christ and the Church. For us indeed to arrogate this to ourselves were pride, did not even He deign to promise this, Who saith by the same Apostle: *But ye are the Body of Christ, and members.* JOHN V. 20. 1 Cor. 12, 27.

9. While therefore the Father sheweth to the members of Christ, He sheweth to Christ. There cometh to pass a sort of miracle, a mighty one, but yet true: there is exhibited to Christ, what Christ knew, and exhibited to Christ through Christ. A marvellous and a great thing it is, but the Scripture so speaketh. Shall we gainsay the Divine utterances, and not rather understand them, and render thanks by the gift of the Same to the Same Who bestowed the gift? What is that I said, Is shewn to Christ through Christ? Is shewn to the members through the Head. Lo, see that in thyself. Put the case that thou with closed eyes wouldest lift something; the hand knoweth not whither to go, yet thy hand is still thy member, for it is not separated from the body: open thine eyes, now the hand sees where to go; the head shewing, the member followed. If then it was possible there should in thee be found something of the sort, that thy body should point out a thing to thy body, and by thy body something should be shewn to thy body, marvel not that it is said, Is shewn to Christ through Christ. For the Head sheweth, that the members may see; and the Head teacheth, that the members may learn; yet is it one Man, Head and members. He willed not to separate Himself: but deigned to agglutinate Himself to us. Far was He from us, yea very far! what so far apart, as the thing made and the Maker? What so far, as God and man? What so far, as Righteousness and iniquity? What so far, as Eternity and mortality? Lo, how far off was the Word in the beginning, God with God, by Whom were all things made! Then how was He made near, to be what we are, and we in Him? *The Word was made flesh, and dwelt in us.* John I, 14.

10. This then it is, that He is to shew us: this He did shew to His disciples who saw Him in the flesh. What is this?

HOMIL. *As the Father raiseth the dead, and quickeneth them; so*
 XXI. *also the Son quickeneth whom He will.* Some the Father, other the Son? Why it is certain, all things were made, or done, by Him. What say we, my brethren? Lazarus, Christ raised: what dead person did the Father raise, that Christ might see how to raise Lazarus? Or when Christ raised Lazarus, did the Father not raise him, and without the Father Christ did it alone? Read the lesson itself, and see that He invoceth the Father there, that Lazarus may rise again. As Man, He invoceth the Father: as God, doeth it with the Father. Therefore also Lazarus who rose again was both by the Father and by the Son raised up in the gift and grace of the Holy Spirit; and that marvellous work the Trinity did. Then let us not so understand, *As the Father raiseth the dead and quickeneth them, so also the Son quickeneth whom He will*, as to account that some are by the Father raised and quickened, other by the Son: but the same whom the Father raiseth and quickeneth, the self-same also the Son raiseth and quickeneth; because, *All things were made by Him, and without Him was nothing made.* And, to shew that He hath, albeit given of the Father, yet equal power, therefore He saith, *So also the Son quickeneth whom He will*, to shew there His will: and lest any should say, 'The Father raiseth the dead by the Son; but the Father as powerful, as having power, the Son as by Another's power; as a Minister doeth He something, as an Angel;' He hath therefore signified His power where He saith, *So also the Son quickeneth whom He will.* For the Father willeth not other than the Son; but as in Them is one substance, so also is there one will.

11. And who are these dead whom Father and Son doth quicken? Those of whom we have spoken, Lazarus, or the son of that widow, or the daughter of the ruler of the synagogue? for we know these to have been raised by Christ. It is some other thing that He would intimate to us, the resurrection, to wit, of the dead, which we all do look for; not that which some have had that the rest might believe. For Lazarus rose, to die; we shall rise, to live for ever. Such a resurrection doth the Father make, or the Son? Nay verily, the Father in the Son. Therefore, the

Luke 7,
 11. 15.
 ib. 8, 54.
 55.

Son, and the Father in the Son. How prove we that He speaks of this resurrection? When He had said, *As the Father raiseth the dead and quickeneth them, so also the Son quickeneth whom He will*; lest we should understand thereby that resurrection of the dead which He maketh for a miracle, not for eternal life, He went on and said, *For the Father judgeth not any, but all judgment He hath given to the Son*. What is this? He was speaking touching resurrection of the dead, that, *as the Father raiseth the dead and quickeneth them, so also the Son quickeneth whom He will*; and wherefore has He straightway added by way of reason, this, touching judgment, saying, *For the Father judgeth not any, but hath given all judgment to the Son*: but to shew, that the resurrection of the dead He had spoken of, was that which is to be in the Judgment?

12. *For*, saith He, *the Father judgeth not any, but all judgment He hath given to the Son*. A little while before, we thought that the Father doeth something which the Son doeth not; when He said, *The Father loveth the Son, and sheweth Him all things that Himself doeth*: just as if the Father were doing, and the Son seeing. So there was, stealthily creeping over our mind, a carnal notion as if the Father did what the Son did not, while the Son saw the Father shewing what was doing by the Father. Therefore, as it seemed the Father was doing what the Son was not doing, now we see the Son do what the Father doeth not. How He turns us to and fro, and keeps our mind on the move! leads us hither and thither, suffers us not to stay in one place of the flesh, that by plying He may exercise us, by exercising cleanse us, by cleansing make us capable, and when we are made capable may fill us! What do these words make of us? what was He speaking? what is He speaking? A little before, He was saying that the Father sheweth to the Son whatever He doeth; I saw, as it might be, the Father doing, the Son waiting to see it: now again I see the Son doing, the Father unemployed: *For the Father judgeth not any, but hath given all judgment to the Son*. When therefore the Son is to judge, shall the Father be unemployed and not judge? What is this? what am I to understand? Lord, what sayest Thou? Thou art the Word of God, I am man.

HOMIL. Sayest Thou that *the Father judgeth not any, but hath given*
 XXI. *all judgment to the Son?* I read in another place that Thou
 John 5, sayest, *I judge not any; there is One that seeketh and*
 16. 50. *judgeth: of Whom sayest Thou, There is One that seeketh*
and judgeth, but of the Father? He seeketh account of Thy
wrongs, He judgeth for Thy wrongs. In what sense here,
The Father judgeth not any, but hath given all judgment to
the Son? Let us ask also Peter: let us hear him saying in
 1 Pet. 2, his Epistle: *Christ suffered for us, saith he, leaving us an*
 21—23. *ensample, that we should follow His steps: Who did no sin,*
neither was guile found in His mouth; Who when He was
reviled, reviled not again; when He took wrong, He
threatened not; but committed Himself to Him that judgeth
righteously. In what sense is it true, that the Father judgeth
not any, but hath given all judgment to the Son? We are
 hardly bested here, being hardly bested let us sweat over
 it, and by the sweat of our labour let us be cleansed. Let us
 exert ourselves as best we may, by His gift, to penetrate the
 deep secrets of these words. Belike, we do rashly in that
 we wish to discuss and to search deep into the words of God?
 And why were they spoken, but that they may be known?
 Why did they sound, but that they may be heard? Why
 were they heard, but that they may be understood? Then
 let Him comfort and make us strong, and bestow on us
 somewhat, so much as He vouchsafes; and if we do not yet
 penetrate to the fountain, let us drink of the rill. Lo, John
 himself as a rill hath flowed forth for us, hath conveyed to
 us from on high the Word, hath brought It low, and in a
 manner levelled It, that we may not shrink with dread from
 Him that is high, but may draw nigh to Him that is low.

13. Without all question there is a sense, a true, a strong
 one, if in any wise we can lay hold of it, wherein to under-
 stand that *the Father judgeth not any, but hath committed*
all judgment to the Son. For the meaning is this: that, in
 the Judgment, there will appear unto men none other than
 the Son. The Father will be hidden, the Son manifest.
 In what will the Son be manifest? In the form wherein He
 ascended. For in the form of God He is hidden, with the
 Father; in the form of a servant, is manifest to men. Not,
 consequently, *the Father doth judge any, but all judgment He*

hath given to the Son; howbeit, the manifest judgment; in which manifest judgment the Son will judge, because it is He that will appear to them that are to be judged. The Scripture doth more evidently shew us, that it is He which shall appear. On the fortieth day after His resurrection He ascended into heaven, in the sight of His disciples; and the Angelic voice said to them, *Ye men of Galilee, why stand ye gazing up into heaven? This (Jesus) Which is taken up from you into heaven, will so come in like manner as ye have seen Him going into heaven.* In what manner saw they Him go? In the flesh, which they touched, which they handled, the scars also of which by touching they proved; in that body, in which He went in and out with them during forty days, manifesting Himself to them in verity, not in any falsity: not a phantom, not a shadow, not a spirit: but even as He said, using no deceit, *Feel, and see, that a spirit hath not flesh and bones, as ye see Me have.* True, that is now a Body worthy of an heavenly habitation, not subject to death, not mutable by the ages of man's life. For not, as It had grown to that age from infancy, so from the age which was that of manhood doth it verge downward to old age: He remains as He ascended, to come unto them to whom, ere He cometh, He willed His word to be preached. So therefore will He come in human form: this shall also the ungodly see; shall see, both they that are set on the right hand; shall see, also they that are separated on the left hand; as it is written, *They shall look on Him Whom they pierced.* If they shall look on Him Whom they pierced, they shall see the self-same Body which they smote with the spear; the Word cannot be pierced with a spear: that same, then, shall the ungodly be able to see, which they were able to wound. The hidden God in the Body they will not see: after the Judgment, *That* will be seen by them which shall be on the right hand. This then it is that He saith, *The Father judgeth not any, but hath given all judgment to the Son;* in that the Son will come manifest to the Judgment, in a human body appearing to men; saying to them on the right, *Come, ye blessed of My Father, receive the Kingdom;* saying to them on the left, *Go into everlasting fire, which is prepared for the devil and his angels.*

JOHN
V. 20.

Acts 1,
3. 9-11.

Luke 24,
39.

Zech. 12,
10.
John 19,
37.

Mat. 25,
34.
ib. 41.

HOMIL.
XXI.

14. Lo, It shall be seen, this Form of Man, by godly and ungodly, by just and by unjust, by believers and by unbelievers, by them that rejoice and by them that wail, by them that have confidence and by them that have confusion: lo, It shall be seen. When that Form shall have been seen in the Judgment, and the Judgment shall be finished, wherein, it is said, *the Father judgeth not any, but hath given all judgment to the Son*; for this cause, namely, because the Son will appear in the Judgment in the Form which He hath taken of us: what shall then be? When shall be seen the Form of God, Which all believers thirst to see? when shall be seen That, Which was in the beginning, the Word, God with God, by Which all things were made? when shall be seen that Form of God, of Which the Apostle saith, *Being in the Form of God, He thought it not robbery to be equal with God*? For mighty is that Form, wherein is still recognised the equality of the Father and the Son: ineffable It is, incomprehensible, above all to the little ones. When shall It be seen? Lo, on the right hand are the just, on the left are the unjust; the Man, all alike see; the Son of Man, they see; Him Who was pierced, they see; Him Who was crucified, they see; Him the humbled, Him the born of a Virgin, Him the Lamb of the tribe of Judah, they see: the Word, God with God, when shall they see? He will be the Same then also: but the form of a servant will appear. The form of a servant will be shewn to the servants: the Form of God will be reserved for the sons. Then let the servants be made sons; they that are on the right, let them go to the eternal inheritance promised of old, which the martyrs, albeit not seeing, believed; for the promise of which, they without hesitation shed their blood: let them go thither, and see there. When shall they go thither?

Phil. 2, 6.
Mat. 25, 46.

Let the Lord Himself say, *So shall those go to everlasting burning, but the righteous into life everlasting.*

15. Lo, He hath named life everlasting. Yea, but hath He told us withal that we shall there see and know the Father and the Son? What if we shall live for ever, but not see that Father and Son? Hear in another place, where He hath named the life eternal, and hath expressed what is life eternal. ‘Fear not: I deceive thee not: not without

cause have I promised to them that are lovers of Me, saying, JOHN V. 20.
He that hath My commandments, and keepeth them, he it is John 14,
that loveth Me: and he that loveth Me, shall be loved also 21.
of My Father, and I will love him, and shew Myself to him.
Let us make answer to the Lord, and say, ‘Nay, but, O Lord our God, what great matter is that? what great boon? Wilt Thou shew Thyself to us? Why, even the Jews—can it be that to them Thou didst not shew Thyself? that even they who crucified Thee, did not see Thee?’ Thou wilt shew Thyself in the Judgment, when we shall stand at Thy right hand: yea, but even those who shall stand at Thy left hand, will they not see Thee? What is it, that Thou wilt shew Thyself to us? Do we not see Thee now while Thou speakest?’ He answereth: ‘I will shew Myself in the Form of God: ye see now the form of a servant. I will not disappoint thee, O faithful man! believe, that thou shalt see. Thou lovest, and dost not see: shall very love not bring thee to see? Love; persevere in loving: I will not disappoint,’ saith He, ‘thy love, I Who have purified thine heart. For to what end have I made thine heart pure, but that it should be possible for thee to see God? Because, *Blessed are the pure in heart, for they shall see God.*’ ‘Yea, but this,’ saith the servant as it were disputing with the Lord, ‘Thou didst not express when Thou saidst, *The righteous shall go into life eternal:* Thou saidst not, They shall go to see Me in the Form of God, to see the Father with Whom I am equal.’ Mark what He hath elsewhere said: *And this is life eternal, that they may know Thee, the One True God, and Whom Thou hast sent, Jesus Christ.* Matt. 5,
John 17,
8.
3.

16. Even now therefore^b, after mention of the Judgment,

^a Quid enim, et Judæis te non demonstrasti? non te viderunt et qui crucifixerunt? Ed. Ben. But Ed. Paris 1555 has, Quid enim? et Judæis te demonstrasti. Nonne te viderunt et qui crucifixerunt?

^b Et modo ergo, post commemoratum judicium &c. Many Mss. have, Et quomodo ergo post commemoratum judicium &c. Others: Et quomodo? ergo et post &c. BEN. The true reading is shewn by the context a few lines below: *Modo ergo hoc habemus*

in fide. “*The Father hath given all judgment to the Son, that all may honour the Son as they honour the Father.* Such will be the consequence when He shall appear, equal with the Father. But since the Son hath apprised us of this counsel of the Father, therefore *even now*, before His appearing in coequal Majesty, He must receive equal honour, while *even now* we hold this in faith, that He is equal with the Father.”

HOMIL.
XXI. which the Father, not judging any, hath given all to the Son, what shall be? What follows? *That all may honour the Son, even as they honour the Father.* By the Jews, the Father is honoured, the Son despised. For the Son was seen as a servant, the Father was honoured as God. The Son also will appear, equal with the Father, *that all may honour the Son even as they honour the Father.* Even now therefore we have this in faith. And let not the Jew say, 'I honour the Father: what have I to do with the Son?' Let Him make answer to him, *He that honoureth not the Son, honoureth not the Father.* Thou liest altogether: thou blasphemest the Son, and dost wrong the Father. For the Father sent the Son: thou despisest Whom He sent: how honourest thou the Sender, who blasphemest the Sent?

17. 'Lo,' saith some man: 'the Son is sent; and the Father is greater, because He sent.' Get thee away from the flesh! the old man suggesteth oldness; do thou in the New Man acknowledge newness. Let the New call thee off from the world of time, let Him, the Ancient, Perpetual, Eternal, call hereunto thine understanding. Is the Son less, because the Son is said to have been sent? I hear of sending, not separation. 'But this,' saith the objector, 'we see in the affairs of men, that greater is he that sends, than he that is sent.' Yea; but the things of men deceive man: the things of God purge him. Do not fix thy regard upon the things of men, where greater seemeth he that sends, less he that is sent: though indeed even the things of men bear testimony against thee. As, for example, if a person wishes to ask a woman to wife, and by himself is not able to do this, he sends a friend greater than he, to ask for him. And there are many cases where the greater is chosen on purpose to be sent by the lesser. Then why wouldest thou now make a quibble out of this, that the One sent, the Other was sent? The sun sends his ray, and does not sever it; the moon sends her shining, and does not sever it: a lamp sheds its light, and does not sever it: I see there a sending, and do not see any severing. For if from the things of men thou seekest examples, O heretical vanity, albeit, as I said just now, even the things of men in some examples do argue and convict thee of error; yet mark how different the case is in

the things of men, from which thou wantest to draw examples for the things of God. The man who sends, himself stays behind, and that person goes who is sent: does the man go with the messenger whom he sends? But the Father Who sent the Son, did not quit the Son. Hear the Lord Himself saying, *Behold, the hour will come, that every man shall depart to his own, and ye will leave Me alone: and yet I am not alone, because the Father is with Me.* How sent He Him with Whom He came? how sent Him Whom He quitted not? In another place He hath said, *But the Father abiding in Me doeth His works.* Lo, in Him He is, lo, in Him worketh. The Sender hath not quitted the Sent, because the Sent and the Sender are One.

JOHN
V. 20.

JOHN 16,
32.

IB. 14,

10.

^h *Pater autem in me manens facit opera sua. Hilar. 943. Sed Pater qui in me manet ipse facit opera sua. Vulg.*

H O M I L Y X X I I .

JOHN v. 24—30.

Verily, verily, I say unto you, Whoso heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him power to execute judgment also, because He is the Son of Man. Marrel not at this: for the hour is coming, 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. I can of Mine own Self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father Which hath sent Me.

UPON the discourses delivered yesterday and the day before, next follows the Gospel Lesson of to-day, and of this we must diligently treat, not indeed suitably to its dignity, but according to our strength. For both ye do take it in, not according to the plenteousness of the gushing fountain, but according to your measure: and we speak into your ears not so much as the Fountain itself sendeth forth, but so much as we are able to take in, which we may convey into your

thoughts, while He, the Fountain, doth more overflowingl^{JOHN}
work in your hearts, than we in your ears. For a great V. 24.
matter is treated of, and not by great, nay, by very small:
yet have we hope and confidence given us of Him Who,
being great, did for our sakes become small. For, if we
were not by Him encouraged nor invited to understand Him,
but contrariwise He abandoned us as contemptible; since
we cannot take His Divinity, did He not take our mortality,
and come to us to speak to us the Gospel; if He had not
willed to partake with us what in us is abject and most
small, we should think that He willed not to give us His
greatness, Who hath taken on Him our smallness^a. Thus
much I have said, lest any should either reprehend us for
handling these matters, as over-bold; or despair of himself
that he should be able to apprehend, by the gift of God, what
the Son of God hath deigned to speak to him. Therefore what
He hath deigned to speak to us, we ought to believe that it
was His will we should understand. But if we be not able,
He giveth understanding being asked, Who gave His Word
unasked.

2. Lo, what are these secrets of His words, mark ye well. v. 24.
*Verily, verily, I say unto you, that whoso heareth My word,
and believeth Him that sent Me, hath everlasting life.*
Surely, we are all on our way to everlasting life, to life
eternal; and He saith, *Whoso heareth My word, and
believeth Him that sent Me, hath everlasting life.* Then
was it His will that we should hear His word, and

^a Si enim ab Illo non exhortaremur
nee invitaremur ad Eum intelligendum,
sed desereret nos tanquam contempti-
biles; quia capere non possumus Divi-
nitatem Ipsius, si non caperet Ipse
mortalitatem nostram et perveniret ad
nos ut loqueretur Evangelium; si quod
in nobis abjectum et minimum est,
nolisset communicare nobiscum; pu-
taremus Eum noluisse nobis dare mag-
num suum, Qui suscepit parvum nos-
trum. Grammatically, a different con-
struction is possible, but that which is
followed in the translation seems, on
the whole, to be the most suitable to
the context. The meaning may per-
haps be thus expressed: "When we
think of Christ's Humiliation, we ought
to feel that we are encouraged and

invited to understand Him, and not
that He has abandoned us to helpless
ignorance, as beneath His regard.
The only way in which it was possible
for us to take, i. e. to apprehend, His
Divine Nature, was, that He should
take, i. e. assume, our mortal nature,
and therein come to us, to teach us by
His Gospel. And this He has done.
Were it not so; had He refused to
lower Himself to our mean estate,
there would indeed be no such encou-
ragement or invitation, and we might
well account that He did abandon us
as contemptible; but now it cannot be
thought that He willed not to give us
His greatness, Who took upon Him
our littleness."

HOMIL. not His will that we should understand it? Since, if in
 XXII. hearing and believing, is eternal life, much more in under-
 standing. But the step¹ of piety is faith; the fruit of faith,
 understanding, that we may come unto eternal life, where
 shall be for us no more reading of the Gospel; but He Who
 hath for the present dispensed to us the Gospel, shall then
 have put aside all pages of reading, and the voice of reader
 and preacher, and Himself appear to all that are His, while
 with purged heart they attend upon Him, in an immortal
 body now never more to die, cleansing them and enlightening
 them, now living and seeing That Which *in the beginning was*
 the Word, and the Word was with God. Now, therefore, let
 us mark who we are, and bethink us Whom we hear. Christ is God, and speaketh with men: He wisheth to be apprehended, let Him make them capable of apprehending: He wisheth to be seen, let Him open their eyes. Not, however, without a cause speaketh He to us, but because that is true which He promiseth us.

JOHN 1,
 1.

3. *My words*, saith He, *whoso heareth, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death to life.* Where, when, come we from death to life, that we come not into judgment? In this life there is a passing from death to life: in this life, which is not yet life, there is a passing hence from death to life. What is that passing? *Whoso heareth My words*, He said, *and believeth Him that sent Me.* Keeping these, thou believest, and passest. And can one be said to pass in standing? Clearly he can; for he stands in body, passes in mind. Where was he, whence should he pass, and whither passeth? Passeth from death to life. Look at any one man standing^b, in whom all this that is spoken of may take place. He stands, he hears: perchance he did not believe, by hearing he believes; just now he did not believe, now he believes: he hath made transition, as it were, from the region of unbelief to the region of faith, by motion of the heart, not by motion of the body, by a motion for the better: for they who again desert the faith move to the worse. Lo, in this life, which, as I said, is not yet life, there is a passing from death to life, that there be not a coming into judgment.

^b Standing, i. e. in the Church, in hearing the Scriptures and the Sermon.

But why said I that it is not yet life? If this were life, the Lord would not say, as He does to a certain person, *If thou wilt enter into life, keep the commandments.* He saith not to him, *If thou wilt enter into eternal life: He hath not added 'eternal,' but said only, life.* Consequently, this is not to be called even life, because not true life. What is true life, but that which is eternal life? Hear the Apostle saying to Timothy: *Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches; but in the living God, Who giveth us all things richly to enjoy: let them do good, be rich in good works, readily distribute, communicate.* Wherefore this? Hear what follows: *Let them lay up for themselves a good foundation for the time to come, that they may lay hold on the true life^c.* If they ought to lay up for themselves a good foundation for the time to come, that they may lay hold on the true life; doubtless this in which they were is a false life. For why shouldest thou want to lay hold upon the true, if already thou hast the true? Must one lay hold upon the true? Then must one depart from the false. And by what way depart? to what place? Hear, believe, and thou makest transition from death to life, and comest not into judgment.

4. What is this, And comest not into judgment? And who shall be better than Paul the Apostle, who saith, *We must all appear before the judgment-seat of Christ, that there each one may receive what he hath done by the body, whether it be good, or ill?* Paul saith, *We must all appear before the judgment-seat of Christ;* and dost thou dare promise thyself that thou shalt not come into judgment? Be it far from me, sayest thou, that I should dare promise this to myself: but I believe Him that promiseth. The Saviour speaketh, the Truth engageth, Himself hath said to me, *Whoso heareth My words, and believeth Him that sent Me, hath everlasting life, and passeth from death to life, and shall not come into judgment.* I therefore have heard the words of my Lord, have believed; even when I was an unbeliever, I became a believer: as He warned me, I passed from death to life, I come not to judgment; not upon mine

^c *Veram vitam.* Vulg. So Ambros. Hieronym. al. and Ms^s. representing the Gr. τῆς ὀντως ζωῆς, which Griesbach and Lachmann have restored for the lect. recept. αἰωνίου.

JOHN
V. 24.

Mat. 19,
17.

1 Tim. 6,
17—19.

2 Cor.
5, 10.

HOMIL.
XXII.

own presumption, but by His promise. As for Paul, speaketh he against Christ, the servant against the Lord, disciple against Master, man against God, that, when the Lord saith, *Whoso heureth and believeth, passeth from death to life, and shall not come into judgment*, the Apostle should say, *We must all appear before the judgment-seat of Christ?* Or, if he cometh not to judgment who appears before the judgment-seat, I know not how I may understand it.

5. The Lord our God therefore revealeth, and by His Scriptures admonisheth us how it is to be understood when judgment is spoken of. I exhort you then that ye attend. Sometimes judgment means punishment: sometimes judgment means discrimination. According to that sense, in which judgment means discrimination, *we must all appear before the judgment-seat of Christ, that there a man may receive what he hath done by the body, whether it be good, or ill*; for this is discrimination, that there be a distribution of good to good, evil to evil. For, if 'judgment' were always

Ps. 43,
1: 7, 8:
26, 1:
35, 24:
54, 1.

taken in a bad sense, the Psalm would not say, *Judge me, O God*. Perhaps one hears the Psalmist saying, *Judge me, O God*, and marvels. For man is wont to say, *God forgive me! and, Spare me, O God!* who is he that would say, *Judge me, O God?* Nay, sometimes in the Psalm this very verse is put in the *diapsalma*^d, to be given out by the reader and responded by the people. May it not chance that a man's heart is so struck by this, that he is afraid to sing unto God, and say, *Judge me, O God?* And yet the people do sing it, in faith, and not think that they wish to their hurt what they have learned from the Divine word read: albeit they do not sufficiently understand, yet they believe that what is sung is something good. And yet the Psalm itself hath not let the man go without understanding. For going on, it shews in the words which come after, what sort of judgment it meant: that it is not one of condemnation, but of discerning. For it saith, *Judge me, O God*. What is, *Judge me, O God?* *And discern my cause from an unholy nation*. Well then, in respect of this

Ps. 43, 1.

^d Not the *diapsalma* which represents the *Selah* of the Hebrew text: but the verse or clause which in the Christian psalmody was sometimes added at the end of a psalm, or which

was repeated frequently in the middle of it, as the close of the several parts of it. This is also called *hypopsalma*. See Bingham Antiq. xiv. 1. §. 12.

judgment of discerning, *we must all appear before the judgment-seat of Christ.* But, in respect of the judgment of condemnation, *Whoso heareth My words, saith Christ, and believeth Him that sent Me, hath eternal life, and shall not come into judgment, but passeth from death to life.* What is, *shall not come into judgment?* Shall not come into condemnation. Let us prove from the Scriptures that the word 'judgment' is used where punishment is meant: though indeed in this very Lesson ye will a little afterwards hear this same word 'judgment' put only for condemnation and punishment. However, the Apostle saith in a certain place, writing to those who handled amiss the Body which ye that are believers' wot of, and because they handled It amiss, were corrected by the scourge of the Lord: for he saith to them, *Therefore many weak and sick among you do sleep full of^e:* for many did therefore even die: and he proceeds; *For if we would judge ourselves, we should not be judged:* that is, if we punished ourselves, we should not be punished by the Lord: *but when we are judged, we are punished by the Lord, that we be not condemned with the world.* There be therefore, in respect of punishment, who are judged here, that they may be spared there; there be, that are spared here, that they may be more abundantly tormented there: but there be, to whom are distributed very punishments without the scourge of punishment, if by the scourge of God they be not corrected; that, having here despised the Father Who scourgeth, they may there feel the Judge Who punisheth. Therefore, there is a judgment to which God, i. e. the Son of God, will send, in the end of the world, the devil and his angels, and all unbelieving and ungodly with him: to this judgment shall he not come, who now, believing, doth pass from death to life.

6. For indeed, lest thou shouldest imagine that by believing thou shalt not die after the flesh, and by taking it carnally, shouldest say to thyself, 'My Lord hath said to me, *Whoso heareth My words, and believeth Him that sent Me, is passed from death to life;* well then, I have believed; I shall not die:' know then, that the death thou owest on the score of

JOHN
V. 24.

See § 13.

¹ fideles,
'com-
muni-
cants.'

^e 1 Cor. 11, 30—32. *Propterea multi in vobis infirmi et aegroti dormiunt sufficienter;* so all the Mss. but the sacred text has *ικανολ, sufficientes.* BEN. S. Aug. contr. Adimant. §. 3. tom. viii. 138, c. has *sufficientes.*

HOMIL. XXII. Adam's punishment, thou must pay ; for he, in whom at that time we all were, received the sentence, *Thou shalt die the death* ; nor can the Divine sentence be made void. But when thou shalt have paid the death of the old man, thou shalt be taken into the eternal life of the New Man, and shalt make transition from death to life. Only in the meanwhile make thou transition of life. What is thy life? Faith.

Hab. 2, *The just liveth by faith.* The unbelievers, what of them? 4. Rom. 1, 17. They are dead. Among such dead was he, in the body, of Matt. 8, whom the Lord saith ; *Leave the dead, let them bury their dead.* Therefore, even in this life there are dead, there are living, and yet in a sort all live. Who are the dead? Those who have not believed. Who are the living? Those who have believed. What is said to the dead by the Apostle? Eph. 5, *Arise, thou that sleepest.* But he spake of sleep, saith one, 14. not of death. Hear what follows ; *Arise, thou that sleepest, and rise up from the dead :* and then, as if the man should say, *Whither shall I go? and Christ shall give thee light.* So soon as thou believest, and Christ hath enlightened thee, thou makest transition from death to life : abide in that to which thou hast passed, and thou shalt not come into judgment.

7. Even now He expoundeth that Himself, and goeth on, *Verily, verily, I say unto you.* Lest haply, because He said, *Is passed from death to life,* we should understand this of the future resurrection, therefore, willing to shew how he passeth that believeth, and that to pass from death to life is to pass from unbelief to faith, from unrighteousness to righteousness, from pride to humility, from hatred to charity, He now saith, *Verily, verily, I say unto you, that the hour cometh, and now is.* What more evident? Now assuredly He hath opened what He was then saying, because at this present time that to which Christ exhorteth us, hath its accomplishment. *The hour cometh :* what hour? *and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* Already of these dead we have spoken. What think we, my brethren? In this crowd which hears me, are there no dead? For they which believe and act according to the true faith, live and are not dead : but they which either believe not, or believe as do the devils, trembling and living wickedly, confessing the

Son of God, and not having charity, are rather to be accounted dead. And yet this hour is even now in being. For the hour of which the Lord spake, will not be one of the twelve hours of the day. From the time that He spake even to this present time, and even to the end of the world, is that self-same one hour running on, of which John saith in his Epistle, *Little children, it is the last hour.* Therefore, it is now. Who liveth, let him live: who was dead, let him live: let him hear the voice of the Son of God, whoso lay dead; let him arise and live. The Lord cried out at the sepulchre of Lazarus, and he that 'had been four days dead' arose. From the stench of death he came forth into the air; he was buried, a stone lay upon him, the voice of the Saviour brake the hardness of the stone: and thy heart is so hard, that not yet that Divine voice breaketh thee! Rise in thy heart, come forth from thy tomb! For thou wast lying dead in thine heart as in a tomb, and as a stone, evil custom pressed heavily upon thee. Rise, and come forth. What is, Rise, and come forth? Believe, and confess. For he who hath believed, hath risen: he who confesseth, hath come forth. Why said we that he hath come forth who confesseth? Because, before he confessed, he was hidden; but when he confesseth, he cometh forth from darkness to light. And when he hath confessed, what is said to the servants? That, which was said beside the corpse of Lazarus, *Loose him, and let him go.* How? It was said to the servants, the Apostles, *Whatsoever ye shall loose on earth, shall be loosed in heaven.*

JOHN
V. 25.

1 JOHN
2, 18.

JOHN 11,
39—44.

MAT. 18,
18.

8. *The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* Whereof shall they live? 'Of life.' Of what life? 'Of Christ.' How prove we that they shall live of Christ as their life? *I am,* saith He, *the Way, the Truth, and the Life.* Wouldest thou walk? *I am the Way.* Wouldest thou not be deceived? *I am the Truth.* Wouldest thou not die? *I am the Life.* This saith to thee thy Saviour: 'There is not whither thou mayest go, but to Me: there is not whereby thou mayest go, but through Me.' Even now therefore is this hour yet going on, this act assuredly is going on, and never ceaseth. Men rise who were dead, they pass to life, at the voice of the Son of God they live, by life from

v. 25.

JOHN 14,
6.

HOMIL. Him, persevering in the faith of Him. For the Son hath
 XXII. life; that, whereby they may live while they believe, He hath it.

v. 26. 9. And how hath it? As the Father hath. Hear Him saying, *For as the Father hath life in Himself, so hath He given also to the Son to have life in Himself.* My brethren, as I shall be able, I will speak. For these are those words, which sorely trouble the small understanding. Why hath He added, *in Himself?* It would suffice that He should say, *For as the Father hath life, so hath He given to the Son also to have life.* He hath added, *in Himself:* for the Father hath life in Himself, the Son also hath it in Himself. He willed us to understand something in that He said, *in Himself.* Here also is a secret thing shut up in this word: let there be knocking, that there may be opening. O Lord, what is it that Thou hast said? *In Himself,* wherefore hast Thou added? Paul the Apostle, whom Thou madest to live, had he not life? 'He had,' is the answer. What great matter is it for men that were dead that they should come to life, and at Thy word, by believing, should pass: when they shall have passed, shall they not in Thee have life? 'They shall have it: for I also said just before, *Whoso heareth My words, and believeth Him that sent Me, hath eternal life.*' Therefore, they which believe in Thee have life: and Thou saidst not, In themselves. But when Thou spakest of the Father, *As the Father hath life in Himself,* again, when Thou spakest of Thyself, Thou saidst, *So hath He given to the Son also to have life in Himself.* As He hath, so gave to have. Where hath He? *In Himself.* Paul, where hath he? Not in himself, but in Christ. Let us see whether the Apostle Gal. 2, saith this. *I live, yet no longer I, but Christ liveth in me.*
 20. Our life, as ours, that is, of our own proper will, will be but evil, sinful, unrighteous: but the good life from God is in us, not from ourselves: from God is it given us, not from ourselves. But Christ in Himself hath life as the Father hath, because He is the Word of God. Not, now liveth ill, and now liveth well: but with man it is, now ill, now well. He who did live ill, was in his own life: he who liveth well, hath passed to the life of Christ. Made partaker of the life of Christ, thou wast not the thing thou didst receive, and thou wast a person to receive; but with the Son of God it was not so, that He was, as it were, at first without life, and then

received life. For if He so received, He should not have it in Himself. For what is, *In Himself*? That the Life Itself should be none other than He. JOHN
V. 26.

10. I may put it otherwise perhaps even more plainly. A man lights a candle: for example, yonder candle as it regards the little flame which shines there, that fire hath light in itself; but thine eyes, which, while the candle was absent, were¹ inactive and saw nothing, now they also have light, only not in themselves. Therefore, if they turn away from the light, they are dark, if they turn to it, are light. But truly that fire, so long as it is, doth shine: if thou wouldest take the light from it, therewithal thou dost also extinguish it; for without light, it cannot continue. But the Light, Christ, is inextinguishable and coeternal with the Father, ever bright, ever light, ever burning: for did It not burn, would it be said in the Psalm, *Nor is there any that can be hidden from its warmth?* Ps.19,7. But thou in thy sin wast cold: thou turnest, that thou mayest wax warm; if thou go back, thou waxest cold. In thy sin, thou wast full of darkness: thou turnest, that thou mayest be enlightened; if thou turnest away, thou wilt become dark. Therefore, because thou in thyself wast darkness, when thou shalt be enlightened, thou wilt not be thyself light², although thou be in light. For the Apostle saith, *Ye were once darkness, but now light in the Lord.* Eph. 5, When he had said, *But now light³,* he added, *in the Lord.* Why light? lux Because by participation of that light, thou art light. But if from the light wherewith thou art enlightened thou go back, thou returnest to thine own darkness. Not so Christ, not so the Word of God. But how? *As the Father hath life in Himself, so hath He given to the Son also to have life in Himself:* that not by participation He may live, but unchangeably may live: and altogether Himself be Life. *So hath He given to the Son also to have life.* As He hath, so He gave. What is the difference? That the Father gave, the Son received. Was He already in being when He received? Understand we Christ to have been sometime in being without light, while He is Himself that Wisdom of the Father, of Which it is said, *She is the brightness of eternal light?* Consequently, what is said, *Hath given to the Son,* is such as if it had been said, Hath begotten

HOMIL. the Son: for by begetting He gave. As He gave Him *to be*,
 XXII. so He gave Him to be life, and so gave, as to be life in
 Himself. What is, to be life in Himself? Not to want life
 from some other, but to be Himself fulness of life, whereby
 others believing should live while they lived. Well, *Hath*
given Him to have life in Himself: hath given, as to whom?
 JOHN 1, As to His Word: as to Him Who *in the beginning was the*
 1. *Word, and the Word was with God.*

11. Thereafter, because He was made man, what hath He
 v. 27. given Him? *And hath given Him power to make judgment,*
because He is Son of Man. In regard that He is Son of
 God, *As the Father hath life in Himself, so also hath He*
given to the Son to have life in Himself: but in regard that
 He is Son of Man, *hath given Him power of making judg-*
ment. This it is that I yesterday expounded to you, my
 beloved, that in the judgment Man will be seen, God not
 seen: but after the judgment shall God be seen of them who
 have prevailed in the judgment, while of the ungodly shall
 God not be seen. Because then Man will be seen in the
 judgment, in that form, in which He will so come as He
 v. 22. ascended, therefore had He said above, *The Father judgeth*
not any, but hath given all judgment to the Son. This also
 in the present place He repeateth when He saith, *And hath*
given Him power of making judgment, because He is Son
of Man. As if thou shouldst say, '*Hath given Him power*
of making judgment—wherefore? When had He not this
 power of making judgment? When *in the beginning He was*
the Word, and the Word was with God, and the Word was
God, when all things were made by Him, had He then not
 power of making judgment?' Nay, but in this regard say I,
Hath given Him power of making judgment, in this regard
 He hath received power of judging, *because He is Son of*
Man. For in regard that He is Son of God, He always had
 this power. He received, Who was crucified; He Who
 was in death, and is in life. The Word of God was never in
 death, always in life.

12. Now therefore concerning resurrection, haply some
 one of us was saying, 'Lo, we have risen; he that heareth
 Christ, that believeth, and passeth from death to life, and
 shall not come into judgment; the hour cometh, and now

is, that whoso heareth the voice of God, shall live; he was dead, hath heard, lo, he riseth: what means it that there is said to be thereafter a resurrection to come? Spare thyself, do not precipitate thy sentence, lest thou go headlong after it. There is indeed this resurrection, which hath place now: they were dead that believed not, dead that were unrighteous; they live that are righteous, they pass from the death of infidelity to the life of faith: but do not thou believe that there shall not be thereafter any resurrection of the body; believe thou that there shall be also a resurrection of the body. For hear what follows after the intimation given us of this resurrection which is by faith, lest any should imagine this to be the only one, and should fall into that desperation and error of men, who perverted the minds of others, saying, that the resurrection is passed already, of whom the Apostle saith, *And the faith of some they overthrow*.^{18.} For I suppose they spake to them such words as these: 'See here, where the Lord saith, *And whoso believeth in Me, is passed from death to life*; already a resurrection hath taken place in believing men which were once unbelieving: how is there a second resurrection spoken of?' Thanks be to the Lord our God; he stayeth up them that waver, putteth straight them that stick fast, confirmeth them that doubt. Hear what followeth, to shew that thou hast not whereof thou mayest make unto thyself the darkness of death. If thou hast believed, believe the whole. 'Believe the whole what?' askest thou. Hear what He saith. *Marvel not at this*, that He hath given to the Son power of making judgment. I mean that which shall be in the end, saith He. How in the end? *Marvel not at this; because the hour cometh*. Here He hath not said, *And now is*. In speaking of that resurrection of faith, what said He? *The hour cometh, and now is*. In this resurrection which He intimateth to be hereafter of dead bodies, *The hour cometh*, said He: He said not, *Now is*; because it is to come in the end of the world.

13. 'And whence,' sayest thou, 'dost thou prove to me that He spake of the Resurrection itself? If thou wilt patiently hear, thou shalt presently prove it for thyself. Let us go on then: *Marvel not at this: because the hour cometh, in which all that are in the graves*. What more

HOMIL. evident than this resurrection? Erewhile He said not,
 XXII. *That are in the graves; but, The dead shall hear the voice of the Son of God, and they that hear shall live.* He said not, Some shall live, some be condemned; because all that believe shall live. But of the graves what saith He? *All that are in the graves shall hear His voice, and shall come forth.* He said not, *Shall hear and live.* For if they have lived ill, and lay in the graves, to death shall they rise, not to life. Then let us see who shall come forth. Albeit just now the dead by hearing and believing did live, there was no discrimination made there; it was not said, The dead shall hear the voice of the Son of God, and, when they have heard, some shall live, some shall be condemned; but, All that hear shall live; because they that believe shall live, they that have charity shall live, and none of them shall die. But, as for the graves, thence *they shall hear His voice, and shall come forth, they that have done well to the resurrection of life; and they that have done ill, to the resurrection of judgment.* This is the judgment, even that punishment of which He had said just before, *Whoso believeth in Me is passed from death to life, and shall not come into judgment.*

v. 30.

14. *I cannot of Myself do any thing; as I hear, I judge, and My judgment is just.* If as Thou hearest, Thou dost judge, of Whom dost Thou hear? If of the Father, surely, *The Father judgeth not any, but hath given all judgment to the Son.* When is it that Thou, in some sort as herald to the Father, dost speak but that which Thou dost hear? What I hear, that I speak: because what the Father is, that am I: for speaking is My being; because I *am* the Word of the Father. For this Christ speaketh to thee. Then is it of Thine own. What is this, *As I hear, so I judge,* but, *As I am?* For how heareth Christ? Brethren, let us enquire, I beseech you. Doth Christ *hear* of the Father? How doth the Father speak to Him? Of course, if He speaketh to Him, He maketh words to Him: for every one who saith ought to any, by a word he saith it. How doth the Father *say* to the Son, when the Son *is* the Word of the

inde de
tuo

^f Quando Tu quodammodo præco Patris quod audis, hoc dicis? BEN. but ed. Erasm. Lugd. and Ven. Quoniam Tu quodammodo præco Patris, ut, quod audis dicas. 'Since Thou art in some sort a Herald of the Father, to speak that which Thou dost hear.'

Father? Whatever the Father saith to us, by His Word He saith it: the Word of the Father is the Son: to the Word Itself by what other word doth He speak? God is One, hath One Word, in One Word holdeth all things. Then what is, *As I hear, so I judge?* 'As I am of the Father, so I judge. Therefore, *My judgment is just.*' For if Thou doest nothing of Thyself, O Lord Jesus, as the carnal think, if Thou doest nothing of Thyself, how saidst Thou just before, *So too the Son quickeneth whom He will?* Now Thou sayest, *Of Myself I do nothing.* But what giveth us the Son to understand but that He is of the Father? He that is of the Father, is not of Himself. If the Son were of Himself, He should not be Son: of the Father He is. That the Father is, is not of the Son; that the Son is, is of the Father. Equal to the Father; howbeit the Son is of the Father, not the Father of the Son.

JOHN
V. 27.

15. *Because I seek not Mine own will, but the will of Him that sent Me.* The Only Son saith, *I seek not Mine own will*, and men will to do their own will! He so greatly humbleth Himself Who is equal to the Father; and he so greatly lifteth up himself who lieth in the lowest depth, and unless a hand be reached to him, riseth not! Then let us do the will of the Father, the will of the Son, the will of the Holy Spirit; because of this Trinity there is one will, one power, one majesty. Yet therefore saith the Son, *I came not to do Mine own will, but the will of Him that sent Me*, because Christ is not of Himself, but of His Father He is. But what He had that He should appear as man, He took unto Him of the creature which He formed.

HOMILY XXIII.

JOHN v. 31—40, and recapitulation of ver. 19—40.

If I bear witness of Myself, My witness is not true. There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father Himself, Which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape. And ye have not His word abiding in you: for Whom He hath sent, Him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me, that ye might have life^a.

Matt. 7,
24. 25.

IN a certain place in the Gospel the Lord saith, that the prudent hearer of His word ought to be like unto a man who, wishing to build a house, diggeth deep until he gets to the solid rock for a foundation of stability, and there securely grounds what he builds against the rush of the flood: that when it comes, it may be sooner dashed back by the firmness

^a The remaining verses of the chapter, v. 41—47, are omitted in these Homilies. The deficiency may be supplied by the Discourse on John v, 39—47. Sermon, 129. (against the Donatists).

of the edifice, than by its beating bring ruin upon that house. Let us account the Scripture of God to be as a field where we would build somewhat. Let us not be sluggish, nor content ourselves with the surface; let us dig deep until we get to the rock. *Now the Rock was Christ.*

JOHN
V.
31—40.

2. The Lesson of to-day hath spoken to us concerning witness of the Lord, that He needeth not witness of men, but hath a greater witness than men; and what that witness is, He hath told us; *The works, saith He, which I do, bear witness of Me.* Then He hath added, *And the Father Himself Which hath sent Me, hath borne witness of Me.*

1 Cor.
10, 4.
Comp.
Serm.
128, 1.

The very works also which He doeth, He saith that He received of the Father. The works therefore bear witness of the Father beareth witness. Did John bear none? He did assuredly bear witness, but only as a lamp, not to satisfy friends, but to confound enemies: for already was it predicted aforetime in the Person of the Father, *I have prepared a lamp for My Christ: His enemies I will clothe with confusion; upon Himself shall My sanctification flourish.*

v. 36.

v. 37.

v. 36.

Suppose thou hast been in the dark at night; thou didst fix thy regard upon the lamp; thou didst admire the lamp; didst exult at the light of the lamp: yea, but that lamp telleth that there is a Sun in which thou oughtest to exult; and albeit it burn in the night, it biddeth thee look out for the day. Not, then, that there was no need of that man's witness. For why should he be sent, if there were no need of him? But that man may not stop at the lamp, and imagine that the light of the lamp sufficeth him, therefore the Lord, while yet He saith that the lamp was not superfluous, doth also say that thou must not stop at the lamp. Another witness the Scripture of God declareth: there, assuredly, God hath borne witness to His Son, and in that Scripture the Jews had placed their hope, namely, in the Law of God, ministered by Moses the servant of God. *Search the Scripture, in which ye think ye have eternal life; the same beareth witness of Me, and ye will not come to Me,*

Ps. 132,
17, 18.

v. 39.

^b Vet. Lat. and Vulg. LXX. ἀγλασσομα.

^c S. Augustine constantly interprets *scrutamini, ἐρευνάτε*, as impera-

tive: so Origen, S. Chrysostom, Theophylact, Euthymius. But S. Cyrill. Alex. makes it indicative.

HOMIL. *that ye may have life.* Why think ye that ye have in the
 XXIII. Scripture eternal life? Ask itself, to Whom it beareth witness; and understand what is eternal life. And because for Moses' sake they wished to repudiate Christ as if He were an adversary to the institutes and precepts of Moses, again He doth Himself convict those same persons as by means of another lamp.

3. For all men are lamps, in that they can be both lighted and put out. And these lamps, truly, when they are wise, do shine, and are fervent in spirit: for if they did once burn, and are put out, they even stink. The servants of God remained evermore good lamps, by the oil of His mercy, not from their own strength. The free grace of God,
 1 Cor. 15, that is the oil of the lamps. *For I laboured more than they*
 10. *all*, saith a certain lamp; and lest he should be thought to burn by his own strength, he added, *Yet not I, but the grace of God which was with me.* All Prophecy, then, before the
 2 Pet. 1, Lord's advent, is a lamp: of which Peter saith, *We have a*
 19. *more sure word of prophecy^c, to which ye do well that ye give heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.* So then the Prophets are lamps, and all Prophecy is one great lamp. What are the Apostles? Are not they lamps also? Assuredly they are lamps. For He alone is not a lamp; He is not lighted and put out; since, *As the Father hath life in Himself, so hath He given to the Son to have life in Himself.* Well, the Apostles also were lamps; and they give thanks, because they were both kindled by the light of Truth, and are fervent with the spirit of Charity, and are supplied with the oil of the grace of God. Were they not lamps, the Lord would not say to them, *Ye are the light of the world.* For, after He had said, *Ye are the light of the world,* He shews that they should not account themselves to be such a Light
 John 1, as That whereof is said, *That was the true Light, which*
 9.

^c S. Augustine, following the Latin version, *Habemus certiozem propheticum sermonem*, interprets this passage to mean, that the Prophetic Word is more sure even than the voice which was heard on the Holy Mount in the Transfiguration. Sermon. 43. §. 5. *Sonuit illa vox de cœlo, et certior est*

propheticus sermo. . . . Quis non miretur delata voce de cœlo certiozem propheticum sermonem ab Apostolo dictum esse? Certiozem sane dixit, non meliorem, non veriozem. . . . Quid est ergo certiozem, nisi in quo magis confirmetur auditor?

enlighteneth every man coming into this world. Now this was said of the Lord at that time when He was to be distinguished from John. For of John Baptist it had been said, *He was not (the) Light, but to bear witness of the Light.* And, lest thou shouldest say, How was he not light, when Christ saith of him, that *he was a lamp?* Why, in comparison of another light, *he was not light: for that was the true Light, Which enlighteneth every man coming into the world.* Therefore when He said also to the disciples, *Ye are the light of the world,* lest they should account ought to be attributed to them which was to be understood of Christ alone, and so the lamps should be put out by the wind of pride, when He had said, *Ye are the light of the world,* He straightway subjoined, *A city set on an hill cannot be hid, neither do men light a candle, and put it under a bushel, but on a candlestick, that it may give light to all that are in the house.* But how if He called the Apostles not a light, but the lighters thereof, who should set it upon the candlestick? Hear that He called them a light. *Let your light,* said He, *so shine before men, that they may see your good works, and glorify your Father Which is in heaven.*

JOHN
V.
31—40.

ib. 8.

Matt. 5,
14—16.

4. So then, both Moses bore witness to Christ, and John bore witness to Christ, and the other Apostles and Prophets bore witness to Christ. Higher than all these testimonies He placeth the testimony of His own works. Because even by those men, it was but God that bore witness to His Son. But there is another way in which God beareth witness to His Son: by His Son Himself doth God make known the Son, doth make known Himself by the Son. To Him if a man shall be able to attain, he shall need no lights, and by truly digging deep shall bring his building even to the Rock.

5. You see then, my brethren, the Lesson of to-day is easy: but on account of my debt of yesterday, (for I know what I then put off for a time, not put away, that ye should not have it, and the Lord hath deigned to grant that to-day also I should speak to you,) do ye call to mind what ye ought to demand, if haply in any way, having perfect regard

HOMIL. to piety and wholesome humility, we may stretch out our-
 XXIII. selves, not against God, but unto God; and lift up to Him
 our soul, pouring it out above ourselves, as he in the Psalm,
 Ps. 42, to whom they said, *Where is thy God? on these things,*
 4. 5. saith he, *I meditated and poured out my soul above myself.*
 Ps. 25, 1. Then let us lift up our soul, unto God, not against God;
 since this also is written, *Unto Thee, O God, have I lift up*
my soul. And when we lift it up, let us do this with His
 Wisd. 9, help, for it is heavy. And whence heavy? Because *the*
 15. *corruptible body presseth down the soul, and the earthly*
tabernacle weigheth down the mind that museth upon many
things. Let us see then whether haply we may not be able
 to gather our thoughts from many objects unto One, and
 having plucked it from many to lift it up to One, (which
 indeed we shall not be able to do, unless He help Who
 willeth our souls to be lifted up to Him,) and so may reach
 in some measure unto the comprehension of this, how the
 Word, the Only-begotten of the Father, co-eternal and equal
 with the Father, doeth not save what He seeth the Father
 doing, while yet the Father Himself doeth not any thing
 save by the Son Which seeth Him. Methinks, the Lord
 Jesus, being minded in this passage to intimate some great
 thing to them that would bend their minds to it, and to
 pour into them which are able to receive, while if any be not
 able to receive it, them He would rouse to study, that, what
 they do not yet understand, they may by good living be
 enabled to receive, hath intimated to us that the human
 soul and rational mind which is in man, not in the beast, is
 no otherwise quickened, no otherwise made blessed, no
 otherwise enlightened, than from the very Substance of God:
 and that this soul hath somewhat by the body, and of the
 body, and hath the body subject unto it, and by bodily
 things the senses of the body can be either pleased or
 offended, and by reason of this, that is, by reason of a sort
 of fellowship subsisting between soul and body in this life
 and complex state of ours, the soul is delighted by that
 which sooths, or saddened by that which offends the senses
 of the body; while however its blessedness, by which the
 soul itself is made blessed, is effected only by participation
 of that Life, ever-living, unchangeable, and that eternal

Substance which is God: that, like as the soul which is inferior to God, doth make to live that which is inferior to it, that is, the body, so this same soul can That alone make to live blessedly, Which is superior to the soul itself. For the soul is superior to the body, and superior to the soul is God. With somewhat it endoweth its inferior, and somewhat it is of its superior endowed withal. Let it serve its Lord, that it be not trampled upon by its servant. This, my brethren, is the Christian Religion, which is preached through the whole world, to the dismay of its enemies, who where they are conquered, murmur; where they prevail, indulge their rage against it. This is the Christian Religion, that we worship One God, not many gods; because that which maketh the soul blessed is but One God. It is by participation of God, that it is made blessed. Not by participation of an holy soul is a weak soul made blessed, neither by participation of an angel is an holy soul made blessed; but if a weak soul seeketh to be blessed, let it seek That by which an holy soul is blessed. Not of an angel art thou made blessed; but whence the angel, thence also thou.

6. These things being premised and most firmly settled, that the rational soul is none otherwise made blessed than by God, the body none otherwise quickened than by the soul, and that the soul is something, so to say, intermediate between God and the body, apply your minds and recollect with me, not to-day's Lesson, of which we have spoken sufficiently, but yesterday's, which lo these three days we have been turning over, and working at, and, according to our strength, digging, until we reach the rock. Christ, the Word; Christ, the Word of God with God; Christ the Word, and the Word God: Christ, and God, and Word, One God. Make That thy goal, O Soul, despising all beside, or also transcending them; make That thy goal! Nothing is more powerful than this creature, which we call the rational mind; nothing more sublime than this creature: whatever is above this, is no more creature, but Creator. But I was saying, that Christ is the Word, and Christ the Word of God, and Christ the Word Which is God: howbeit, Christ is not only Word, for *the Word was made flesh, and dwelt* John 1, 14.

HOMIL. *in us*; consequently, Christ is both Word and flesh. For, **XXIII.** *being in the form of God, He thought it not robbery to be*
 Phil. 2,
 6. 7. *equal with God.* And what of us here below, who were not able, weak as we were and crawling on the ground, to attain unto God? were we to be left? God forbid! *He made Himself of no reputation, in taking upon Him the form of a servant,* consequently not by losing the form of God. He Who was God, was made Man, by taking what He was not, not by losing what He was: thus was God made Man. There hast thou somewhat for thine infirmity; there hast thou somewhat else for thy perfection. Let Christ lift thee up by that which is Man, let Him lead thee by that which is God Man, let Him lead thee through all to that which is God. Both the whole preaching and dispensation through Christ is this, my brethren, and other than this is none, that there should be a resurrection of souls, a resurrection of bodies also. For both was dead: the body by weakness, the soul by wickedness. Since both was dead, let both rise again. Both what? Soul and body. The soul then, by what, but by Christ God? the body by what, but by Christ man? For there was in Christ also a human soul, whole soul; not only the irrational part of the soul, but also the rational part, which we call the mind¹. For there have been certain heretics², and they have been driven from the Church, who held that the body of Christ hath not the rational mind, but only, as one might say, the soul of the beast; for take away the rational mind, there remains but the life of the beast. But, as they were expelled, and that by the truth; do thou accept whole Christ; Word, rational mind, and flesh. Christ is all this. Let thy soul have its resurrection from iniquity, by that which is God: thy body from corruption, by that which is man. Therefore, my beloved, hear ye that which, as it appears to me, is the great depth of this Lesson; and see how Christ here speaketh none other thing than wherefore Christ came, namely, for the rising again of our souls from iniquity, of our bodies from corruption. I have already said by what our souls are raised, that it is by the very Substance of God: by what our bodies are raised, namely, by the human dispensation of our Lord Jesus Christ.

¹ mens² Apollinarians.

7. *Verily, verily, I say unto you, the Son cannot of Himself do (or, make) any thing but what He seeth the Father doing; for whatsoever He hath made, these also the Son in like manner maketh; even the heaven, the earth, the sea; the things that are in heaven, the things that are on earth, the things that are in the sea; visible, invisible; the animals in the lands, the trees and plants in the fields, the creatures that swim in the waters, and them that fly in air, and them that shine in heaven; beside all these, Angels, Virtues, Thrones, Dominions, Principalities, Powers: All things were made by Him.* JOHN V. 19. Did God make all these, and shew them, when made, to the Son, that He should make another world filled with all these? Not so, assuredly. But what then? *For whatsoever He hath made, these, not others, but these also the Son, neither in unlike manner, but in like manner maketh.* The Father sheweth to the Son that souls may be raised up, because by the Father and the Son are souls raised up; neither can souls live, unless God be their life. Then if souls cannot live unless God be their life even as they are themselves the life of their bodies, what the Father sheweth to the Son, i. e. what He doeth, He doeth it through the Son. Not by making sheweth He to the Son, but by shewing He maketh through the Son. For the Son seeth the Father shewing before something be done or made, and by the Father's shewing and the Son's seeing, is done what is done by the Father through the Son. So are souls raised up, if they shall be able to see that conjunction of unity, the Father shewing, the Son seeing; and by the Father's shewing and Son's seeing, the creature made; and that made by the Father's shewing, and Son's seeing, which is neither Father nor Son, but below the Father and the Son whatever is made by the Father through the Son. Who seeth this?

8. Lo, once more to carnal conceptions, lo, again we humble ourselves, and descend to you, if indeed in any measure at any time we had ascended from you. Thou wouldest shew something to thy son, that he may do what thou doest; thou wilt do the thing, and so shew it. What then thou wilt do in order to shew it to thy son, of course, thou doest not by thy son; but thou alone doest what being

HOMIL.
XXIII. done he may see, and do another such in like manner. This holds not there : why makest thou thine own similitude thy mark, and razest out the similitude of God within thee ? There, nothing at all of this has place. Find somewhat how thou mayest shew to thy son what thou doest, before thou doest it, that, having shewn, it may be by thy son that thou doest what thou doest. Already, it may be, somewhat of this sort occurs to thee : ‘Lo,’ thou sayest, ‘I think to make a house, and I wish it to be builded by my son ; before I build it myself, I point out to my son what I wish to do ; so he doeth, and I do it by him, in that I have shewn him my wish.’ Thou hast quitted indeed thy former similitude, but still thou liest beneath in great dissimilitude. For lo, before thou make the house, thou dost represent it to thy son, and shewest what thou wouldest make ; that, upon thy shewing before thou makest, he may make what thou hast shewn, and so thou mayest make it by him ; but then thou shalt speak words to thy son ; between thee and him words will pass ; and between the person shewing and the person seeing, and between speaker and hearer, flieth articulate sound, which is not what thou art, not what he is. For that sound which goeth forth of thy mouth, and having beaten the air, toucheth the ear of thy son, and having filled the sense of hearing, conveyeth thy thought to his heart ; that sound, I say, is not thou, not thy son. A sign was given by thy mind to the mind of thy son, which sign is not either thy mind, or the mind of thy son, but something else. In this sort suppose we the Father to have spoken with the Son ? Were there words between God and the Word ? How is this ? Or, whatever the Father would say to the Son, if by a word He would say it, the Son Himself is the Word of the Father, and should He by a word speak to the Word ? Or, since the Son is the great Word, should lesser words pass between the Father and the Son ? Was it so, that some sound, some, as it were, creature, of temporal and fleeting nature, was to issue from the mouth of the Father and strike upon the ear of the Son ? Hath God a body, that as it might be from His lips there should this come forth ? And hath the Word ears of the body, into which the sound may come ? Put aside all that is bodily : see simplicity of being, if thou

art simple of heart. And how shalt thou be simple? If thou do not fold thyself up with the world, but unfold thyself from the world: for by so unfolding thyself thou wilt be simple, i. e. without folds. And see, if thou canst, what I say, or, if thou canst not, then believe what thou seest not. Thou speakest to thy son; by a word thou speakest; the word which soundeth, neither art thou it, nor is thy son.

9. 'I have,' thou sayest, 'another way by which I may shew; for so well-taught is my son, that, even without my speaking, he can hear me, only by beckoning I shew him what he should do.' Well: by beckoning shew what thou wilt; at any rate, what thy mind would shew, it hath in itself. Whence makest thou this beckoning? From the body: namely, with lips, look, brows, eyes, hands. All these are not what thy mind is; these also are means: there was something understood by the means of these signs, which are not what thy mind is, nor what the mind of thy son is: but all this which thou doest by the body is beneath the body, is beneath thy mind, and beneath the mind of thy son; neither can thy son learn thy mind, unless thou give him signs by means of the body. Then what make I of this? There is nothing of this there: simplicity alone is there. The Father sheweth to the Son what He doeth, and by the shewing begetteth the Son. I see what I have said; but, because I also see to whom I have said it, may the understanding thereof be wrought in you at some time or other. At this time, if ye cannot comprehend what God is, at least comprehend what God is not: ye will have made much progress, if ye conceive of God none other thing than He is. Thou canst not yet reach to what He is: reach to what He is not. God is not body, not earth, not heaven, not moon, not sun, not stars, not these bodily things. If not heavenly things, how much less things of earth? Away with all body! Hear yet another thing: God is not spirit subject to change. For I confess, and it must be confessed, because the Gospel speaketh it, *God is a Spirit*. But pass beyond all mutable spirit, pass all spirit which now knoweth, now knoweth not, now remembereth and forgetteth, willeth what once it would not, willeth not what once it would; whether it already undergo all these mutabilities, or whether it be but liable to

HOMIL. XXIII. undergo them: pass beyond all these. Thou findest not in God aught of mutability, findest not aught that may be at this moment in some one way, and the moment before have been in some other way. For where thou findest this some-wise and other-wise, there a kind of death hath taken place: for it is a death, when that is not which was. The soul is said to be immortal: it is indeed so, because the soul ever liveth, and there is in it a certain permanent life, howbeit a mutable life. In respect of the mutability of this life, it may also be called mortal; because if it lived wisely and then loseth its wisdom, it hath died a death for the worse; if it lived unwisely, and becometh wise, it hath died a death for the better. For that there is a death for the worse and a death for the better, the Scripture teacheth us. Of course those had died for the worse, of whom it is said, *Let alone the dead, let them bury their dead; and, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*; and, from the present Lesson, *When the dead shall hear, and they that hear shall live*. They had died for the worse, therefore they come to life again. By coming to life again, they die for the better, because even in coming to life again, they will not be what they were: now not to be what one was, is a death. But haply, if it be for the better, it is not called a death? The Apostle hath called that a death: *But if ye be dead with Christ from the elements of this world, why do ye still, as though living, decree¹ concerning this world?* and again, *Ye are dead, and your life is hid with Christ in God*. He would have us die to live, because we lived to die. Whatever therefore both from better to worse, and from worse to better, doth die, that is not God; because neither can highest Goodness pass to aught better, nor true Eternity to aught worse. For true Eternity is, where nothing of time is. But was there now this, now that? now is time let in, it is not eternal. For, that ye may know that God is not so as the soul is: certainly the soul is immortal; then what is this that the Apostle saith of God, *Who only hath immortality*; but that he clearly meant this, 'He only hath unchangeableness, because He only hath true eternity'? There is therefore, no mutability there.

Matt. 8,
22.

Eph. 5,
14.

Col. 2,
20.

¹ decer-
nitis.
ib. 3, 3.

¹ Tim.
6, 16.

10. Recognise in thyself somewhat which I wish to say, within, within, in thyself; not in thyself, as in thy body, for in that regard also one may use the expression 'in thyself.' For there is in thee, health; in thee, thine age whatever it be; but this in regard of the body; in thee, is thine hand, thy foot: but there is something else in thee, within; something else in thee, just as in thy clothing. But leave thou abroad both thy clothing, and thy flesh; descend into thyself; go to thy secret chamber, thy mind, and there see what I wish to say, if thou shalt be able. For, if thou be far from thine own self, how canst thou draw near unto God? I was speaking of God, and thou tookest for granted that thou wouldest understand: I speak of the soul, I speak of thyself; understand that: there will I put thee to the proof. For I go not very far for examples, when from thine own mind I would give thee some similitude to thy God; for of course not in the body, but in the mind, was man made in the image of God. In His own similitude, let us seek God: in His own image, recognise the Creator. There, within, if we be able, let us find this which we speak of; in what sort the Father doth *shew* to the Son, and the Son doth *see* what the Father sheweth, ere ought be done of the Father through the Son. But, when I shall have spoken, and thou shalt have understood it, for all that, thou must not imagine the thing spoken of to be straightway somewhat just like; that thou mayest therein keep piety, which I wish to be kept of thee, and do specially admonish: that is, that if thou be not able to comprehend God, what He is, thou think it not a small matter for thee to know what He is not.

11. Lo, in thy mind I see certain two things, thy memory, and thy thought, which is, as it were, an eye-sight and look of thy soul^d. Thou seest something; thou perceivest it through

^d In his great doctrinal work, de Trinitate, St. Augustine develops this analogy between the Image of God in the mind, and the Holy Trinity: namely, that Father, Son, and Spirit are as: 1. *memory*, or *consciousness*, 'memoria;' also 'sapientia:' 2. *thought*, or *reflexion*, 'notitia,' 'notitia sui;' also 'intelligentia:' 3. *love*, 'amor,' 'dilectio sui;' also 'voluntas.' Est quædam imago Trinitatis ipsa mens et notitia ejus, quod est proles ejus ac de

se ipsa verbum, et amor tertius; et hæc tria unum atque una substantia. Nec minor proles, dum tantam se novit mens quanta est; nec minor amor, dum tantum se diligit quantum novit et quanta est. ix. 12. Hæc igitur tria, memoria, intelligentia, voluntaseo sunt unum, quo una vita, una mens, una essentia. . . .eo tria, quo ad se invicem referuntur. x. 18. The second is also expressed by *inner vision*. Detracta specie corporis qua

HOMIL. XXIII. the eyes, and givest it in charge to thy memory: there, within, exists that which thou gavest in charge to thy memory, in secret laid up as in a store, as in a treasury, as in a private receptacle and inner cabinet. Thou thinkest of something else; the bent of thy mind is directed elsewhere; that which thou sawest, is in thy memory, and not seen by thee, because thy thought is bent upon something else. I prove it this moment; I speak to you what you know. I say the word 'Carthage:' all of you that are acquainted with the place, have this moment inwardly seen Carthage. Are there as many Carthages as there are minds of you? Ye all saw, by the means of this word: by these two syllables, which ye well know, breaking forth from my mouth, your ears were touched; the sense of the soul was touched through the body, and the mind sprung back from a different bent, and saw Carthage. Was Carthage at that moment made there? It was there already, only it was latent. Why latent there? Because thy mind was attending to a different thing: but when thy thought sprung back to that which was in the memory, thence was it shaped, and became a kind of vision of the mind. Before, there was not vision, but there was memory: by reflexion of the thought to the memory, there became vision. Consequently, thy memory *shewed* Carthage to thy thought, and that which was in it, before thou didst thereto bend thy mind, that same it presented to the thought, so soon as its bent was directed thereto. Lo, there is a *shewing* effected by the memory, a *seeing* effected in thy thought: yet no words passed, no sign was given from the body: thou didst neither beckon, nor write, nor utter a sound; and yet the thought *saw* what the memory *shewed*. But it is of the same substance, both that which shewed, and that to which it shewed. Howbeit, that thy memory should have Carthage within it, it was through the eyes that this image was fetched; thou sawest, to lay it up in thy memory. So, the tree which

corporaliter sentiebatur, remanet in memoria similitudo ejus, quo rursus voluntas convertat aciem ut inde formetur intrinsecus, sicut ex corpore objecto sensibili sensus extrinsecus formabatur. Atque ita fit illa trinitas ex memoria, et interna visione, et quæ

utrumque copulat voluntate. Quæ tria cum in unum coguntur, ab ipso coactu cogitatio dicitur. Nec jam in his tribus diversa substantia est. xi. 6.—Trinitas, sapientia scilicet, et notitia sui et dilectio sui. xv. 10.

thou rememberest, thou hast first seen; so, the mountain; so, the river; so, the face of a friend; so, of an enemy; so, of father, mother, brother, sister, son, neighbour; so, of letters written in a book; so, of the book itself; so, of this Church¹: all these thou sawest first, and, as already seen,¹ basilica didst commit them to thy memory, and didst, so to say, place there what thou shouldest see by thinking whenever thou wouldest, even when they should be absent from these eyes of the body. Thou sawest Carthage when thou wast at Carthage: thy soul, through thine eyes, received the impression²; this impression was laid up in thy memory,² specien and thou didst keep something within, when bodily present at Carthage, which thou shouldest be able to see in thyself, even when thou shouldest not be there. All these thou hast received from abroad. What the Father sheweth to the Son, He receiveth not from without: all that hath place there, is within; because there would be nothing of creatures without, unless the Father had done this by the Son. The creature was all made by God: before it was made, it was not in being. It is therefore not so, that, having been made, it was seen and retained by memory, that the Father should shew it to the Son, as memory sheweth to thought: no, but the Father shewed it to be made; to be made, the Son saw it; and the Father did by shewing make it, because by the Son as seeing, He made it. And therefore it must not stagger us, that it is said, *But what He seeth the Father doing*: not said, *The Father shewing*. For hereby is signified, that with the Father 'to do' is the same as 'to shew'; that from this we should understand, that the Father doeth or maketh all by the Son seeing. Neither that shewing, nor that seeing, is temporal. For since by the Son are all times made, clearly they could not at any point of time be shewn to Him to be made. But in the same manner doth the Father's shewing beget the Son's seeing, in what manner the Father begetteth the Son. For the shewing doth generate the seeing; not, the seeing the shewing. Which thing, if we had power to look into more purely and perfectly, belike we should find that neither are the Father and His Shewing, diverse and several; nor diverse and several the Son and His Seeing. But if we have scarcely taken in this, scarcely been able to unfold, how the

HOMIL. XXIII. memory sheweth to the thought that which it hath received from without; how much less shall we be able to take in, or to unfold, how God the Father sheweth to the Son that which He hath not from elsewhere, or which is none else than Himself? We are small. I tell you what God is not, I tell you not what He is: therefore, that we may conceive what He is, what shall we do? Shall ye get from me, or by me, this ability? This I will say, to the little ones, to you, and to myself; there is, by Whom we may be enabled; we have just sung, just heard the saying, *Cast thy care upon the Lord, and He shall nourish thee.* The reason why thou hast not this ability, O man, is, because thou art a little one: if thou be little, thou must be nourished: being nourished, thou shalt be full-grown; and, what as a little one thou couldest not see, as full-grown thou shalt see; only, that thou mayest be nourished, *Cast thy care upon the Lord, and He shall nourish thee.*

Ps. 53,
23.

12. Now, therefore, let us briefly run through what remains, and do ye see in what way the Lord doth intimate the things I have here put to your minds. *The Father loveth the Son, and sheweth Him all things whatsoever Himself doeth.* He raiseth up souls, but by the Son, that the souls, being raised up, may enjoy the Substance of God, that is, of the Father and the Son. *And greater works than these will He shew Him.* Greater than what? Than healings of bodies. Already we have handled this, and must not dwell upon it. Greater is the resurrection of the body unto eternity, than this healing of body wrought for a time in that impotent man. *And greater works than these will He shew Him, that ye may marvel.* Will shew, as in temporal manner: consequently, as to a Man made in time, for the Word, even God, is not made, being He by Whom all times were made; howbeit Christ as Man, was made in time. It appears in what consulship, on what day, the Virgin Mary brought forth Christ, conceived of the Holy Ghost: consequently, He as Man was made in time, by Whom as God the times were made. Therefore, as in time, *He will shew Him greater works, i. e. resurrection of bodies, that ye may marvel* at the resurrection of bodies wrought by the Son.

De Civ.
Dei, 18,
54. cf.

Ep. 199,
20.

13. Thereupon He returneth to that resurrection of souls: JOHN V. 22—24.
For, as the Father raiseth the dead and quickeneth them, so too the Son quickeneth whom He will, howbeit in regard of the spirit. The Father quickeneth, the Son quickeneth: whom the Father will, whom the Son will: yea, but the self-same the Father and the Son, because *all things were made (or wrought) by Him. For, as the Father raiseth the dead and quickeneth, so too the Son quickeneth whom He will.* Of resurrection of souls this is spoken: what of resurrection of bodies? He returneth and saith, *For the Father judgeth not any, but hath given all judgment to the Son.* Resurrection of souls is wrought by the Substance of the Father and the Son, eternal and unchangeable: but resurrection of bodies is wrought by the dispensation of the Humanity of the Son, temporal, not coeternal with the Father. Therefore, while He made mention of the Judgment, where the resurrection of bodies should take place, He saith, *For the Father judgeth not any, but hath given all judgment to the Son:* but, speaking of resurrection of souls, He saith, *As the Father raiseth the dead and quickeneth them, so too the Son quickeneth whom He will.* That, then, the Father and the Son doeth together: but *this* is concerning resurrection of souls, *The Father judgeth not any, but hath given all judgment to the Son. That all may honour the Son, as they honour the Father;* this is rendered to the resurrection of souls: *that all may honour the Son, how? as they honour the Father.* For, the resurrection of souls the Son so worketh as the Father: so quickeneth the Son, as the Father. Therefore in the resurrection of souls, let *all honour the Son as they honour the Father.* What concerning honouring because of the resurrection of the body? *Whoso honoureth not the Son, honoureth not the Father Which sent Him.* He said not, *Even as, but, honoureth and honoureth.* For the man Christ is honoured, but not *as* God the Father. Why? Because in this regard He hath said, *The Father is greater than I.* John 14, But when is the Son honoured *as* the Father is honoured? 28. When *in the beginning was the Word, and the Word was* Ib. 1, 1. *with God, and all things were made by Him.* And 3. accordingly in this second honouring what saith He? *Whoso honoureth not the Son, honoureth not the Father*

HOMIL.
XXIII. *Which sent Him.* The Son was sent only as He was made man.

v. 24. 14. *Verily, verily I say unto you.* Again He cometh back to resurrection of souls, that by dint of assiduous repetition, we may take it in: because, while His word flew as on wings, we could not follow it; lo, the word of God doth make long stay with us; lo, it doth, as it were, dwell with our infirmities: He cometh back to the mention of the resurrection of souls. *Verily, verily I say unto you, that whoso heareth My word, and believeth Him Which sent Me, hath eternal life:* howbeit, as from the Father: *that whoso heareth My word, and believeth Him Which sent Me, from the Father hath eternal life,* by believing on Him Which sent Him: *and shall not come into judgment, but is passed from death to life:* howbeit, of the Father is He quickened, Whom He believeth. How? Dost *Thou* not quicken? See here that *the Son also quickeneth whom He will.* *Verily, verily I say unto you, the hour cometh, when the dead shall hear the voice of the Son of God, and they that hear shall live.* Here, He hath not said, They shall believe Him that sent Me, and therefore shall live; but, by hearing the voice of the Son of God, *they that hear,* that is, hear and obey, *shall live.* Therefore, shall both live from the Father, when they shall believe the Father; and shall live from the Son, when they shall hear the voice of the Son of God. Why shall they both live from the Father, and live from the Son? *For, as the Father hath life in Himself, so hath He given to the Son to have life in Himself.*

15. He hath spoken to the full concerning resurrection of souls: it remaineth to speak more evidently concerning resurrection of bodies. *And hath given Him power also to execute judgment:* not only to raise up souls by faith and wisdom, but also *to execute judgment.* And wherefore these? *Because He is the Son of Man.* Consequently, the Father doeth somewhat by the Son of Man, which He doeth not from His Substance to Which the Son is equal; as, that He should be born, that He should be crucified, that He should die, that He should rise again: for not any of these hath had place in the Father. So too, the raising again of bodies. For, the raising of souls the Father doth make from

His own Substance by the Substance of the Son, in which He is equal to the Father: souls, namely, not bodies, are made partakers of that unchangeable Light: but, the raising again of bodies the Father doth make by the Son of Man. For, *He hath given Him power to execute judgment also, because He is the Son of Man*; according to that which He said above, *For the Father judgeth not any*. And, to shew that He spake this of the resurrection of bodies, He adds, *Marvel not at this, for the hour cometh: not, now is, but, the hour cometh, in which all that are in the graves* (ye have already heard this also most abundantly expounded yesterday) *shall hear His voice, and shall come forth*. And where? Into judgment: *they that have done well, to resurrection of life; they that have done evil, to resurrection of judgment*. And doest *Thou* this, *Thou* only, because *the Father hath given all judgment to the Son, and judgeth not any*? I, saith He, do this. But in what manner doest *Thou* it? *I cannot of Myself do any thing; as I hear, I judge, and My judgment is just*. While the matter in hand was concerning resurrection of souls, He said not, *I hear*; but, *I see*. For *I hear*, implies a command of the Father giving order. Consequently, now as Man, as that than which the Father is greater; now, from the form of a servant, not from the form of God; as *I hear, I judge; and My judgment is just*. What makes man's judgment just? My brethren, mark! *Because I seek not Mine own will, but the will of Him that sent Me*.

H O M I L Y XXIV.

JOHN vi. 1—14.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with His disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

1. THE miracles wrought by our Lord Jesus Christ are indeed Divine works, and admonitions of God to the human mind, that it should rise to the understanding of Him by the things that are seen. For because He is not such a substance as can be seen with eyes, and His miracles, or marvellous works, in His governing the whole world and administering universal creation, have by their very constancy become cheap in our regard, so that almost no man deigns to mark the marvellous and stupendous works of God exhibited in any grain of seed; in His mercy He hath reserved to Himself certain works, which He should do at suitable time, beside the usual course and order of nature, that so they in whose regard His daily works have become cheap, might be amazed at the sight of works, not greater indeed, but unwonted. Truly, the government of the whole world is a greater miracle than the satisfying of five thousand men with five loaves: and yet no man marvels at the one; the other, men marvel at, not because it is greater, but because it is rare. For who is He that doth even now feed the whole world, but He that of a few grains creates whole harvests? He wrought therefore as God worketh. For whence He multiplieth a few grains into harvests, thence in His hands He multiplied the five loaves. The power was in the hands of Christ; but those five loaves were as seed, not indeed committed to the earth, but multiplied by Him that made the earth. Here then was something brought near to the senses, that by it the mind should be lifted up, and exhibited to the eyes, that upon it the understanding should be exercised: that the invisible God might through visible works be admired by us, and we, being lifted up to faith and purged by faith, might desire to have vision invisibly of Him, even of Whom, Invisible, we by visible things had knowledge.

JOHN
VI.
1—14.

Comp.
Hom. 8,
1. and
the pas-
sages
there
cited.

2. Yet it is not enough that we fix our regard upon these points in the miracles of Christ. Let us interrogate the miracles themselves, what they speak to us concerning Christ: for they have their tongue, if they be understood. Since Christ is the Word of God, every deed of that Word is to us a word. Therefore, as concerning this miracle, since we have heard how great it is, let us search how profound it is: let us not delight ourselves with the mere

HOMIL. outside, but also explore its depth. This, which we admire
 XXIV. on its outer side, hath something within. We have seen,
 we have beheld, a great, a glorious, an altogether Divine
 work, which could not be wrought save only by God: from
 the thing done we have praised the Doer. But in like
 manner as, if we were any where inspecting a fair piece of
 writing, it would not be enough that we should praise the
 writer's skilful hand¹, that he formed the letters even, equal
 and graceful, unless we should also read what he by them
 would make known to us; so, he who does but look at the
 thing done in this miracle, is delighted by the beauty of the
 deed, and moved to admiration of the Artificer; but he who
 understands does, as it were, read it. It is one way in
 which we look at a picture: another, at a writing. When
 thou seest a picture, this is all, to see, to praise: when thou
 seest a writing, this is not all: thou art put in mind also to
 read it. For when thou seest a writing, if it chance thou
 knowest not how to read it, thou sayest, What think we is
 this that is here written? Thou askest what it is, when
 already thou seest somewhat that it is. Somewhat else he
 will shew thee, of whom thou seekest to be informed what it
 is that thou hast seen. He has one sort of eyes, thou
 another. Do ye not alike see the strokes of the pen?
 Yes, but ye do not in like manner know the signs.
 Thou seest and praisest: the other sees, praises, reads, and
 understands. Then as we have seen, as we have praised, let
 us read and understand.

Comp.
 Sermon.
 98, 3.
 1 articu-
 lum

Lib. de
 div.
 Quæst.
 §. 61.
 Sermon.
 130.

3. The Lord on the mount: let us understand much
 more, that the Lord on the mount is the Word on high.
 Then that doth not as it were lie low on the ground, which
 was done on the mount; nor is it to be transiently passed
 by; it must be looked up to. He saw the multitudes, knew
 them hungering, mercifully fed them: not only according to
 His goodness, but also according to His power. What
 would goodness of itself avail, where was no bread whereby
 a hungry crowd should be fed? Unless with the goodness
 there were also power, that crowd must remain fasting and
 hungry. In short, the disciples also who were with the
 Lord, in hunger; they too wished to feed the crowds of
 people, that they should not remain empty; only they had

not wherewith to feed them. The Lord asked, whence should loaves be bought to feed these crowds? And the Scripture saith, *Now this He said to prove him*—namely, the disciple Philip, whom He had questioned—for *He Himself knew what He would do*. Then what was the use of proving him, but to shew the disciple's ignorance? And it may be, that in shewing the ignorance of His disciple, He had a meaning. That will appear in fact, when the sacrament itself, in the matter of the five loaves, shall have begun to speak to us, and to intimate what it signifies: there we shall see wherefore the Lord in this action was minded to make the ignorance of His disciple to appear, by asking what He already knew. For sometimes we ask a thing which we do not know, wishing to hear, that we may learn; sometimes we ask what we know, wishing to know whether the person whom we ask also knows. Now the Lord knew both these things; knew the thing concerning which He asked, for He well wist what He would do; and that Philip knew not this, He likewise knew. Then why did He ask, but to shew the other's ignorance? And wherefore He did this, we shall understand, as I have said, by and bye.

4. Andrew said, *There is here a lad, which hath five loaves and two fishes, but what are these among so many?* When Philip had said that two hundred pennyworth of bread was not sufficient for the refreshment of that so great multitude, there was a certain lad there, bearing five barley loaves and two fishes. *And Jesus said, Make the men to sit down.* Now there was much grass there, and they sat down, about five thousand men. *And the Lord Jesus took the loaves, gave thanks; He commanded, the loaves were broken, put before them that were set down. Not now five loaves, but what He had added Who created that which was increased. And of the fishes as much as sufficed.* It is not enough that such a multitude was satisfied: there were fragments that remained: these too were ordered to be gathered up, that they should not be lost: *and they filled twelve baskets of fragments.*

5. To run over it briefly, the five loaves are understood to mean the five books of Moses: with good reason are they not wheaten, but barley loaves, because they belong to the

HOMIL.
XXIV.

Old Testament. Ye know that such is the nature of barley, that its kernel is hardly got at: for the kernel is set in a coating of husk, and the husk is tenacious, and adheres closely, so that it requires labour to strip it off. Such is the letter of the Old Testament, enveloped in a covering of carnal sacraments: but then, if one get at its kernel, it feeds, and satisfies. Well; a certain lad was carrying five loaves and two fishes. If we seek who this lad was; perchance it was the people Israel: which, in its childishness of mind, carried, not ate. For the things carried, while shut up, were a burthen; opened, they fed. As for the two fishes, they seem to us to signify those two sublime persons in the Old Testament, which were anointed for the sanctifying and governing of the people; that is, the persons of the Priest and of the King. And that same Person did in the mystery come at last, Who was signified by both these: He came at last, Who by the kernel of the barley was betokened, while by the husk of the barley He was concealed. He came, in His one Person bearing in Himself both characters, of Priest and King: of Priest, by the victim which He offered, even Himself, for us to God; of King, because we are ruled by Him. So are those opened which were carried closed. Thanks be to Him! He hath fulfilled by Himself what by the Old Testament was promised. And He ordered the loaves to be broken: in the breaking they were multiplied. Nothing can be more true! For those five books of Moses, when they are expounded, what a multitude of books have they made, by being broken, that is, being opened and laid out? But because in that barley the ignorance of the first people had a covering upon it, of which first people it is said, *So long as Moses is read, the veil is upon their hearts*: for the veil was not taken away, because Christ was not yet come; not yet was the veil of the Temple rent, Christ hanging upon the Cross: because then the ignorance of the people was in the Law, therefore that proving by the Lord did bring to light the ignorance of the disciple.

2 Cor.
3, 15.

v. 6.

6. Nothing therefore is idle, every thing is significant, only it requires one that understands. Thus, even this number of the people fed, signified the people as yet under

the Law. Why were there five thousand, but because they were under the Law, which Law is unfolded in the five books of Moses^a? Whence also those five porches delivered up the ailing folk, not healed them. But the Same there cured the impotent man, Who here fed multitudes with five loaves. Thus, too, they sat down upon the *grass*: that is, were carnally minded, and rested in carnal things: for, *All flesh is grass*. And what are those fragments, but what the people was not able to eat? They mean therefore certain truths of more hidden import, which the multitude cannot receive. Then what remains, but that these things of more secret import, which the multitude cannot receive, be entrusted to them which are meet to teach others also, as were the Apostles? Wherefore twelve baskets were filled. This was done both marvellously, because a mighty thing was done, and profitably, because a spiritual thing was done. They who then saw, marvelled: but we marvel not when we hear. For as it was done that they might see, so it was written that we might hear. What in them the eyes served unto, that in us doth faith. For we perceive with the mind, what with the eyes we could not: and we are preferred before them, since of us it is said, *Blessed are they which see not, yet believe*. I add too, that perchance we have understood what that multitude understood not. And we are verily and indeed fed, in that we have been able to get at the kernel of the barley.

JOHN
VI.
6—13.
John 5,
2—9.

Is. 40, 6.
1 Pet. 1,
24.

John 20,
29.

Deut.
18, 18.
Acts 7,
37.

7. Lastly, those men who saw this, what thought they? *Those men, it saith, when they had seen the sign which He had done, said, This is indeed a Prophet*. Perchance they did therefore still account Christ to be a Prophet, because they had been seated on the grass. But He was Lord of the Prophets, Fulfiller of the Prophets, Sanctifier of the Prophets, yet withal a Prophet: for to Moses also it was said, *I will raise up unto them a Prophet like unto thee*. Like, as concerning the flesh, not as con-

^a In a Sermon, (Append. 81.) of which there seems to be no reason to doubt that it is, in the main, St. Augustine's, the number five thousand is explained as having reference to the five thousand converts, Acts 4, 4. who

formed the basis of the Church of the Circumcision. *Quinque millia refecti: qui numerus pertinet ad Judæos; nam post ascensionem Domini, loquente sancto Petro, quinque millia sunt baptizati.*

HOMIL. cerning Majesty. And that this promise of the Lord hath
 XXIV. its meaning concerning Christ Himself, is manifestly ex-
 pounded and read in the Acts of the Apostles. And the
 John 4, Lord saith of Himself, *A Prophet is not without honour,*
 44. *save in His own country.* The Lord is a Prophet, and the
 Lord is the Word of God, and without the Word of God
 doth no Prophet prophesy: the Word of God is with the
 Prophets, and the Word of God is a Prophet. The former
 times were accounted meet to have Prophets inspired and
 filled by the Word of God: we, to have Himself, the Word
 of God, to our Prophet. Christ is in such sort a Prophet,
 the Lord of Prophets, as Christ is an Angel, Lord of Angels:
 Is. 9, 6. for thus He also is called, *The Angel of the great Counsel.*
 LXX. & But then what saith the Prophet elsewhere? that, not ambas-
 Vet.Lat. sador nor angel, but, *Himself will come and save them:* that
 ib. 35, 4. is, to save them, He will not send ambassador, will not send
 angel, but will come Himself. Who will come? The Angel
 Himself. Certainly not by an angel, except as He is so an
 Angel that He is also Lord of Angels. For angels, in our
 tongue, are ‘messengers.’ If Christ brought no message,
 He would not be called an Angel: if Christ prophesied
 nothing, He would not be called a Prophet. He hath
 exhorted us to faith, and to lay hold on eternal life: some-
 thing present He hath announced; something future fore-
 told: for that He announced the present, He was an Angel;
 for that He foretold the future, He was a Prophet: for that
 the Word of God was made flesh, He was Lord both of
 Angels and of Prophets.

H O M I L Y X X V .

JOHN vi. 15—40.

When Jesus therefore perceived that they would come and take Him by force, to make Him a King, He retreated¹ fugit. again into the mountain Himself alone. And when even was now come, His disciples went down unto the sea, and entered into a ship, and went over the sea to Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But He saith unto them, It is I; be not afraid. Then they were willing to receive Him into the ship: and immediately the ship was at the land whither they went. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone; howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: when the people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found Him on the other side of the sea, they said unto

Him, Rabbi, when camest Thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent. They said therefore unto Him, What sign shewest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not. All that the Father hath given Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

1. WHAT follows upon the Gospel Lesson of yesterday is the Lesson of to-day, on which this day's Sermon is due to you. After the working of that miracle in which Jesus fed five thousand men with five loaves, when the multitudes marvelled, and said that He was a great Prophet which had

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VI.
15—40.

come into the world, this follows: *Jesus, therefore, knowing that they were^a come to take Him by force, and make Him a King, retreated again into the mountain Himself alone.* It is therefore given to be understood, that Jesus, as He sat on the mountain and saw the multitudes coming unto Him, had descended from the mountain, and fed the multitudes around its lower parts. For how should it be that He retreated thither again, unless He had first descended? It is therefore significant of something, that the Lord descended from aloft to feed the multitudes. He fed them, and ascended.

2. But wherefore did He ascend, when He perceived that they wished to take Him by force and make Him a King? How? Was He not a King, that He feared to be made a King? He was indeed a King: and not such a king as could be made by men, but such as should give a kingdom to men. May it not be, that Jesus here also signifieth somewhat to us, He whose deeds are words? Therefore in this, that they were minded to take Him by force and make Him a King, and on this account He retreated into the mountain Himself alone, doth this that was done in Him keep silence, speaketh it nothing, signifieth nothing? Or may it be, that the taking Him by force was this, that they wanted to forestall the time of His kingdom? For indeed He had come for the present, not now to reign as He shall reign in that which we pray for, when we say, *Thy kingdom come.* He doth indeed for ever reign with the Father, in that He is Son of God, Word of God, Word by which all things were made. But the Prophets foretold His kingdom, also in that He is Christ made Man, and hath made His believers Christians. Therefore, there shall be a kingdom of Christians, which is now gathering, now getting together, which is now bought by the blood of Christ, there shall at some future time be a manifest kingdom of Christ, what time the glory of His saints shall be revealed after the Judgment executed by Him; which Judgment He Himself said above that the Son of Man shall execute. Of which kingdom also the Apostle hath said, *When He shall have delivered up the kingdom to God, even the Father.* Of which also Himself saith, *Come,*

1 Cor.
15, 24.
Mat. 25,
34.

^a Venerant, (Vet. Lat. and Vnlg. venturi essent.)

HOMIL. XXV. *ye blessed of My Father, receive the kingdom which is prepared for you from the beginning of the world.* But the disciples and the multitudes believing on Him, thought He had come to reign now; this it is, that they wanted to take Him by force and make Him a King, that they wished to forestall the time of His kingdom, which He kept hidden within Himself to bring it forth in its season, and in its season declare it in the end of the world.

3. For, that ye may know that they wished to make Him a King, that is, to anticipate and to have now manifest the kingdom of Christ, Whom first it behoved to be judged, and then to judge: when He was crucified, and they which Luke 24, 13—21. hoped in Him had lost hope of His resurrection, He, rising from the dead, found two of them despondingly conversing, and with groans talking one to another of the things which had been done: and, appearing to them as one unknown, while their eyes were holden that He should not be recognised of them, He mixed Himself in their converse: but they, narrating to Him the things of which they were discoursing, told Him, how that Prophet mighty in deeds and words had been slain by the chief priests; *and we, say they, hoped that it was He which should have redeemed Israel.* Rightly ye hoped: a true thing was that ye hoped for; in Him is the redemption of Israel. But wherefore do ye make haste? Ye want to seize it by force. Moreover, that such was their feeling, we may learn from this, that when the disciples asked Him concerning the end, they said to Him, *Shalt Thou be at this time made present, and when shall be the kingdom of Israel* ^a? for they desired it to

^a Acts i. 6. *Si hoc in tempore presentaberis, et quando regnum Israel?* The earlier editions have *presentabis*: but the Mss. *presentaberis*, and that this is the true reading is shewn by other passages, where Aug. cites this text: Tr. 10. in Ep. Joann. §. 9, and infra, Tr. 101. §. 4. *interrogatus quando presentaretur, et quando esset regnum Israel.* BEN. How S. Aug. understood the passage thus read may be seen in Serm. 265, 3. *Domine, si hoc tempore presentaberis? Cui dicebant? Quem presentem videbant. Si hoc tempore presentaberis? Et quid est illud? nonne presentem videbant . . . audiebant . . . tangebant? Quid est hoc . . . nisi quia noverant in presentia Christi futurum judicium, ut videretur a suis et ab alienis?* (Mill on Acts i. 6. cites August. for the reading *presentabis*, from which he infers the existence of a variant *παριστάveis*, for *ἀποκαθιστάveis*: but he was misled by the older printed editions of Augustine. As Aug. constantly cites the passage as above, it must have stood so in his copy of the Acts; it is not found elsewhere.)

be now, they wished it now: this it is, to want to seize Him, and make Him King. But He saith to His disciples, because He was yet to ascend by Himself alone, *It is not for you, saith He, to know times or seasons¹, which the Father hath put in His own power: but ye shall receive virtue from on high, even the Holy Spirit coming upon you, and ye shall be witnesses unto Me in Jerusalem, and in all Judæa, and Samuria, and unto the ends of the earth.* Ye desire that I should now shew the kingdom openly; let me first gather what I may openly shew: ye love loftiness, and shall obtain loftiness; only, follow ye Me through lowliness. So concerning Him was also predicted, *And the congregation of the peoples shall surround Thee, and for the sake of this return Thou on high:* that is, that the congregation of the peoples may surround Thee, that Thou mayest gather many, return Thou on high. So hath He done; He fed men, and ascended.

4. But why is it said, *He escaped²?* For He could not truly be detained if He would not, not seized if He would not, seeing He could not even be recognised if He would not. And that ye may know that this thing was done mystically, not of necessity, but of a significant purpose, ye will presently see in what follows, that He appeared to the same crowds which sought Him, and speaking with them said many things, discoursed many things concerning the bread of heaven: were not they with whom He was, when discoursing concerning bread, the self-same from whom He had escaped, lest He should be holden of them? Then was He not at that time able to effect that He should not be seized by them, even as He did afterwards when He spake with them? Therefore He signified something by escaping. What is this, *escaped³?* It means, His loftiness could not be understood. For of any thing which thou understandest not, thou sayest, *It escapes³ me.* Well, *He escaped again into the mountain by Himself alone:* the First-begotten from the dead, ascending above all heavens, and making intercession for us.

5. Meanwhile, He being above by Himself, the Great High Priest, Who hath passed into that within the veil, and the people standing without—for He it was Whom that

JOHN
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15—40.

¹ momenta

Ps. 7, 7.

² fugit.

³ fugit

me.

Col. 1,

18.

Rom. 8,

34.

HOMIL. Priest in the Old Law did signify, who did this thing once
 XXV. in the year—He then being above, how fared it with the
 disciples in the ship? For He being on high, that ship
 presignified the Church. If we do not at first see this that
 befel that ship to have place in the Church, then were the
 preceding transactions not significant, but simply transient:
 but if we see that the verity of this signification is expressed
 in the Church, it is manifest that Christ's deeds are a kind
 of speeches. *But when it was late, saith the Evangelist,*
His disciples went down to the sea: and having gone into
the ship, they came over the sea to Capernaum. He speaks
 of that as quickly finished, which took place afterwards.
They came over the sea to Capernaum. Then he goes back
 to explain how they came; that they steered across the lake.
 And while they steered to that place, which he has already
 told us they came to, he explains in detail what befel them:
It was now dark, and Jesus had not come to them. Well
 might it be dark, because the Light had not come. The
 more the end of the world draws near, errors increase,
 terrors wax frequent, iniquity increaseth, infidelity in-
 creaseth: the light, in short, which by John the Evangelist
 himself is often and plainly declared to be charity, inso-
 much that he saith, *Whoso hateth his brother is in darkness,*
 that light is most frequently extinguished: this darkness of
 hatred between brethren increaseth, day by day increaseth;
 and still Jesus cometh not. How appears it to be on the
 increase? *Because iniquity shall abound, the love of many*
shall wax cold. The darkness increaseth, and still Jesus
 cometh not. While the darkness increaseth, while love
 waxeth cold, while iniquity aboundeth, these are the waves
 that trouble the ship: the tempests and winds are the
 clamours of evil speakers. Thence love waxeth cold, thence
 the waves rise high, and the ship is troubled.

v. 18. 6. *By reason of a great wind that blew, the sea arose; while*
 the darkness increaseth, while understanding is minished;
 while iniquity groweth. *When therefore they had rowed*
about five and twenty or thirty furlongs. Meanwhile they
 kept moving¹, they made way, nor did those winds, and
 tempests, and waves, and darkness effect that either the
 ship should not make way, or that it should go to pieces and

¹ ambu-
labant

founder; but in the midst of all those evils it went on. JOHN VI. 15—40. For indeed, because iniquity hath abounded, and the love of many doth wax cold, the waves swell, the darkness increases, the wind rages: but still the ship keeps moving. For, *Whoso shall persevere unto the end, the same shall be saved.* Mat. 24, 13. Nor is even the number of furlongs to be overlooked. For it cannot really be without a meaning that it is said, *When they had rowed five and twenty or thirty furlongs, then Jesus came unto them.* It had sufficed to say, *five and twenty*, sufficed to say, *thirty*, especially as it is spoken conjecturally, not affirmatively. Surely the truth would not be perilled in a matter of conjectural estimate, if he had said, about thirty, or, about five and twenty furlongs. But of *five and twenty* he hath made *thirty*. Let us look for the number five and twenty: of what does it consist, of what is it made? Of the number five. That number five pertaineth to the Law. The same are the five books of Moses; the same, those five porches containing the ailing folk; the same, the five loaves feeding five thousand men. So then, the number twenty-five signifieth the Law; because five by five, i. e. five times five, make twenty-five, or five squared. But the Law, before the Gospel came, lacked perfection. Now perfection is comprised in the number six. Therefore in six days God perfected the world, and the five are multiplied by six, that the Law may be filled up by the Gospel, that six times five become thirty. To them therefore which fulfil the Law, cometh Jesus. And cometh in what manner? Treading the waves; while all swellings of the world, He hath under His feet; all its heights, He presseth down. Thus fares it, so long as time runs on, so long as the world's age waxeth older: more and more tribulations in this world, more and more evils, more and more crushing disasters¹; they mount higher and higher, all these: Jesus passeth on, treading the waves. 1 contritions

7. And yet so great are the tribulations, that even they which have believed on Jesus, and who strive to persevere unto the end, tremble lest they fail: while Christ treadeth the waves, and presseth down the world's ambitions and heights, the Christian trembles for fear. Were not these things foretold to him? Not without a meaning is it, that

HOMIL. they were afraid, alarmed even by Jesus walking on the
 XXV. waves: for just so, Christians, albeit having hope in the
 v. 19. world to come, when they see the loftiness of this world
 pressed down, are for the most part sore troubled by the
 crushing¹ and grinding down of human affairs. They open
 the Gospel, they open the Scriptures; and they find there
 all these things foretold; that this the Lord doeth. He
 presseth down the loftinesses of the world, that He may be
 glorified by the lowly. Of whose highness it is foretold,
*Thou shalt destroy strongest cities; and, The swords^b of the
 enemy have come to an end, and Thou hast destroyed cities.*
 What fear ye then, O Christians? Christ speaketh: *It is I,
 be not afraid.* Why tremble ye at these things, why fear
 ye? I have foretold these, I do them, needs must they be
 done. *It is I, be not afraid. They were willing therefore
 to receive Him into the ship,* recognising Him, and rejoicing,
 rid of their fears. *And straightway the ship was at the
 land to which they went.* There comes the end, *at the
 land:* from watery to solid, from troubled to firm, from way
 to goal.

v. 22, 23, 24. 8. *The day following, the crowd which stood on the other
 side of the sea saw that there was none other boat there, save
 that one whereinto His disciples were entered, and that Jesus
 went not with His disciples into the boat, but that His
 disciples were gone away alone; howbeit there came other
 boats from Tiberias nigh unto the place where they did eat
 bread, after that the Lord had given thanks: when the
 people therefore saw that Jesus was not there, neither His
 disciples, they also took shipping, and came to Capernaum,
 seeking for Jesus.* Yet was there given them an hint of so
 great a ²mystery. They saw that the disciples had gone
 alone into the vessel, and that there was no other vessel
 there. Yet there came thence also vessels near to that place
 where they did eat bread, and in these the crowds followed
 Him. With His disciples therefore He had not embarked,
 and there was no other vessel there: then how is Jesus on a
 sudden beyond the sea, except that He walked upon the sea,
 to shew a miracle?

² sacramentum

^b Francæ, *σουφαῖαι* Lex. Isidor. 18, 3. acutus, quam vulgo *spatham* vocant: *franca*, gladius ex utraque parte ipsa est *romphæa*.

9. *And when the crowds of people had found Him.* LO, JOHN VI. 25-27.
 He doth present Himself to the people from whom, while He had feared to be taken of them by force, He had escaped to the mountain. From first to last He confirmeth us and giveth us to see, that all those things are spoken in a mystery; that they were done in a mighty sacramental import, to be-token some inward and spiritual thing. Lo, this is He that fled from the crowds into the mountain; is He not speaking with those same crowds? Let them hold Him now, now make Him King. *And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither?* v. 25.

10. He, after the sacrament of the miracle, also introduceth discourse, that, if it be possible, they which have been fed may yet be fed, and whose bellies He hath satisfied with bread, their minds He may also satisfy with His words; but only, if they can receive. And if they cannot receive, let that be taken from them which they receive not, that the fragments be not lost. Let Him then speak, and let us hear. *Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of My loaves.* For the flesh ye seek Me, not for the Spirit. How many seek Jesus for no other purpose, but that He may do them good in this present time! One man hath a business on hand, he seeks the intercession of the clergy; another is oppressed by some more powerful man, he fleeth to the Church; another wisheth our intervention on his behalf with some person with whom he hath little or no interest: one in this way, another in that: the Church is every day crowded with such applicants. Scarcely is Jesus sought for Jesus' sake. *Ye seek Me, not because ye saw the miracles, but because ye did eat of My loaves. Labour not for the meat which perisheth, but for that which endureth unto eternal life.* Ye seek Me for the sake of something else: seek Me for Myself. For He hinteth that He is Himself that meat: and this shines out more clearly in what follows. *Which the Son of Man shall give you.* Thou didst expect, I suppose, again to eat bread, again to sit down, again to make a full meal. But He had spoken of *the meat which perisheth not, but which remaineth unto eternal life:* v. 26. v. 27.

HOMIL. just as it was said to that Samaritan woman, *If thou knewest*
 XXV. *Who it is that asketh drink of thee, thou perchance wouldest*
 John 4, *have asked of Him, and He would give thee living water :*
 5-26. *when she said, 'Whence shouldst Thou, since Thou hast*
nothing to draw with, and the well is deep?' He answered
the Samaritan woman: 'If thou knewest Who it is that
asketh drink of thee, thou wouldest have asked of Him, and
He would give thee water, of which whoso drinketh, shall no
more thirst: for of this water whoso drinketh, shall thirst
again. And she was glad, and would fain receive thereof,
as one who should no more suffer thirst, wearied as she was
with the labour of drawing water; and so, through discourse
of this kind, He comes to spiritual drink: just in the same
manner also here.

11. *This meat, then, not that which perisheth, but that*
which remaineth unto eternal life, which the Son of Man
shall give you: for Him hath the Father sealed, even God.

Do not take this Son of Man to be as other sons of men, of
 Ps. 36, 7. whom it is said, *The sons of men shall trust in the sheltering*
of Thy wings. This Son of Man is one set apart by a
 certain grace of the Holy Spirit; one, in regard of the flesh,
 Son of Man, taken out from the number of men; so is He
 Son of Man. This Son of Man is also Son of God, this
 Man is also God. In another place, questioning the dis-
 Mat. 16, ciples, He saith, *Whom do men say that I the Son of Man*
 13-16. *am? And they said, Some, 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 Simon Peter
answered and said, Thou art the Christ, the Son of the living
God. He called Himself Son of Man, and Peter called Him
Son of God. Right well did He to mention that which He
had mercifully made Himself to be; and right well did
Peter, to mention that which He continued to be in glory.
 The Word of God giveth us to think of His humility; the
 man acknowledgeth the glory of his Lord. And in very
 deed, my brethren, methinks it is just: He humbled Himself
 for us, let us glorify Him: for He became not Son of Man
 for Himself, but for us. So then, He was Son of Man in
 John 1, that way, when *the Word was made flesh, and dwelt in us.*
 14. And for this end, *Him hath God the Father sealed.* What is

it, to seal, but, to put some peculiar sign? This is to seal, to put some mark, that may not be confounded with the rest. To seal, is to put a mark upon a thing. When thou puttest a mark upon any thing, the reason why thou puttest it is, lest it be so confounded with others, that thou be not able to recognise it. *The Father, then, hath sealed Him.* What means this, *Hath sealed?* Hath given Him something to be peculiarly His, that He be not matched with other men. Therefore of Him it is said, *God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.* Then what is it, to seal? To have Him, taken out from others: this is, *above Thy fellows.* Therefore, do not, saith He, despise Me, for that I am Son of Man; and seek ye of Me *the meat, not that which perisheth, but that which remaineth unto eternal life.* For I am in such wise Son of Man, that I am not one of you: in such wise Son of Man, that the Father, even God, sealed Me. How, sealed? Gave Me something peculiarly Mine, that I should not be confounded with mankind, but through Me should mankind be delivered.

12. They said therefore to Him, *What shall we do, that we may work the works of God?* For He had said to them, *Work not for the food which perisheth, but for that which remaineth unto eternal life. What shall we do?* say they: by observing what, shall we be able to fulfil this precept? *Jesus answered, and said unto them, This is the work of God, that ye believe on Him Whom He hath sent.* This then is, to eat, *not that meat which perisheth, but, that which remaineth unto eternal life.* Why make ready the teeth and belly? Believe, and thou hast eaten. Faith, it is true, is to be distinguished from works, as the Apostle saith, that *A man is justified by faith, without works of the Law:* there are works which seem good, without faith in Christ; and those works are not good, because they are not referred to that end in virtue of which they are good: *For the end of the Law is Christ, to every one that believeth.* Therefore, He would not distinguish faith from work, but spoke of faith itself as a work. For indeed that is none other than faith, *which worketh by love.* Neither did He say, *This is your work, but, This is the work of God, that ye believe on*

JOHN
VI.
28, 29.Ps. 45,
7.

v. 28.

Rom. 3,
28.Ib. 10,
4.Gal. 5,
6.

HCML. *Him Whom He hath sent*: that whoso glorieth may glory in
 XXV. the Lord. Because then He invited them to faith, they were
 1 Cor. 1, yet seeking signs which they should believe. See whether
 31. the Jews do not ask for signs! *They said therefore to Him,*
 v. 30. *What sign doest Thou, that we may see Thee and believe*
Thee? What workest Thou? Was it a small matter, that they
 had been fed with five loaves? They knew this indeed,
 but to this meat they preferred the manna from heaven. But
 the Lord Jesus so spoke of Himself, as to place Himself
 before Moses. For Moses dared not say of himself that He
 would give, *not the meat which perisheth, but, that which*
remaineth unto eternal life. He promised somewhat more
 than Moses promised. By Moses was promised a kingdom,
 and a land flowing with milk and honey, temporal peace,
 abundance of children, welfare of the body, and all the rest,
 temporal blessings, though in a figure spiritual: because it
 was to the old man that things were promised in the Old
 Testament. They marked, therefore, the things promised by
 Moses, and they marked the things promised by Christ.
 The one promised plenty for the belly on earth, but, of the
 meat which perisheth; the Other promised *meat, not such as*
perisheth, but such as remaineth unto eternal life. They
 marked Him promising more than Moses, and it seemed as if
 they did not yet see Him doing greater works. They marked
 therefore what sort of works Moses had done, and they wished
 some still greater works to be done by Him Who made such
 great promises. What doest Thou, say they, that we may
 believe Thee? And, that thou mayest know that they were
 comparing those former miracles with this miracle, and there-
 fore did as it were judge these to be less which Jesus was
 doing, *Our fathers, say they, did eat manna in the desert.*
 v. 31. But what is manna? Perchance ye despise it. *As it is*
written, He gave them manna to eat. ‘By Moses, our fathers
 received bread from heaven, and it was not said to them by
 Moses, *Labour not for the meat which perisheth.* Thou
 promisest *meat which perisheth not, but which remaineth unto*
eternal life; and Thou workest not such works as Moses
 wrought; He gave them not barley loaves, but gave them
 manna from heaven.’

v. 32. 13. *Then Jesus said unto them, Verily, verily, I say unto*

you, *Not Moses gave you bread from heaven, but My Father hath given you bread from heaven. For the true Bread is that which cometh down from heaven, and giveth life unto the world.* That, then, is the true Bread, which giveth life unto the world; and the same is the meat of which I spake just now, *Labour not for the meat which perisheth, but for that which remaineth unto eternal life.* Therefore, both that manna signified this bread, and all those were signs of Me. The signs of Me, ye loved; and despise ye Him that was signified? Not Moses, then, hath given bread from heaven: God giveth bread. But what bread? Perhaps, manna? No, but the Bread which the manna signified; none other, to wit, than the Lord Jesus. *My Father giveth you the true Bread. For the Bread of God is that which cometh down from heaven, and giveth life unto the world.* JOHN VI. 32-37. *Then said they unto Him, Lord, evermore give us this bread.* v. 33, 34. Just as that Samaritan woman, to whom it was said, *Whoso shall drink of this water shall never thirst*, straightway she, taking it in respect of the body, but yet wishing to be free from need, said, *Lord, give me of this water*: so likewise these, *Lord, give us this bread*, to recruit our waste, itself unwasting.

14. *And Jesus said unto them, I am the Bread of Life: he that cometh unto Me shall never hunger; and he that believeth on Me shall never thirst. He that cometh unto Me: this is the same that He saith, And he that believeth on Me; and what He meant by, shall never hunger, the same we are to understand by, shall never thirst.* By both is signified that eternal fulness, where is no lack. Ye desire the Bread from heaven: ye have It before you, yet ye eat It not. *But I said unto you, that ye have both seen Me, and not believed.* v. 35. But not therefore have I lost My people. For, hath your unbelief made the faith of God of none effect? See what follows: *All that the Father giveth Me, will come to Me: and him that cometh unto Me, I will not cast out of doors.* Rom. 3, v. 37. What must the 'within-doors' be, there, where is no more going 'out of doors!' Innermost depth of home! sweet secrecy of dwelling! O secret place to dwell in, where is no dulness, no bitterness of evil thoughts, no throng of temptations and griefs crying for help! Is it not

HOMIL. that secret place, into which that well-deserving servant
 XXV. shall enter, to whom the Lord shall say, *Enter thou into the*
 Mat. 23, *joy of thy Lord?*

15. *And him that shall come to Me, I will not cast out.*
 v. 38. *For I came down from heaven, not to do Mine own will,*
but the will of Him that sent Me. Is this then the reason
 why him that shall come to Thee, Thou wilt not cast out,
 that Thou camest down from heaven, not to do Thine own
 will, but His that sent Thee? A great mystery! I beseech
 you, let us knock together; let there come forth to us that
 which may feed us, answerably to that which hath delighted
 us. This is that deep sweet secrecy of home: *Whoso shall*
come to Me! Mark, mark it well, and weigh it well: *Whoso*
shall come to Me, I will not cast out! Well: *Whoso shall*
come, saith He, *I will not cast out.* Why? *Because I came*
down from heaven, not to do Mine own will, but the will of
Him that sent Me. Is this, then, the reason why Thou
 castest not out him that cometh to Thee, that not to do
 Thine own will Thou camest down from heaven, but the will
 of Him that sent Thee? It is this same. Why ask we
 whether it be this same? This self-same it is, Himself saith
 it. For piety forbids that we suspect Him to mean other
 than He saith; *Whoso shall come to Me, I will not cast out.*
 And, as if thou shouldest ask, Why? He adds, *Because*
I came not to do Mine own will, but the will of Him that
sent Me. I fear me, the cause that the soul did go forth
 away from God, was, that it was proud: nay rather, I doubt
 Ecclus. it not. For it is written, *The beginning of all sin is pride;*
 10, 14. and, *The beginning of man's pride is, to apostatise from God.*
 15. It is written, it is sure, it is true. Accordingly, what is said
 of proud mortal man, hung round with rags of the flesh,
 heavily bowed down with the weight of the corruptible body,
 and yet extolling himself and forgetting with what skin he is
 ib. 9, 10. clad^a? what saith to him the Scripture? *Why is dust and*

^a Alluding to the *coats of skins*,
 Gen. 3, 21. which S. Aug. constantly
 interprets as denoting man's mortality.
 * *Pellis mortalitatem significat; propter-*
ea et illi duo homines pruni, parentes
nostri, auctores peccati generis hu-
mani . . . facti mortales dimissi sunt

de paradiso; ut autem significaretur
 ipsa mortalitas eorum in-luti sunt tur-
 cis pellicis; pelles autem de-
 trahi non solent, nisi animalibus mor-
 tuis: ergo pellium nomine mortalitas
 illa figurata est.' Enarr. in Ps. 103. l.
 §. 8.

ashes proud? Why is he proud? Let the Scripture say, why he is proud! *Because in his life he hath cast forth his own inmost parts.* What is this, *cast forth*, but, *cast to a distance?* This is, to go forth abroad. For to enter within, is, to seek the inmost parts; to cast forth the inmost parts, is, to go forth abroad. The proud casteth forth the inmost parts; the lowly seeketh the inmost parts. If by pride we are cast out, by lowliness we return.

16. The head and source of all evils is pride, because the head and source of all sins is pride. A physician, when he would rid the body of some malady, if he cure but some symptom which is caused, and do not cure the ill that causes it, for a time he seemeth to heal the man, but, the cause remaining, the disease repeats itself. For example, to put it more expressly: some humour in the body gives rise to an itch or sores; hence there is in the body high fever and no little pain: certain medicaments are applied, which may subdue the itching, and soothe the heat of the sore; they are used, and they do good: thou seest the man who was all over sores and itching, healed; but because the humour was not expelled, it comes to a sore again. Taking note of this, the physician purges off the humour, withdraws the cause, and there will be no sores. Whence doth iniquity abound? Through pride. Cure the pride, and there will be no iniquity. Therefore, that the cause of all diseases might be cured, that is, pride, the Son of God descended and was made low. Why art thou proud, O man! the Son of God was for thee made low. It may be thou wouldest be ashamed to imitate a lowly man: at least, imitate a lowly God. The Son of God came as Man, and was made low: thou art bidden to be lowly, not bidden to become, of man, a beast: He, God, was made Man; thou, man, learn to know that thou art man: all thy lowliness is this, to know thyself. Therefore, because God teacheth humility, He said, *I came not to do Mine own will, but the will of Him that sent Me.* For this is that which bespeaks humility. Pride doeth its own will; humility doeth the will of God. Therefore, *Whoso shall come unto Me, I will not cast him out.* Why? *Because I came not to do Mine own will, but the will of Him that sent Me.* Lowly 'am I come, to teach lowliness and

JOHN
VI. 38.
projecit,
porro
jecit.

HOMIL. come, as a master of lowliness am I come ; whoso cometh
 XXV. to Me, is incorporated with Me ; who cometh to Me, be-
 cometh lowly ; who cleaveth to Me, will be lowly : because
 he doeth not his own will, but God's ; and therefore he is
 not cast out, because it was but while he was proud that he
 was cast out.

17. See these inner things set forth to our regard in the
 Ps. 36, Psalm. *But the sons of men shall hope in the sheltering of*
 7—10. *Thy wings.* See what it is to go within, see what it is to
 betake oneself to His sheltering, see what it is to run even
 Heb. 12, under the scourge of the Father : for *He scourgeth every*
 6. *son whom He receiveth.* *But the sons of men shall hope*
beneath the shelter of Thy wings. And what is within ?
They shall drink deep of the plenteousness of Thine house.
 When Thou shalt have sent them within, entering into the
 joy of their Lord, *they shall drink deep of the plenteousness*
of Thine house, and with the rushing stream of Thy pleasure
shall Thou give them drink. *For with Thee is the fountain*
of life. Not abroad, without Thee, but at home, *with Thee,*
is the fountain of life. *And in Thy light we shall see light.*
Shew forth Thy mercy to them that know Thee, and Thy
righteousness to them that are of upright heart. They
 which follow the will of their Lord, not seeking their own,
 but the things which are Jesus Christ's, these are the upright
 in heart, these be they whose feet are not moved. For *the*
 Ps. 73, *God of Israel is good to the upright in heart.* *But my feet,*
 1. 2. *saith he, were well nigh moved.* Why ? *Because I was jealous*
at sinners, beholding the peace of sinners. Then to whom
 is God good, but to the upright in heart ? For when my
 heart was crooked, God pleased me not. Why pleased me
 not ? Because he gave happiness to the wicked : and there-
 fore my feet tottered, as if I had to no purpose served God.
 For this cause, therefore, my feet were well nigh moved,
 because I was not upright in heart. Then what is, ' upright
 in heart ?' Following the will of God. One man is prosper-
 ous, another in trouble : the one lives ill and is prosperous,
 the other lives righteously and is in trouble. Let not him
 be indignant who lives righteously and is in trouble ; he
 hath within, what that prosperous one hath not ; then let him
 not be saddened, not pine, not faint. * The prosperous hath,

himself, gold in his chest, the other hath God in his conscience. Compare now gold and God, chest and conscience! JOHN VI. 38.
 The one hath that which perisheth, and hath it in a place whence it perisheth: the other hath God Who cannot perish, and hath Him in a place whence He cannot be taken away: howbeit, only if he be upright in heart; for then he entereth in, and goeth not out. Accordingly, what said he? *For with Thee is the fountain of life:* not with us. Therefore we must enter in, that we may live; not, as it were, suffice for ourselves, that we may perish; not, as it were, wish to be satisfied from our own, that we may be dried up: but put our mouth to the Fountain itself, where water faileth not. Because Adam wanted to live by his own counsel, he also fell through him who had first fallen through pride, who challenged him to drink of the cup of his own pride. Then since *with Thee is the fountain of life, and in Thy light shall we see light:* let us drink within, let us see within. For wherefore did any go out thence? Hear wherefore; *let not the foot of pride come to me.* Consequently, he went out, to whom came the foot of pride. Shew that it was for that cause he went out. *And let not the hands of sinners move me:* because of the foot of pride. Why sayest thou this? *There are they fallen, all that work iniquity,* Where fallen? In their pride. *They were driven out, neither were able to stand.* If then pride expelled them which were not able to stand; humility sendeth them in, who may be able to stand for ever. For therefore he which said, *The bones which were brought low shall rejoice,* said before, *To mine hearing shalt Thou give joy and gladness.* What is, *to mine hearing?* By hearing Thee, I am happy; by Thy voice, I am happy; by drinking within, I am happy. Therefore I fall not: therefore, *the bones which were brought low shall rejoice;* therefore, *the friend of the Bridegroom standeth and heareth Him;* therefore *standeth,* because *heareth.* Of the fount within he drinketh, therefore standeth. They who would not drink of that within, *there are they fallen; they were driven out, neither were able to stand.* Ps. 36, 11, 12.

18. The Teacher, then, of humility came not to do His own will, but the will of Him that sent Him. Let us come to Him, let us enter in unto Him, let us be incorporated

HOMIL. into Him, that we, too, may not do our own will, but the
 XXV. will of God; and He will not cast us out, seeing we are His
 members, seeing He willed to be our Head in teaching
 Mat. 11, humility. Lastly: hear Himself preaching; *Come unto Me,*
 28. 29. *ye that labour and are heavy-laden; take My yoke upon*
you, and learn of Me, for I am meek and lowly of heart;
and, when ye shall have learned this, ye shall find rest for your
souls, from which ye may not be cast out: for I came down
from heaven, not to do Mine own will, but the will of Him
that sent Me: humility I teach; to come unto Me is im-
possible, but for the humble. It is only pride that casteth
out; how should he go out, who keepeth humility and
slideth not back from the truth? We have spoken as much
as could be spoken concerning the hidden sense, my bre-
thren: for this sense is not a little latent, and I know not
whether it has been by me in suitable words drawn out and
shaped forth to you, why the reason that He casteth not out
him that cometh unto Him is this, that He came not to do
His own will, but the will of Him that sent Him.

v. 39. 19. *And this, saith He, is the will of Him that sent Me,*
that of all that He hath given Me I should lose nothing.
 To Him was given he which keeps humility; him He
 receiveth: whoso keeps not humility, is far from the Master
 of humility. *That of all which He hath given Me, I should*
 Mat. 18, *lose nothing. So is it not the will of your Father that one*
 14. *of these little ones should perish. Of them that are puffed*
 up, there may perish; of the little ones nothing perisheth:
 ib. 4. *since, if ye become not as this little one, ye shall not enter*
into the kingdom of heaven. Of all that the Father hath
given Me, shall I lose nothing; but I will raise it up at the
last day. See how here also He doth trace out this double
resurrection. He that cometh to Me, doth now rise again,
being made lowly in My members: but, withal, I will raise
him up at the last day, in the flesh. For this is the will
of My Father Who sent Me, that every one who seeth the
Son and believeth on Him may have eternal life; and I will
 John 5, *raise Him up at the last day. Above, He said, Whoso*
 21. *heareth My word and believeth Him that sent Me; but now,*
Who seeth the Son, and believeth Him. He said not, Seeth
the Son, and believeth on the Father: for, to believe on the

Son is all one as to believe on the Father. Because, *As the Father hath life in Himself, so hath He given to the Son also to have life in Himself. That every one who seeth the Son, and believeth on Him, may have eternal life; by believing and passing to life, as by that first resurrection. And to shew that this is not the only resurrection, And I will raise him up, saith He, at the last day.*

JOHN
VI. 39.
ib. 26.

HOMILY XXVI.

JOHN vi. 41—59.

The Jews then murmured at Him, because He said, I am the Bread Which came down from heaven. And they said, Is not this Jesus, the Son of Joseph, of Whom we know father and mother? how is it then that He saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He Which is of God, He hath seen the Father. Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that Bread of life. Your fathers did eat manna in the wilderness, and died. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood,

dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that Bread which came down from heaven: not as your fathers did eat manna, and died: he that eateth of this Bread shall live for ever. These things said He in the synagoge, as He taught in Capernaum.

JOHN
VI.
41—59.

1. WHEN our Lord Jesus Christ, as we heard when the Gospel was read, had said that He was the Bread which came down from heaven, the Jews murmured and said, *Is not this Jesus Son of Joseph, of Whom we know father and mother? How then saith He, I came down from heaven?* These men were far from the Bread of heaven, and knew not how to hunger after it. Having jaws to eat with, they list not to stir them; with their ears open, they were deaf; they saw, and stood there blind. For that Bread requireth hungering of the inner man: of which He saith in another place, *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* Now that Christ is unto us righteousness, the Apostle Paul declareth, *And, therefore, whoso hungereth after this Bread, let him hunger after righteousness; only it must be that righteousness which cometh down from heaven, the righteousness which God giveth, not that which man maketh for himself. For were there not a righteousness which man would make for himself, the same Apostle would not say, as he doth, of the Jews, For, being ignorant of the righteousness of God, and wishing to set up their own, they are not subject to the righteousness of God.* Of them were these, who understood not the Bread which came down from heaven, because, being filled with their own righteousness, they hungered not for the righteousness of God. What meaneth this, Righteousness of God and righteousness of man? The righteousness of God here means, not that by which God is righteous, but that which God giveth to man, that man may be righteous through God. Now what was the righteousness of those Jews? One upon which they presumed, as by their own strength, and spoke of themselves as if they were men that fulfilled the Law by a virtue of their own. Now no man

Matt. 5,
6.

1 Cor. 1,
30.

Rom.
10, 3.

HOMIL. XXVI. fulfilleth the Law, but he who is aided by Grace, that is to
 Rom.13. say, the Bread which came down from heaven. *For the*
 10. *fulfilling of the Law*, as the Apostle saith in one word, is
charity: charity, i. e. dearness, not of money, but of God;
 charity, or holding dear to us, not earth, not heaven, but
 Him that made heaven and earth. Whence hath man that
 1b. 5, 5. love? Let us hear Him. *The love of God*, he saith, *is shed*
abroad in our hearts by the Holy Ghost which is given unto
us. The Lord, then, being about to give the Holy Spirit,
 said that He was the Bread which came down from heaven,
 exhorting us to believe on Him. To believe on Him, this it
 is, to eat the living Bread. He that believeth, eateth:
 invisibly he is fed to the full, because invisibly born again.
 He is a babe within, new within; where he is ¹made a new-
 born babe, there is he satisfied with food.

v. 43, 44. 2. What then answered Jesus to such murmurers? *Murmur*
not among yourselves. As much as to say, I know why ye
 hunger not, and, as for this Bread, do neither understand
 nor seek it. *Murmur not among yourselves: no man can*
come unto Me, except the Father Which sent Me, draw
him. Mighty enhancement of grace! No man cometh,
 unless drawn. Whom He draweth and whom draweth not,
 why He draweth one and draweth not another, wish not
 thou to judge if thou wish not to err. Once for all, take and
 understand: art thou not drawn? pray that thou mayest be
 drawn. What say we here, brethren? If we be *drawn* to
 Christ, then we believe against our will; then is it force
 applied, not good will excited. It is possible for a man to
 come to Church against his will, to come up to the Altar
 against his will, to receive the Sacrament against his will:
 to believe, is impossible, except he be willing. If we
 believed with the body, men could be made to believe
 against their will: but believing is not a thing done
 Rom.10. with the body. Hear the Apostle: *With the heart man*
 10. *believeth unto righteousness*. And what follows? *And*
with the mouth confession is made unto salvation. From
 the root of the heart springeth this confession. Now and
 then thou hearest a man confessing, and knowest him not
 to be one that believeth. But then thou must not speak of
 him as one that confesseth, if thou judge him to be one that

doth not believe. For, to confess is, to say the thing thou hast in the heart: now if thou hast one thing in thine heart, and sayest another, thou speakest, not confessest. Since then with the heart man believeth on Christ, which thing no man in any wise doeth against his will, while he that is drawn seemeth to be all one as forced against his will, how solve we this question, *No man cometh unto Me, unless the Father Which sent Me draw Him?*

3. 'If he is drawn,' saith one, 'he cometh against his will.' If he cometh against his will, neither doth he believe; if he believeth not, neither doth he come. For we run not to Christ by¹ putting one foot before the other, but by¹ *ambulando* believing: neither by motion of the body, but by will of the heart do we draw nigh to Him. Consequently, that woman who touched the hem of His garment, did more touch Him than the throng which pressed Him. Accordingly, the Lord said, *Who touched Me?* And the disciples, wondering, said, *The crowds press Thee, and sayest Thou, Who touched Me?* And He repeated it: *Some person hath touched Me.* She toucheth, the crowd presseth. What is, *touched*, but, believed? Whence also, to that woman, who after His resurrection would have cast herself at His feet, He said, *Touch Me not, for I am not yet ascended to My Father.* What thou seest, that only thou accountest Me to be: *touch Me not.* What is this? Thou accountest Me to be only that which I appear to thee, believe not thus. This is the meaning of, *Touch Me not; for I am not yet ascended to My Father;* to thee, I am not ascended, for thence have I never withdrawn Myself. On the earth she touched Him not where He stood, how then should she touch Him ascending to the Father? And yet thus, thus was it His will to be touched: thus is He touched by them of whom He is touched to their benefit, ascending unto the Father, abiding with the Father, equal to the Father^d.

JOHN VI. 44.

Luke 8, 44—46.

John 20, 17.

^d St. Augustine's constant interpretation of this passage is, in substance, as follows. '*Touch Me not*: know not Christ after the flesh: let not thy faith be such as reaches not beyond the Humanity. When I am ascended to My Father, then thou' (Mary, and the whole Church prefigured by Mary) 'shalt know Me equal with the Father;

then thou shalt touch, i. e. believe, savingly. Thou mightest so touch Me now where I stand, were it not that to thee I am not yet known as God, i. e. *I have not* in thy perception of faith *ascended to My Father*, in other words, thou hast not ascended and mounted up to the beholding of My Godhead. In weeping for Me as

HOMIL. XXVI.
S. Aug.
Serm. 131, 2.

4. Hence is it also, if thou give good heed, that He saith in this place, *No man cometh unto Me, save whom the Father shall draw.* Do not imagine that thou art drawn against thy will: the mind is drawn also by love. Nor ought we to fear, lest by men who weigh words nicely while they are far removed from the understanding of divine things, we should, belike, be taken to task in respect of this evangelic word of Holy Writ, and it be said to us, 'How can I be said to believe with my good will, if I am drawn?' I say, 'Thou art drawn, not merely by the will, but what is more, by very pleasure.' What is it to be drawn by pleasure? Ps.37,4. *Delight thyself in the Lord, and He shall give thee the requests of thine heart.* There is a pleasure of the heart, to which sweet is that Bread of heaven. Moreover, if the poet had leave to say, *Trahit sua quemque voluptas,*

"Each has his dear delight which draws him on,"

not necessity but pleasure; not obligation but delight; how much more strongly ought we to say, that a man is *drawn* to Christ, when he delights in truth, delights in blessedness, delights in righteousness, delights in everlasting life, all which Christ is? Or, while the senses of the body have their pleasures, is the mind left with no pleasure of its own? If the mind hath not its pleasures, how is it Ps.36,7. said, *The sons of men shall trust under the shelter of Thy wings: they shall drink deep of the plenteousness of Thine House, and of the rushing stream of Thy pleasure Thou shalt give them to drink: for with Thee is the fountain of life, and in Thy light shall we see light?* Give me one that loves, and he feels what I say. Give me one that longs, one that hungers, give me one that is on pilgrimage in this wilderness, and doth thirst and pant after the fountain of his

one dead, thou shewest that to thee I am not yet God. Therefore *it is expedient for you that I go away*, because while I am thus visibly present, ye account Me less than the Father.'—What is spoken to Mary is spoken to us, for she is in a figure the whole Church. At what moment any who has believed in Christ as man, is enabled to recognise Him as Very God, equal with the Father, at that

moment Christ may be said to *ascend to the Father*; i. e. in the innermost perceptions of that believer. Then, and not before, it is good to *touch* Him. Touch is the goal of knowing; and our knowing of Christ must have its goal in His Godhead. See *infra* Hom. 121. §. 3. *in loc.* and the two Sermons on this text, 243, §. 4. 244, §. 4: also Tr. in Ep. Joann. 3. §. 2. Serm. 5. §. 7. de Trin. i. 18. iv. 6.

eternal home; give me such an one, and he knows what I would say. But if I speak to one who is cold, ^{JOHN VI. 44.} 'he knows not what I speak. Such were they who murmured among themselves. *Whom, saith He, the Father shall draw, the same cometh unto Me.*

5. But what means, *Whom the Father shall draw*, when Christ Himself draweth? Why was He pleased to say, *Whom the Father shall draw?* If we must needs be drawn, let us be drawn by Him to Whom saith one that loveth: *We will run after the odour of Thine ointments.* Yea, but ^{Cant. 1,} what He would have to be understood, let us mark, my ^{3.} brethren, and apprehend what we can. The Father draweth to the Son them who believe in the Son, upon the ground that they conceive God to be His Father: for God begat the Son equal to Himself: and whoso conceives, and in his faith doth feel and ruminates, how that He on Whom he hath believed is equal to the Father, him the Father draweth to the Son. Arius believed Him a creature: not him did the Father draw: for he considereth not the Father, who believeth not the Son to be equal. What sayest thou, O Arius? What, O heretic, speakest thou? What is Christ? 'Not,' saith he, 'Very God, but one whom Very God made.' Not thee hath the Father drawn, for thou hast not understood the Father, Whose Son thou deniest: what thou conceivest is quite another thing, not the Son Himself; neither by the Father art thou drawn, nor to the Son art thou drawn: for the Son, and what thou sayest, are quite different things. Photinus said: 'Christ is man only, He is not also God.' Whoso believeth so, not the Father hath drawn him. He whom the Father hath drawn saith, *Thou art Christ, Son of* ^{Mat. 16,} *the Living God.* Not as a prophet, not as John, not as ^{16. 17.} some great righteous man; but, as Only, as Equal, *Thou art Christ, Son of the Living God.* See that he has been drawn, and drawn by the Father. *Blessed art thou, Simon Barjona; for not flesh and blood hath revealed it to thee, but My Father Which is in heaven.* This revealing is none other than the attraction, the drawing. Thou holdest out a green bough to a sheep, and drawest the sheep to thee. Nuts are shewn to a child, and he is drawn: even what the

^e al. 'quid loquor?' what speak I?

HOMIL. child runs to, he is drawn to: drawn by love of the object, XXVI. drawn without hurt to the body, drawn by the bond of the heart. If then these things, which among delights and pleasures of earth are revealed to those that love them, do draw them; since it is true, *Trahit sua quemque voluptas*, doth not Christ revealed by the Father draw? What doth the soul more strongly desire than truth? For what ought it to have an eager appetite, wherefore to wish that there may be a healthy palate within to judge what is true, but that it may eat and drink wisdom, righteousness, truth, eternity?

6. But where this? There better, more truly there, more fully there. For here, we can more easily hunger, and this, Matt. 5, if we have good hope,—than we can be satisfied. *Blessed*, 6. saith He, *are they that hunger and thirst after righteousness—yea, but here: for they shall be filled—yea, but there.* Accordingly, when He had said, *No man cometh unto Me, except the Father Who hath sent Me draw him*, what added He? *And I will raise him up in the last day.* I render unto him what he loveth, render unto him what he hopeth for: he shall see what, as yet not seeing, he hath believed: he shall eat what he hungereth after, shall be filled with that he thirsteth for. Where? In the resurrection of the dead, because *I will raise him up in the last day.*

v. 45. 7. *For it is written in the Prophets, And they shall be all taught of God.* Why have I said this, O Jews? The Father hath not taught you; how can ye know Me? All the men of that kingdom shall be taught of God, not hear from men. Yea, even if they hear from men, yet what they understand, within is it given, within doth it lighten, within is it revealed. What is done by men who from without bring tidings? What is done by me at this moment while I speak? I do but carry into your ears a noise of words. Then unless He Who is within do reveal, what say I, or what speak I? He is without that tendeth the tree, He within that is the tree's Creator. He that planteth, and he that watereth, from 1 Cor. 3, without he worketh: this is what we do. But *neither he* 7. *that planteth is any thing, neither he that watereth; but He that giveth the increase, even God: this is the meaning of, They shall be all taught of God. All who? All that hath heard of the Father, and learned, cometh unto Me.*

See in what way the Father draweth; by teaching He delighteth, not forceth by putting a necessity upon men. Lo, in what sort He draweth. *They shall be all taught of God: that is God's drawing. Every man that hath heard of the Father, and learned, cometh unto Me; that is God's drawing.*

JOHN
VI.
45, 46.

8. What then, brethren? If *every man that hath heard of the Father and learned*, he and only he *cometh unto Christ*; did Christ teach nothing here? And that too, when men saw not the Father as their Teacher, and did see Christ? Christ spake, but the Father taught. I myself, being man, whom teach I? whom, my brethren, but him that heard my word? If I, being man, teach him that hears my word; the Father doth also teach that man who hears His Word: now if the Father teacheth him that heareth His Word, ask what Christ is, and thou wilt find His Word: *In the beginning was the Word*. Not, *In the beginning God made the Word*, as, *In the beginning God made the heaven and the earth*: Gen. 1, see here that He is not a creature. Learn to be drawn to¹ the Son by the Father; let the Father teach thee; hear thou His Word. What Word of Him, sayest thou, do I hear? *In the beginning was the Word; not, was made, but, was: and the Word was with God, and the Word was God*. How are men, being in the flesh, to hear such a Word? because, *the Word was made flesh, and dwelt in us*.

9. He expoundeth this Himself also, and sheweth us what He meant by the saying, *He that hath heard of the Father, and learned, cometh unto Me*. Straightway He hath added what we might be able to conceive: *Not that any man hath* v. 46. *seen the Father, but He that is of God; He hath seen the Father*. What is it that He saith? I have seen the Father, ye have not seen the Father; and yet ye come not unto Me, unless ye be drawn by the Father. And that ye be drawn of the Father, what is it but to learn of the Father? what to learn of the Father, but to hear of the Father? what to hear of the Father, but to hear the Word of the Father, that is, Me? Lest haply, then, when I say to you, *Every man that hath heard of the Father, and learned*, ye say in yourselves, But we have never seen the Father, how could we learn of the Father? hear ye from Me; *not that any man hath seen the Father, but He that is of God, He hath seen the Father*.

HOMIL. I know the Father: from Him I am: but, as the Word is
 XXVI. from Him Whose word it is: not the word which soundeth
 and passeth, but That which remaineth with Him that
 speaketh, and draweth him that heareth.

v. 47. 10. Let that teach us which followeth; *Verily, verily,*
I say unto you, He that believeth on Me hath everlasting
life. He would reveal Himself, what He is; else He might
 have said in one word, *He that believeth on Me, hath Me.*
 For Christ is Himself true God and Eternal Life. He then
 that believeth on Me¹, saith He, goeth into Me; and he that
 goeth into Me, hath Me². And what is it to have Me? To
 have everlasting life. Eternal Life took unto Itself death:
 Eternal Life was pleased to die; but of that which was
 thine, not Its: It took of thee that in which It might
 die for thee. Of men He took flesh, howbeit not after the
 manner of men. For, having a Father in heaven, He chose
 a mother on earth; both there, begotten without mother,
 and here, born without father. So then Life took unto It
 death, that Life might slay death. For, *he that believeth on*
Me, saith He, *hath everlasting life*; not what is patent, but
 what is latent. For Eternal Life is *the Word*, that *in the*
beginning was with God, and the Word was God: and the
Life was the Light of men. Himself Eternal Life, He gave
 also to the flesh which He had taken unto Himself, eternal
 life; He came to die; but on the third day He rose again.
 Between the Word taking flesh, and the flesh rising again,
 death which came betwixt was consumed.

v. 48. 49. 11. *I am*, saith He, *the Bread of life.* And what were
 they proud of? *Your fathers*, He saith, *ate manna in the*
wilderness, and died. What is it ye are proud of? *They*
ate manna, and died. Why ate and died? Because what
 they saw, they believed; what they saw not, they did not
 understand. *Your fathers* in this, that ye are like them.
 For, my brethren, so far as it regards this visible and corporal
 death, do not we die who eat the Bread that cometh down
 from heaven? They died just as we must die, in regard, as

^a One Ms. has, *vivit in me, et qui*
vivit in me, habet me. Three omit
 the sentence, *Qui credit in me, in*
me, et qui in me, habet me: which,
 however, is found in the other copies.

BEN. So Hom. xxix. 6. the force of
credere in Deum, as distinguished from
credere Deo, is explained by *credendo*
ire in Deum. See Pearson, Exp. of the
 Creed, Art. "I believe in God," note (i).

I said, of the visible and carnal death of this body. But, as it regards that death from which the Lord deterreth us, the death by which their fathers died, Moses too ate manna, Aaron ate manna, Phinehas ate manna, many ate there, who pleased the Lord, and died not. Why? Because that visible food they spiritually understood, spiritually hungered after, spiritually tasted, that they might spiritually be filled. For we too at this day do receive visible food; but the Sacrament is one, the virtue of the Sacrament another. How many receive from the altar and die, yea by receiving die! Whence the Apostle saith, *Eateth and drinketh judgment to himself.* It was not that the sop of the Lord was poison to Judas. And yet he received, and when he received, the enemy entered into him: not that he received an evil thing, but that he being evil did in evil wise receive what was good. Look to it then, brethren, eat ye spiritually the heavenly bread, bring innocence to the altar. Your sins, though they be daily, at least let them not be deadly. Before ye approach the altar, mark well what ye say: *Forgive us our debts, as we also forgive our debtors.* Thou forgivest, thou shalt be forgiven: approach without fear: it is bread, not poison. But look to it whether thou forgive; for if thou forgive not, thou liest, and liest to Him Whom thou canst not deceive. Thou canst lie to God: but deceive God, thou canst not. He knoweth what He doeth. Within He seeth thee, within He doth examine thee, within He inspecteth, within judgeth, within either condemneth or crowneth. But the fathers of these men: that means, evil fathers of evil sons, unbelieving fathers of unbelieving, murmuring fathers of murmurers. For by nothing is that people said to have more offended the Lord, than by murmuring against God. Accordingly the Lord, as He would shew that they were sons of such as themselves, began with this in speaking to them: *Why murmur ye among yourselves, ye murmurers, sons of murmurers? Your fathers ate manna in the wilderness, and died:* not that the manna was evil, but that they in evil wise did eat it.

12. *This is the Bread which cometh down from heaven.* v. 50.
 This Bread the manna signified; this Bread the Altar of God

JOHN VI. 50.

Tr. 6. in Ep. Joann. §. 10.

1 Cor. 11, 29.

John 13, 26. Comp. Hom. vi. §. 15. and Sermon. 266, 7.

Matt. 6, 12.

HGMIL.
XXVI.1 Cor.
10,1-4.

doth signify^b. Those were sacraments: in signs they are diverse, in the thing signified they are alike. Hear the Apostle. *For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and were all baptized into Moses in the cloud and in the sea, and did all eat the same spiritual meat.* Meaning, of course, that as *spiritual* it was the same; for as *corporal* it was another, because they ate manna, we something else; the *spiritual* meat, however, that which we eat. But it is, *our fathers*, not their fathers: they to whom we are like, not to whom they were like. And he adds: *And did all drink the same spiritual drink.* They, one thing; we, another; but other, only in the visible object, which however should signify this same thing in its spiritual virtue. For how was it *the same drink*? *They drank, saith he, of the Spiritual Rock that followed them, and that Rock was Christ.* Thence the bread, thence the drink. The Rock, Christ in a sign: the true Christ, in the Word

^b The Benedictine editors read *significavit*, while they confess that most of the Mss. have *significat*. According to the one reading, the *Altare Dei* might mean the Jewish altar, and the next sentence, that the manna and the Jewish altar were alike sacraments, differing in sign, both signifying the heavenly Bread. In the other and better accredited reading, Aug. seems to say, that the manna and the *Christian* altar (to which he very often applies the term, *Altare Dei*) alike signify the Bread of heaven, and the parity of signification under diversity of signs is predicated of "illa," i. e. "those old things," (so "illa omnia," *supr.* 25, 13.) and the Sacrament of the Christian altar: in proof of *which* parity he cites the Apostle, insisting on the expression *eundem*. So in *Serm.* 352. §. 3. where, expounding the text of John vi. he cites as here, 1 Cor. x. *Eundem*, inquit, *cibum spiritualem manducaverunt*. Quid est *eundem*, nisi quia *eum quem nos*? . . . Sufficerat ut diceret, *Cibum spiritualem manducaverunt. Eundem*, inquit. *Eundem* non invenio quomodo intelligam, nisi *eum quem manducamus et nos*. 'Quid ergo,' ait aliquis, 'hoc erat manna illud, quod ego nunc accipio? Ergo nihil modo venit, si ante jam fuit. Ergo evacuatum est scandalum crucis.' Quomodo

ergo eundem nisi quia addidit spiritualem? Breviter ergo dixerim; quicumque in manna Christum intellexerunt, eundem quem nos cibum spiritualem manducaverunt; quicumque autem de manna solam saturitatem quaesierunt, patres infidelium manducaverunt et mortui sunt. Sic etiam eundem potum: Petra enim Christus. Eundem ergo potum quem nos, sed spiritualem . . . Petra erat Christus: non enim alter Christus tunc, alter nunc. Altera quidem illa petra, alter lapis quem sibi posuit ad caput Jacob; alter agnus occisus ut manducaretur pascha, alter aries hærens in vepribus (Gen. xxii. 13.) . . . altera ovis et altera ovis, alter lapis et alter lapis, idem tamen Christus; ideo eundem cibum, ideo eundem potum. The last sentence, if the Benedictine reading, *significavit*, in our passage were well authenticated, would justify the interpretation first mentioned in this note: i. e. Augustine might be understood to mean there as here, that the old 'sacramenta' were diverse among themselves in respect of the visible sign, but all alike signified the same spiritual reality, viz. that same spiritual meat which we receive under a different sign. (Two Bodleian Mss. read 'significavit,' one 'significat.')

and in the flesh. And how drank they? The rock was smitten with a rod, twice: the double smiting signifies the two beams of the Cross. *This then is the Bread that cometh down from heaven, that whoso eateth thereof may not die.* But this, in regard of the virtue of the Sacrament, not in regard of the visible Sacrament: he that eateth inwardly, not outwardly: he that eateth in the heart, not he that presseth with his teeth.

13. *I am the Living Bread, Who am come down from heaven.* Therefore *living*, because *I came down from heaven.* From heaven came also the manna: yea, but the manna was a shadow, This is the verity. *If any shall eat of this Bread, he shall live for ever; and the Bread which I will give is My flesh, for the life of the world.* When should flesh receive this, that He called bread, *flesh*? That is called flesh, which flesh receiveth not; yea, for this cause all the more the flesh receiveth it not, because it is called flesh. For at this they had horror; this they said was too much for them; this they thought impossible to be. *Is My flesh*, saith He, *for the life of the world.* The faithful know the body of Christ, if they neglect not to be the body of Christ. Let them become the body of Christ, if they wish to live by the Spirit of Christ. By the Spirit of Christ liveth not any, but the body of Christ. Understand, my brethren, what I would say. Thou art man: both spirit thou hast, and body thou hast. By 'spirit' I mean what is called the soul, in which it consisteth that thou art man: for thou consistest of soul and body. Thou hast, then, a spirit invisible, a body visible. Tell me, whether liveth by other? Doth thy soul live of thy body, or thy body live of thy spirit? Every man that liveth maketh answer; and he who cannot make this answer, I know not whether he liveth: and what answereth every man that liveth? 'My body, of course, lives by my spirit.' Then wouldest thou also live by the Spirit of Christ? Be thou in the body of Christ. For, doth my body live by thy spirit? Mine liveth by my spirit, and thine by thine. The body of Christ cannot live but by the Spirit of Christ. Thence it is, that the Apostle Paul, expounding to us this Bread, saith, *One Bread, one Body are we, being many.* O sacrament of piety! O sign of unity!

JOHN VI. 50, 51.
Numb. 20, 11.

Hom. xxv. 12.

v. 51.

¹ fideles,
'com-
muni-
cants.'

1Cor. 10, 17.

HOMIL. XXVI. O bond of charity! Whoso would live, hath where to live, hath whereof to live. Let him come, let him believe: let him be incorporated, that he may be quickened. Let him not shrink from the whole into which the members are compacted together, let him not be a rotten member to deserve to be cut off, not be a distorted member to be ashamed of: let him be a beautiful, let him be a well-fitting, let him be a sound member; let him cleave to the body, let him live to God by God; let him now labour on earth, that thereafter he may reign in heaven.

v. 52. 14. *The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat?* They strove, of course, among themselves, because the bread of concord they understood not, nor wished to take: for they that eat such bread, strive not among themselves, since *we, being many, are one bread, one body.* And by this, *the Lord maketh men of one sort to dwell in an house.*

Ps. 68, 6.
unius
modi.
(Vulg.
moris.)

15. That, however, which, striving among themselves, they ask, namely, how the Lord can give men His flesh to eat, they do not straightway hear: but they are still told, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye will not have life in you.*

v. 53.
S. Aug.
de doct.
Christ.
3, 16.

How indeed it may be eaten, and what is the way of feeding upon this bread, ye know not: nevertheless, *Except ye eat the flesh of the Son of Man, and drink His blood, ye will not have life in you.* These words He spake, not, of course, to dead corpses, but to living men. Whence, lest, understanding this present life, they should also strive concerning this matter, He proceeded to say, *He that eateth My flesh, and drinketh My blood, hath eternal life.* This, therefore, hath that man not, who eateth not this bread, nor drinketh this blood: for temporal life without Him men may have, but eternal they can in no wise have. Who then eateth not His flesh, nor drinketh His blood, hath not life in him: and who eateth His flesh, and drinketh His blood, hath life. It answereth, however, to both, that He said, *eternal.* Not so is it in this meat, which we take for sustenance of this temporal life. For if one take it not, he will not live: yet if one take it, he will not therefore live. For it may be, that, of old age or some disease or some casualty, very many who

v. 54.

do take it shall die. But in this true meat and drink, that is, the body and blood of Christ, it is not so. For, both he that taketh it not hath not life, and, he that taketh it hath life, and that, of course, eternal. By this meat and drink, then, He would have to be understood the fellowship of His body and members, which is the Holy Church, in His predestinated and called and justified and glorified and believing ones. Of which, the first hath already taken place, that is, predestination: the second and third hath taken place, and is taking place, and shall take place, that is, calling and justification: but the fourth is now in hope, while in the reality it is future, that is, glorifying. The Sacrament of this thing, that is, of the unity of the body and blood of Christ, in some places every day^b, in some places at certain intervals of days, is on the Lord's Table prepared, and from the Lord's Table is taken; by some, to life, by some, to destruction: but the Reality of which it is the Sacrament, is for every man to life, for none to destruction, whoever shall be partaker thereof.

JOHN
VI. 54.

Rom. 8,
30.
comp.
Serm.
158.

16. But lest they should think that in this meat and drink eternal life is in such sort promised, that whoso should take it should now no more die even in the body, this imagination He deigned to obviate. For, when He had said, *Whoso*

^b S. Cyprian de Orat. Dom. Hunc panem dari nobis quotidie postulamus, ne qui in Christo sumus et *Eucharistiam* quotidie ad cibum salutis accipimus, intercedente aliquo graviore delicto dum abstenti et non communicantes a cœlesti pane prohibemur, a Christi corpore separemur. S. Aug. Serm. 227. (ad Infantes,) expounds to the newly-baptized the 'Sacrament of the Lord's Table; debetis scire quid accepistis, quid accepturi estis, quid quotidie accipere debeatis. That the frequency of communion varied in different Churches may be learnt also from Augustine's Epistle to Januarius, 54. §. 2. Alii quotidie communicant corpori et sanguini Domini, alii certis diebus accipiunt; alibi nullus dies præmittitur quo non offeratur, alibi sabbato tantum et dominico. It appears also, ib. §. 4. that some persons argue *quod quotidie non accipientiam Eucharistiam*, on the ground that 'eligendi sunt dies quibus purius homo continentiusque vivit quo ad tantum Sacramentum

dignus accedat: qui enim manducaverit indigne, &c.:' some, on the other hand, contended that it was the bounden duty of every baptized man, not being under sentence of penance, to communicate every day: peccata si tanta non sunt ut excommunicandus quisque judicetur, non se debet a quotidiana medicina Domini corporis separare. St. Augustine exhorts both parties in this controversy 'ut in Christi pace permaneant: faciat autem unusquisque quod secundum fidem suam pie credit esse faciendum. Neuter enim eorum exhonorat corpus et sanguinem Domini, sed saluberrimum Sacramentum certatim honorare contendunt. . . . Nam et ille honorando non audet quotidie sumere, et ille honorando non audet ullo die præmittere.' Comp. de Serm. Dom. in Monte 2, 25. 26. whence it seems that the rule of daily communion obtained less in the Eastern than in the Western Churches; illi . . . qui plurimi in orientalibus partibus non quotidie cœnæ Dominicæ communicant.

HOMIL. XXVI. *eateth My flesh, and drinketh My blood, hath eternal life,* straightway He subjoined, *And I will raise him up at the last day.* That he may have in the meanwhile, according to the spirit, eternal life in the rest which awaiteth the spirits of the saints: but, as regards the body, neither for it shall he be defrauded of eternal life, howbeit it shall be in the resurrection of the dead at the last day.

v. 55. 17. *For My flesh, saith He, is meat indeed, and My blood is drink indeed.* Seeing that in meat and drink men aim at this, that they hunger not nor thirst, this thing verily and indeed doth nought afford, save only this meat and drink which maketh them by whom it is taken to be immortal and incorruptible: to wit, the very fellowship of saints, where shall be peace and unity, full and perfect. For to this end (as also men of God who were before us have understood this matter) did our Lord Jesus Christ betoken unto us His body and blood in things which are out of many units reduced to some one whole. For out of many grains is several made into one, and several doth out of many berries flow into one^c.

v. 56. 18. In fine, He now expoundeth how that is effected which He saith, and what it is to eat His body and drink His blood. *He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him.* This, then, it is, to eat that meat and drink that drink: to dwell in Christ and to have Christ dwelling in him. And therefore, who dwelleth not in Christ and in whom Christ dwelleth not, without doubt doth neither [spiritually] eat His flesh nor drink His blood, [albeit carnally and visibly he press with his teeth the Sacrament of the body and blood of Christ:] but rather doth unto judgment to himself eat and drink the Sacrament of so great a thing, [because being unclean he hath presumed to come unto Christ's Sacraments, which no man taketh worthily, save he that is clean; of whom it is said, *Blessed are the clean in heart, for they shall see God*^d.]

Supra
§. 12.
Hom.
xxv. 12.

^c S. Cyprian. ad Cæcil. Ep. 63. and ad Magnum, Ep. 76. BEN. Comp. S. Aug. Serm. 227. §. 1.

^d "So the passage stands in the earlier printed editions; but *all our Mss.* have it thus: *nec manucat carnem ejus nec bibit ejus sanguinem, etiamsi tantæ rei sacramentum ad judicium*

sibi manducet et bibat. Sicut, inquit, misit me vivens Pater etc.; that is, the bracketted words, [spiritualiter] [licet carnaliter et visibiliter premat dentibus Sacramentum corporis et sanguinis Christi,] and [quia immundus—Deum videbunt] are not extant in our copies. The Louvain editors also bear witness

19. *As, saith He, the living Father sent Me, and I live by the Father, even he that eateth Me, the same shall live by Me.* He saith not, *As I eat the Father and I live by the Father, even he that eateth Me, the same shall live by Me.* For the Son, seeing He was begotten equal, is not bettered by participation of the Father, like as we are bettered by participation of the Son, through the unity of His body and blood, which thing that eating and drinking doth signify. We, then, live by Him, eating Him, that is, receiving Him as that eternal Life, which of ourselves we had not: and He liveth by the Father, sent from Him, in that *He emptied Himself, being made obedient even unto the death of the cross.* For if we take the words, *I live by the Father,* agreeably with that which He saith elsewhere, *The Father is greater than I;* even as we also live by Him, Who is greater than we: this holdeth in regard that He was sent. His being sent, namely, was the emptying of Himself and taking upon Him the form of a servant: which thing is rightly understood, even while we maintain withal the Son's equality with the Father. For the Father is greater than the Son as Man, but hath the Son as God equal to Himself; while the self-same is both God and Man, Son of God and Son of Man, the One Christ Jesus. In which sense if these words are rightly taken, when He said, *As the living Father sent Me and I live by the Father, even he that eateth Me, the same shall live by Me,* it was as if He should say, *That I should live by the Father,* that is, should refer My life to Him as greater, this was brought about by My emptying of Myself wherein He sent Me; but, that any should live by Me, is effected by the participation whereby he eateth Me. So then, I being brought low live by the Father, man being lifted high liveth by Me. If, however, *I live by the Father,* was said in this sense, that He is of the Father, not the Father of Him, it is spoken without disparagement to His Equality: yet at the same time in saying, *Even he that eateth Me, the same shall live by Me,* He did not signify our equality and His to be the same, but herein intimated the grace of the Mediator.

JOHN
VI. 57.

Phil. 2,
8.

John 14,
28.

that these words are not found in their Mss. But they appear in the Commentaries of Bede and Alcuin on St. John." BEN. Three old Mss. in the Bodl. Library all omit the words in brackets.

HOMIL. 28. *This is the Bread which cometh down from heaven:*
XXVI. that by eating Him we may live, seeing we cannot have
v. 58. eternal life of ourselves. *Not, saith He, as your fathers ate*
manna, and died: he that eateth this Bread shall live for
erer. That those died, He would have to be so understood,
that they live not for ever. For temporally, even these
without question shall die, who eat Christ: but they live for
ever, because Christ is Everlasting Life.

HOMILY XXVII.^a

JOHN vi. 59—71.

These things said He in the synagogue, as He taught [on the sabbath^b] in Capernaum. Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, This offendeth you¹.¹ So Aug. §. 3. What and if ye shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed^c, and who should betray Him. And He said, Therefore said I unto you, that no man can come unto Me, except it were given him of My Father. From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve.

^a Preached on the Feast of S. Laurentius, (§. 12.) i. e. 10 August.

^b The heading of this Homily has *docens sabbato in Capharnaum*: so the Gr. of Cod. Cantabr. and the Lat. of Cod. Verellensis. The text is not given in the discourse itself: Mill cites

Augustine as authority for this reading.

^c The accredited reading of the Gr. text is *οἱ μὴ πιστεύοντες*, but in the Latin, while some copies have *non credentes* (as Hil.) or *increduli*, others (as Aug.) omit the negative.

HOMIL. I. WE have heard out of the Gospel the words of the
 XXVII. Lord which follow upon the former discourse. Upon this
 a sermon is due to your ears and minds; and it is not
 unseasonable to the present day, for it relates to the Body of
 the Lord, which He said that He giveth to be eaten for
 eternal life. But He expounded the manner of this bestow-
 ing, and of His gift, how He would give men His flesh to
 v. 57. eat, when He said, *He that eateth My flesh, and drinketh My
 blood, dwelleth in Me, and I in Him.* The sign which shews
 that one hath eaten and drunk is this, if he dwelleth and is
 dwelt in, if he inhabiteth and is inhabited, if he cleaveth that
 he be not abandoned. This then it is, that He hath taught
 and admonished us in mystical words, that we be in His
 Body, under Himself the Head in His members, eating His
 flesh, not forsaking the unity of Him. Howbeit, they that
 were present, the more part by not understanding were
 offended: for in hearing these things they thought but of
 flesh, which they were themselves. But the Apostle saith,
 Rom. 8, and saith truly, *To be carnally-minded—to understand ac-
 6. cording to the flesh—is death.* His flesh the Lord giveth us
 to eat, and *to understand according to the flesh is death*; while
 yet of His Flesh He saith, that in It is life eternal. There-
 fore even the Flesh we must not *understand after the flesh*, as
 in these words following:

v. 60. 2. *Many therefore, not of His enemies, but, of His disciples,
 when they heard this, said, This is an hard saying, who can hear
 it?* If disciples found this saying hard, what must enemies have
 done? And yet it was meet that it should be so said, which
 should not be understood by all^c. The secret of God ought
 to make us intent, not adverse. But these men quickly fell
 off at such speech of the Lord Jesus: they did not believe
 Him to be saying some great thing, and covering with those
 words some grace; but as they would, so they understood,
 and after the manner of men, that Jesus was able, or was mind-
 ing to do this, namely, to distribute, as it were, piecemeal, to
 them that believe on Him, the Flesh with which the Word
 was clad. *This, say they, is an hard saying; who can hear it?*

v. 61. 3. *But Jesus knowing in Himself that His disciples mur-
 mured at it.* They spoke these words in themselves, so as

^c Durus est sed duris: hoc est, incredibilis, sed incredulis. Serm. 131, 1.

not to be heard by Him; but He, Who knew them in themselves, hearing in Himself, answered, and said, *This offendeth you*: that I said, My flesh I give you to eat, and My blood to drink; *this, namely, offendeth you. Then what if ye shall see the Son of Man ascending where He was before?* What is this? Hath He by this solved the difficulty that had staggered them? by this cleared up that by which they were offended? Yes, even by this; if they would understand. For they thought He would deal out to them His own Body; but He said that He would ascend into heaven, of course entire. When *ye shall see the Son of Man ascending where He was before*, certainly then at least ye will see that not in the way ye think doth He deal out His Body: certainly then at least ye will understand that His grace is not consumed by eating it in morsels.

4. And He said, *It is the Spirit that quickeneth, the flesh profiteth nothing.* Before we expound this, as the Lord shall bestow the ability, we must not negligently pass by that saying, *What then if ye shall see the Son of Man ascending where He was before?* For Christ is Son of Man, from the Virgin Mary. Consequently, the Son of Man had a beginning of being here on earth, where He took flesh from the earth. Whence it had been prophetically said, *Truth hath sprung out of the earth.* Then what meaneth it that He saith, *When ye shall see the Son of Man ascending where He was before?* There had been no question, if He had spoken thus, *If ye shall see THE SON OF GOD ascending where He was before?* but, seeing He hath spoken of *the Son of Man ascending where He was before*, was the Son of Man in heaven before, what time as He had a beginning of being on earth? In this place indeed, He hath said, "where He was before," as if He were not there at the time when He spake these words. But in another place He saith, *No man hath ascended into heaven, but He that descended from heaven, the Son of Man Which is in heaven:* He said not, *was*, but, *THE SON*, saith He, *OF MAN, Which is in heaven.* On earth He was speaking and yet He affirmed Himself to be in heaven. And He spake not thus: *None hath ascended into heaven, but He that descended from heaven, the SON OF GOD, Which is in heaven.* To what pertaineth this, but that we should understand, what

JOHN VI. 62, 63. v. 62.

S. Athanas. in Quicumque dixerit: t. i. p. 710.

v. 63.

Ps. 85, 12.

John 3, 13.

c. Maxim. 2, 3. de peccat. mer. et rem. 1, 60.

Hooker, E. P. 5, 53.

HOMIL. also in the former discourses I commended to your con-
XXVII. sideration, my beloved, that Christ, God and Man, is one Person, not two; lest our faith be not Trinity, but quaternity? Christ, then, is one: Word, soul, and flesh, one Christ: Son of God and Son of Man, one Christ. Son of God, always: Son of Man, from time: yet one Christ by the Unity of Person. He was in heaven, what time as He spake on earth. The Son of Man was in heaven, even as the Son of God was on earth: Son of God on earth, by taking of the flesh: Son of Man in heaven, in the unity of Person.

5. What is it then that He goeth on to say, *It is the Spirit that quickeneth, the flesh profiteth nothing?* Let us say to Him (for He suffereth us, not gainsaying, but wishing to know): ‘O Lord, good Master, how is it that *the flesh profiteth nothing*, when Thou hast said, *Except a man shall eat My flesh, and drink My blood, he shall not have life in him?* Doth life profit nothing? And for what are we what we are, but that we may have life eternal, which Thou by Thy flesh dost promise? Then what is, *The flesh profiteth nothing?* *Profiteth nothing*: yea, but as they understood it: for they understood the flesh, so as it is divided piecemeal in a dead body, or as sold in the shambles, not so as it is quickened by the Spirit. Therefore, *the flesh profiteth nothing*, is said in like manner as it is said, *knowledge puffeth up*. Ought we then straightway to hate knowledge? God forbid. And what is, *Knowledge puffeth up?* Of itself, without charity. Add then to knowledge charity, and knowledge shall be profitable, not through itself, but through charity. So likewise now, *The flesh profiteth nothing*: yea, but the flesh by itself: let the Spirit be added to the flesh, as charity is added to knowledge, and it profiteth very much. For if the flesh profiteth nothing, the Word had not been made flesh, that It might dwell in us. If by means of the flesh Christ hath much profited us, how profiteth the flesh nothing? But the flesh was the means whereby the Spirit acted for our salvation. The flesh was a vessel: mark what it had, not what it was. The Apostles were sent: did their flesh nothing profit us? If the flesh of the Apostles profited us, can it be that the flesh of the Lord profited nothing? For whence came to us the sound of the

1 Cor.
8, 1.

2 Pet.
1, 6. 7.

Word, but by the voice of the flesh? Whence the pen of JOHN VI. 63. the writer, whence the writing? These all are works of the flesh, but by the Spirit actuating, as one may say, His organ. *It is the Spirit, then, that quickeneth; the flesh profiteth nothing:* so as those Jews understood the flesh, not so give I My flesh to be eaten.

6. Accordingly, *The Words*, saith He, *which I have* v. 63. *spoken to you are Spirit and Life.* For we have said, that what the Lord hath given us to understand in the eating of His flesh and drinking of His blood, is, that we should dwell in Him and He in us. Now we dwell in Him, when we are His members, and He dwelleth in us, when we are His Temple. But, that we should be His members, unity doth knit and compact us together. That unity may knit us in one, what save love effecteth? And the love of God, whence is it? Ask the Apostle; *The love of God*, saith He, *is shed* Rom. 5, 5. *abroad in our hearts, by the Holy Spirit which is given us.* Therefore *it is the Spirit that quickeneth:* for the Spirit maketh living members. Nor doth the Spirit make to be living members any save those which the Spirit Itself doth find in the body which It quickeneth. For, the spirit which is in thee, O man, whereby it consisteth that thou art man, doth it make alive a member which it shall find separated from thy flesh? By thy spirit I mean thy soul; thy soul quickeneth not, save the members which are in thy flesh; if thou take away one, now is it no more quickened of thy soul, because it is not coupled to the unity of thy body. These things are said, that we may love unity, and fear separation. For there is nothing that a Christian ought so to dread as to be separated from the Body of Christ. Since, if he be separated from the Body of Christ, he is not a member of Him; if not a member of Him, he is not quickened by His Spirit: for *whoso*, saith the Apostle, *hath not* Rom. 8, 9. *the Spirit of Christ, the same is none of His.* *The Spirit*, then, *it is that quickeneth; the flesh profiteth nothing.* *The words which I have spoken unto you, they are Spirit and Life.* What meaneth this, *Are Spirit and Life?* Are Enarr. in Ps. 98. §. 9. spiritually to be understood. Hast thou spiritually understood? *They are Spirit and Life.* Hast thou carnally understood? Even so, those *are Spirit and Life*, but not to thee.

HOMIL. 7. *But there be some, saith He, among you that believe not.*

XXVII. He said not, There be some among you that understand not,
v. 64.

but He hath told the reason why they understand not. For *there be some among you that believe not*, and understand not, only because they believe not. Thus the Prophet hath

Isa. 7, said, *Except ye believe, ye shall not understand.* By faith

9. we are knit, by understanding are quickened. First let
LXX.

us cleave to Him by faith, that there may be what may be quickened by understanding. For he that cleaveth not, resisteth; he that resisteth, believeth not. Now he that resisteth, how should he be quickened? He is an adversary to the ray of light by which he should be penetrated: it is not that he turns away his eye-sight, but that he shuts his mind.

There be, then, some that believe not. Let them believe and open, let them open and they shall be enlightened. For *Jesus knew from the beginning who they were that believed, and who it was that should betray Him.* For Judas too was there. There were some offended: but he remained, to plot treachery, not to understand. And because that was the cause of his remaining, the Lord held not His peace concerning him. He spoke not of him expressly, but neither did He leave him unspoken of; that all might fear, albeit only one should perish. But after He had spoken, and distinguished them that believe from them that believe

v. 65.

not, He expressed the cause why they believe not: *Therefore said I unto you, that no man can come unto Me, unless it be given him of My Father.* Consequently, even to believe is a thing given unto us: think not that it is nothing to believe. But if to believe be a great thing, rejoice that thou

1 Cor. hast believed, only be not lifted up: for *what hast thou that*

4, 7.

thou didst not receive?

v. 66.

8. *From that time many of His disciples went back, and walked no more with Him.* *Went back*: but after Satan, not after Christ. For upon a time the Lord Christ called Peter, *Satan*, rather because he wanted to go before his Lord, and to give counsel that He should not die, He Who was come to die that we might not die eternally; and He said to him,

Mat. 16, *Get thee behind Me, Satan; for thou savourest not the things*

23.

that be of God, but the things that be of man. He did not drive him back, to go after Satan, and therefore called him, Satan; but He made him go behind Himself, that by walking after the

Lord he might not be a Satan. But these went *back* in the same sense as the Apostle saith of certain women: *For some are turned back after Satan.* Further with Him they walked not. Lo, cut off from the Body, they have lost life; because, haply, they were not in the Body. Among them that believe not must even they be reckoned, for all that they were called disciples. *They went back*, not a few, but *many*. It may be that this came to pass for our consolation. For it sometimes happens that a man may say a true thing, and that what he saith is not apprehended, and that they who hear it are offended and go away. Now the man repents him that he said what is true: for, saith the man to himself, I ought not so to have said it, not this ought I to have said. Lo, it happened to the Lord; He spoke, and lost many, remained for few. But He was not troubled, because from the beginning He knew both who they were that believe, and who that believe not: we, if it happen to us, are greatly troubled. Let us find comfort in the Lord, and yet let us speak words with caution.

9. And He turned to the few that remained: *Then said Jesus unto the twelve; i. e. to those twelve that remained: Will ye also, said He, go away?* Judas, he too departed not: but why he remained, was already apparent to the Lord; to us he is afterwards made manifest. Peter answered for them all, one for many, unity for universality: *Then Simon Peter answered Him, Lord, to whom shall we go? Thou drivest us from Thee, give us Thy second self¹. To whom shall we go? If we quit Thee, to whom shall we go? Thou hast the words of eternal life.* See how Peter, by the gift of God, by the new creation of the Holy Spirit, understood Him. Whence, except because he believed? *Thou hast the words of eternal life.* For Thou hast eternal life in the ministration of Thy body and blood. *And we have believed, and have known.* Not, have known, and believed, but, *have believed and known.* For we believed that we might know: since if we would fain know first and then believe, we should be able neither to know, nor to believe. What have we believed, and what known? *That Thou art Christ, the Son of God;* that is, that this Eternal Life is none other than Thou, and that Thou givest in Thy flesh and blood none other than what Thou art.

JOHN
VI.
67, 68.
1 Tim. 5,
15.

¹ alterum te

HOMIL. 10. The Lord Jesus said therefore, *Have not I chosen you*
 XXVII. *twelve, and one of you is a devil?* Should He then have said,
 v. 70. "Have chosen eleven," or is a devil also chosen, is a devil
 among the elect? Persons are wont to be called *elect* as a
 term of praise: or is it so, that this man also is elect, from
 whom, unwilling and unwitting, some great good was to be
 effected? This is proper to God; it is the contrary to what
 the wicked do. For as wicked men make a bad use of the
 good works of God, so contrariwise God maketh a good use
 of the bad works of wicked men. How good it is, for the
 members of the body to be in such wise as they can be dis-
 posed only by God their Artificer! Yet what an evil use
 doth wantonness make of the eyes! What an evil use, deceit,
 of the tongue! A false witness, doth he not by his tongue
 both first murder his own soul, and then essay to hurt
 another, when he hath undone himself? He maketh an evil
 use of the tongue: but the tongue is not therefore an evil
 thing: the tongue is the work of God, but that wickedness
 maketh an evil use of that good work of God. What an use
 make they of their feet who run to crimes! what an use,
 murderers, of their hands! And those good creatures of
 God which are outward, within their reach, how badly do
 bad men use them! By gold they corrupt judgment, oppress
 the innocent. The light of day, bad men turn to bad use:
 for by bad living they abuse the very light they see by, to
 be an help to their wicked deeds. When a bad man is
 going to do some bad thing, he wishes the light to shine for
 him that he may not stumble; he, who within hath already
 stumbled and fallen! The hurt he fears in the body, he hath
 already incurred in the heart! Well, all the good gifts of
 God, that I may not be tedious in enumerating them
 severally, a bad man turns to bad use: on the other hand,
 the evils of evil men he that is good turns to a good use. And
 what so good as the One God? For the Lord Himself hath
 said, *None is good, but the One God.* The better He is, the
 better use He maketh even of our evil things. What worse
 than Judas? Among all that cleaved to the Master, among
 the twelve, the bag was committed to him, the dispensing to
 the poor was allotted to him: ungrateful for so great a
 benefit, so great an honour, he received the money, lost righ-

teousness: betrayed the Life, himself dead: Whom as a JOHN VI. 70. disciple he followed, Him as an enemy he persecuted! All this evil was Judas's; but his evil, the Lord turned to good use. He bore to be betrayed, that He might redeem us. Lo, the evil of Judas is turned to good. How many martyrs hath Satan persecuted! Had Satan ceased from persecuting, we should not to-day be celebrating that so glorious crown of Saint Laurentius. Then if God turneth to good use the evil works of the devil himself; what the bad doeth by making a bad use, he doth to his own hurt, not contradicteth Op. im-
perf. c.
Julian.
5, 60. the goodness of God. The Artificer putteth him to use; and the great Artificer, if He knew not how to put him to use, neither would He have permitted him to be. Therefore, *one of you is a devil*, saith He, albeit *I have chosen you twelve*.—What He saith, *I have chosen twelve*, may also be understood in this way, that it is an hallowed number. For it does not follow that, because one thereof was lost, the number hath lost its honour: into the stead of the lost, Acts 1,
26. another is chosen in. It remained, that consecrated number, twelve: because throughout the whole world, that is, throughout the four quarters of the world, they were to bear tidings of the Trinity. That is the reason of the three times four. Judas, then, did but exterminate himself, not mar the number twelve: it was but that he forsook the Teacher, for God put in one who should take his place.

11. All this, that the Lord spake concerning His flesh and blood, and how in the grace of that distribution He promised unto us eternal life, and how He would have us to understand who are they that eat His flesh and drink His blood, by this, namely, that they dwell in Him and He in them, and how they which believed not understood not, and how by taking spiritual things in a fleshly sense, they were offended, and how though they were offended and perished, the Lord was present for comfort of His disciples which remained, to prove whom He asked, *Will ye also go?* in order that the answer of their remaining stedfast might be known unto us, for He knew that they did remain: let all this, I say, hereunto avail us, my dearly beloved, that we eat not the flesh and blood of Christ only in the Sacrament, which thing do also many evil men, but that even unto

HOMIL. XXVII. participation of the Spirit we do eat and drink, that in the Lord's body we abide as members, that with His Spirit we be quickened, and be not offended, yea though many in this present time do together with us eat and drink temporally the Sacraments, who shall have in the end eternal torments. For, at the present, the Body of Christ is mixed, as in the threshing-floor; but *the Lord knoweth who be His*. If thou knowest what thou threshest, that in it is the latent substance, and the threshing consumeth not what the winnowing shall purge, we are sure, my brethren, that all we who are in the Body of the Lord, and dwell in Him that He also may dwell in us, must needs in this world even unto the end live among evil men. I say not, among those evil men who blaspheme Christ: for there be rarely now found who blaspheme with the tongue: but many, who do so in their life. Need then it is that among them we live even unto the end.

12. But what is it that He saith, *He that abideth in Me, and I in him?* What, but that which was spoken unto the martyrs, *He that shall persevere unto the end, the same shall be saved?* How abode in Him that Saint Laurentius, whose feast we this day celebrate? He abode, even unto temptation, abode even unto the tyrant's questioning, abode even unto fiercest threatening, abode even unto destruction: nay, that is too little: even unto savage torture, he abode. For he was not killed by a speedy death, but was tortured over the fire: he was kept long in life; nay, not kept long in life, but forced to be long in dying. Therefore, in that lingering death, in those torments, he, because he had well eaten and well drunk, as one filled with that meat, and inebriated with that chalice, felt not the torments. For HE was there, Who said, *It is the Spirit that quickeneth*. The flesh burned, but the Spirit enlivened the soul. He shrunk not, and he entered into the kingdom. Xystus the holy martyr, whose day we celebrated five days since, had said to him, "Mourn not, my son." He was a bishop, the other his deacon. "Mourn not," said he: "thou shalt follow me after three days." By three days, he meant the intermediate time between the day of the passion of Saint Xystus, and the present day, which is that of the passion of Saint Laurentius.

2 Tim.
2, 19.

Mat 24,
13.

Three days is the interval. Strange consolation! He said not, "Mourn not, my son; the persecution shall cease, and thou shalt be safe:" but, "Mourn not: whither I go before, thou shalt follow: nor shall thy following and overtaking me be long deferred: three days shall pass between, and thou shalt be with me." He received the oracle, overcame the devil, came safe to the triumph^f.

JOHN
VI. 70.

^f Comp. S. Aug. Serm. 302. in Solemn. Mart. Laurentii. Xystus and four deacons suffered martyrdom in the persecution of Valerian, coss. Tusco et Basso: the date is given by S. Cyprian, Ep. 81. ad Successum. 'Xis-

tum autem in cimiterio animadversum sciatis viii id. August. (6 Aug.), et cum eo diaconos quatuor.' Ruinart. p. 180. gives the story from Prudentius, and St. Ambros. De Officiis.

HOMILY XXVIII.

JOHN vii. 1—13.

After these things Jesus walked into Galilee: for He would not walk into Jewry, because the Jews sought to kill Him. Now the Jews' holy-day of tabernacles was at hand. His brethren therefore said unto Him, Pass hence, and go into Judæa, that Thy disciples also may see Thy works that Thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, shew Thyself to the world. For neither did His brethren believe in Him. Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up unto this feast; for My time is not yet full come. When He had said these words unto them, He abode still in Galilee. But when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret. Then the Jews sought Him at the feast, and said, Where is He? And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people. Howbeit no man spake openly of Him for fear of the Jews.

1. IN this section of the Gospel, my brethren, our Lord Jesus Christ hath, as Man, very much commended Himself unto our faith. Indeed He ever aimeth at this, in His words and deeds, that He should be believed to be God and Man: God that made us; Man that sought us; God with the Father, always; Man with us, from time. For He should not have sought man whom He had made, were not

Himself made the thing He had made. But remember this, and do not let it go from your hearts, that Christ was in such sort made Man, that He ceased not to be God. Remaining God, He took unto Him man, He that made man. When therefore, as man, He hid Himself, He must not be supposed to have lost His power, but only to have afforded an example to infirmity. For when He would, He was laid hold upon, when He would, was slain. But, because there would be members of Him, that is, believers in Him who would not have the power which He, even our God, had; therefore, in that He kept secret, in that He did all one as conceal Himself that He might not be put to death, He indicated that this thing would be done by His members, in which His members He Himself of course was. For Christ is not so in the Head that He is not in the Body, but Christ whole is in the Head and in the Body. What therefore His members are, that is He: but what He is, it does not follow that His members are. Were His members not Himself, He would not have said, *Saul, why persecutest thou ME?* Acts 9, Now Saul was persecuting on earth, not Him, but His members, that is, His believers. Yet He was pleased to say, not, My saints, My servants, or, more honourable still, My brethren: but, *Me*, i. e. My members, to which I am the Head.

2. These things premised, I suppose we shall find no difficulty in this section which has been now read: for that is often presignified in the Head, which was to come to pass in the Body. *After these things*, saith the Evangelist, *Jesus* v. 1. *walked into Galilee: for He would not walk into Jewry, because the Jews sought to kill Him.* This is what I was saying: He set an example for our weakness. It was not that He had lost power, but He was comforting our frailness. For it would come to pass, as I said, that some believer in Him would hide himself, not to be found by the persecutors: and, lest the concealment should be cast up to him as a crime, that same had place first in the Head which should be made good in the member. For so it is said: *He would not walk into Jewry, because the Jews sought to kill Him:* as if it were not possible for Christ both to walk among the Jews, and, not to be killed by the Jews. For this power,

HOMIL. when He would, He demonstrated: thus when, just before
 XXVIII. His Passion, they wished to lay hands on Him, *He saith*
 John 18, *to them, Whom seek ye? They answered, Jesus: and He*
 4—6. *said, I am He: not hiding, but manifesting Himself. Yet*
 at that manifestation they could not stand: *they went*
backward, and fell to the ground. And yet, because He
 was come to suffer, they rose, laid hold on Him, brought
 Him to the judge, and killed Him. But what did they?
 Job 9, Even what a certain Scripture saith: *The earth was*
 24. *delivered into the hands of the ungodly: the Flesh was*
 given into the power of the Jews. And this, to the end
 that, as it were, the bag might be rent, from which the price
 of our redemption should run out^a.

v. 2. 3. *Now the Jews' holy-day was at hand, the Feast of*
Tabernacles. What this Feast is, they that have read the
 Scriptures know. They used to make on the holy-day
 tabernacles, after the likeness of the tabernacles in which
 they had dwelt when, having been brought out of Egypt,
 they sojourned in the wilderness. This was the holy-day,
 a great solemnity. The Jews were celebrating this, as if they
 bore in mind the benefits of the Lord, they who were about
 to kill the Lord! On this holy-day, then, (for it was several
 holy days, and the term 'holy-day' was used by the Jews to
 denote, not one day, but several,) *His brethren* spake to the
 Lord Christ. You know how you are to understand *His*
brethren: for it is no new thing that ye hear. The kindred
 of the Virgin Mary were called brethren of the Lord. It
 was of the usage of the Scriptures to give the name, *brethren*,
 to any who were related by blood and near a-kin, beyond
 our use of the word, and not according to our manner of
 speech. Thus, who would call uncle and sister's son
 'brothers'? Yet the Scripture applies the term 'brothers'
 even to this sort of kindred. Thus, Abraham¹ and Lot are
 called brothers, while Abraham was Lot's father's brother:
 11, 27. and Laban² and Jacob are called brothers, whereas Laban
 31: 13, was brother of Jacob's mother. When therefore ye hear of
 8: 14, the Lord's brethren, think of the kindred of Mary, who did
 14.
 2 Ib. 28,
 2: 29,
 10. 15.

^a Serm. 329, 1. Egit enim in cruce Ejus apertum est lancea percussoris,
 grande commercium; ibi solutus est emanavit inde pretium totius orbis.
 sacculus pretii nostri: quando latus Comp. Serm. 336, 4.

not a second time give birth to any offspring. For like as JOHN VII. 3-6. in the sepulchre where the body of the Lord was deposited, neither before nor after any dead did lie, so the womb of Mary neither before nor after conceived ought mortal.

4. We have said what the brethren were: let us hear what they said. *Pass hence, and go into Judæa, that Thy disciples also may see Thy works that Thou doest.* v. 3. The works of the Lord were not unseen by the disciples, but by these men they were unseen. For these brethren, i. e. kinsmen, might indeed be near in blood to Him, but to believe on Him they thought scorn, even because they were akin to Him. It is said so in the Gospel: we dare not give it as our own opinion; you have just heard it. They go on to advise Him: *For there is no man that doeth any thing in secret; and he himself seeketh to be known openly. If Thou do these things, shew Thyself to the world.* v. 4. And then immediately we read, *For neither did His brethren believe in Him.* v. 5. Wherefore believed they not in Him? Because they sought glory of man. For even in that they seem to advise Him, they are but consulting for His glory: Thou doest marvels, make Thyself known; i. e. appear to all that Thou mayest be praised by all. It was flesh speaking to flesh: but flesh without God to Flesh with God. For it was the prudence of the flesh speaking to the Word Which was made flesh and dwelt in us. John 1, 14.

5. What said the Lord to this? *Then Jesus said unto them, My time is not yet come, but your time is always ready.* v. 6. What is this? Was Christ's time not yet come? Then why was Christ come, if His time was not yet come? Have we not heard the Apostle saying, *When the fulness of time was come, God sent His Son?* Gal.4,4. Then if in the fulness of time He was sent; sent, when He ought to be sent; came, when He behoved to come; what is this, *My time is not yet come?* Understand, my brethren, with what mind they spake while they seemed as it were to advise Him as a brother. They were giving Him counsel of getting glory, as in a worldly sort and with earthly affection advising Him that He should not remain unrenowned and hiding out of the way; this then that the Lord said in answer, *My time is not yet come,* He said to them as giving Him counsel of glory; The time

HOMIL. of My glory is not yet come. See how deep it is: they
 XXVIII. were giving Him advice concerning glory; but He would
 prevent highness by lowliness, and to very loftiness, pave
 Mat. 20, the way through humility. Thus also those disciples were
 21. 22. of course seeking glory, who wished to sit, the one at His
 right hand, the other at the left: they fixed their regard on
 the goal to which, and saw not the way by which, they
 should go; the Lord then, that they might orderly come
 unto their own country, recalled them to the way. That
 country is on high, lowly the way. That country is, the
 life of Christ; the way, the death of Christ; that country,
 the mansion of Christ; the way, Christ's passion. He that
 refuseth the way, why seeketh he the country? In short, to
 them also, seeking loftiness, He made this answer: *Can ye
 drink the cup which I am to drink?* Lo here, the way which
 leads unto the height ye long for! For the cup He spake of,
 was that of His humility and passion.

6. Therefore also here; *My time is not yet come, but your
 time, i. e. the world's glory, is always ready.* This is that
 time of which in prophecy speaketh Christ, i. e. the Body of
 Christ: *When I shall receive the (set) time, I will judge
 righteousnesses*^a. For at present it is not the time of judging,
 but of tolerating the wicked. Then let the Body of Christ
 bear for the present, and tolerate the wickedness of evil
 livers. Yet let it have justice at this present, ere it have
 judgment, for through justice it shall come unto judgment.
 For, to the members that tolerate the wickedness of this
 world, what saith the Holy Scripture in the Psalm? *The
 Lord will not cast off His people.* For His people laboureth
 among the unworthy, among wicked, among blasphemers,
 among them that murmur, detract, harass, yea, if they be
 permitted, that kill. It laboureth indeed: but *the Lord will
 not cast off His own people, and His inheritance He will not
 forsake, until justice be turned into judgment. Until the
 justice, or righteousness, which now is in His saints, be
 turned into judgment;* when that shall be fulfilled which

Ps. 94,
 14. 15.

^a Ps. 75, 2. ὅταν λάβω καιρὸν LXX.
cum accipero tempus, Vet. Lat. and
 Vulg. *When I receive the congre-*
gation, E. V. but the Hebrew word is

the same that in Ps. 102, 13. is ren-
 dered *the set time*. Dan. 8, 19. *the*
time appointed, and ib. 11, 27. 35.
 Hab. 2, 3.

was said unto them, *Ye shall sit upon twelve thrones, judging the twelve tribes of Israel.* The Apostle had justice, or righteousness, but had not yet that judgment of which he saith, *Know ye not that we shall judge angels?* Then be it now the time of just living, hereafter shall be the time of judging them that have lived evil lives. *Until justice, saith he, be turned into judgment.* This shall be the time of judgment, of which the Lord hath even now said, *My time is not yet come.* For there shall be a time of glory, that He Who came in lowliness may come in loftiness. He Who came to be judged, shall come to judge: He Who came to be put to death by them that were dead, shall come to judge concerning the quick and the dead. *God, saith the Psalm, shall come, manifest; our God, and shall not keep silence.* What meaneth, *Shall come manifest?* Because He hath come, hidden. Then shall He not keep silence: for when He came hidden, *He was led as a sheep to the slaughter, and as a lamb before its shearer is dumb, He opened not His mouth.* *Shall come, and shall not keep silence. I held My peace, saith He; shall I always be still?*

7. But at the present time, what is necessary for them that have justice? That which we read in that same Psalm, *Until justice be turned into judgment; and they which have it, are all upright in heart?* Ye ask, perhaps, Who are the upright in heart? Those men we find in Scripture to be upright in heart, who tolerate the evils of the world, and do not accuse God. Look, my brethren; it is *rara avis*^d, a rare bird, this that I speak of. For I know not how it is, that when aught of evil befalls a man, he runs to accuse God, when he ought to accuse himself. When any thing goes well with thee, thou praisest thyself; when any thing ill, thou accusest God. This then is a crooked heart, not a right and straight heart. If from this crookedness and wrongness thou be made right and straight, that which thou didst before shall be converted to just the contrary. For

^b Isaiah 42, 14. *Tacui, numquid omnes recti corde.* But the LXX. *semper tacebo.* Vet. Lat. from LXX. *καὶ ἐχόμενοι αὐτῆς πάντες οἱ εὐθεῖς τῆ καρδίᾳ.* Vulg. *et qui juxta illam omnes qui recto sunt corde.*

^d Ed. Erasm. Lugd. Ven. *rara causa*

^c Psalm 94, 14. *Et qui habent eam, est.*

HOMIL. what didst thou before? Thou didst praise thyself in the
 XXVIII. good things of God, thou didst accuse God in thine own evil
 things: when thine heart is converted and made right, thou
 wilt praise God in His good things, accuse thyself in
 thine own evil things. These are the *men of a right heart*.
 In fine, that man, who was not yet of a right heart when he
 was grieved at the felicity of the bad and the distress of the

Ps. 73,
 1—3. good, said when he was corrected and put right, *How good
 is the God of Israel to the right-hearted! But as for me,
 when I was not of a right heart, my feet were almost staggered,
 my goings had well nigh slipped. Why? Because I was
 jealous at sinners, beholding the peace of sinners. I saw,
 saith he, the bad happy, and I had displeasure at God: for
 what I wished was this, that God should not permit the bad
 to be happy. Let man understand: God doth never permit
 this; but the reason why the bad is accounted happy, is,
 because men know not what happiness is. Then let us be
 right-hearted: the time of our glory is not yet come. Let
 lovers of this world, such as were the brethren of the Lord,
 be told, *Your time is alway ready: our time is not yet come.*
 For let us also dare to say this. And since we are the body
 of our Lord Jesus Christ, since we are His members, since
 we gladly and gratefully acknowledge our Head, let us say it
 outright; since it was on our behalf that even He deigned
 to say it. When the lovers of this world insult over us, let
 us tell them, *Your time is alway ready; our time is not yet
 come.* For to us the Apostle hath said, *For ye are dead,
 and your life is hid with Christ in God.* When shall our
 time come? *When Christ, saith he, Who is your life*,
 shall appear, then shall ye also appear with Him in glory.**

Col. 3,
 3. 4. *8. What addeth He thereafter? The world cannot hate
 you.* What meaneth this, but, The world cannot hate its
 lovers, those false-witnesses? For ye call good the things
 that are evil, and evil the things that are good. *But Me it
 hateth, because I bear witness of it, that its works are evil.*
Go ye up to this feast. What meaneth, *this?* Where ye
 seek glory of men. What meaneth, *this?* Where ye would
 fain stretch out the joys of the flesh, not inwardly think of

v. 7.

* *Vestra, ὑμῶν.* So Chrysost. text several Mss. Gr. and Lat.
 and comm. Cyprian. Ambros. and

the joys of eternity. *I go not up^a to this feast, because My time is not yet come.* In this holy-day ye seek glory of man; but My time, that is, the time of My glory, is not yet come. That shall be My holy-day, not running before these days and passing by, but abiding unto eternity; that shall be the festivity, even joy without end, eternity without blemish, serenity without a cloud. *When He had said these words unto them, He abode still in Galilee. But when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret.* Therefore not to this feast^b, because, not to glory in temporal manner was His desire, but to teach something wholesomely, to correct men, to put them in mind of an eternal holy-day, to turn away their love from this present world, and to turn it to God. But what meaneth it, that *He went up, as it were in secret to the holy-day?* Not void of meaning is this procedure also of our Lord. It seems to me, brethren, that even by this circumstance of His going up to the feast as it were in secret, He meant to signify something: for the sequel will shew, that He went up, when the holy-day was half over, i. e. those days half over, and withal that He then taught openly. But by the words, *as it were in secret*, he meant, so as not to shew Himself to men. It is not without a meaning, that Christ went up *as it were in secret* to the holy-day, but because He Himself was secretly latent in that holy-day. As yet, what I have been saying is itself latent from you. Then let it be manifested, let the veil be lifted up, and that appear which was in secret.

9. All things that were spoken to the ancient people Israel in the manifold Scripture of the Holy Law, the things they were to do, whether in their sacrifices, or in their priesthoods, or in their holy-days, and, in short, in any matters soever wherein they worshipped God, whatever things were spoken and enjoined to them, were shadows of

^a *Ego non ascendo*, Aug. here, and Serm. 133. §. 1. on this text. In the Gr. Text Lachmann receives *οὐπω*, in the Lat. he gives the preference to *non*.

^b In the Sermon on the text, St. Aug. gives two solutions of the supposed difficulty. The first as here, *Ad istum*

utique hodiernum quando illi sperabant, non ascendit; sed quando Ipse disponebat. . . Dixit non ascendo ut occultaretur, addidit istum, ne mentiretur. The other: *I go not up*, meaning that Christ's mystical Body would not keep this and other feasts of the Law.

HOMIL. things to come. Of what things to come? The things
 xxviii. which are fulfilled in Christ. Whence the Apostle saith,
 2 Cor. *The promises of God, how many soever they be, in Him are*
 1, 20. *Yea: i. e. in Him they are fulfilled.* Then he saith in
 1 Cor. another place, *All happened unto them in a figure; but*
 10, 11. *they were written for our sakes, upon whom the end of*
 Rom. 10, *the ages hath met.* He hath said also elsewhere, *For the*
 4. *end of the Law is Christ.* Again in another place, *Let no*
 Col. 2, *man judge you in meat, or in drink, or in respect of an*
 16. 17. *holy-day, or of a new-moon, or of the sabbath days; which*
is a shadow of things to come. If then all those were
 shadows of things to come, the Tabernacle-feast was also a
 shadow of things to come. This feast-day, then; let us
 seek of what future thing it was the shadow. I have ex-
 pounded what this Scenopegia was: it was the celebration of
 Tabernacles, because the people, after it was delivered out
 of Egypt, while on its way through the wilderness to the
 land of promise, dwelt in tabernacles. Let us observe
 what it is, and we shall be it: we, I say, who are
 members of Christ, if we are it: but we are, because He
 vouchsafed it, not because we earned it by our own merits.
 Then let us mark ourselves, brethren; we have been brought
 out of Egypt where we were in bondage to the devil, as
 unto Pharaoh, where we were busied with works of clay in
 earthly desires, and therein had sore labour. For to us,
 while we toiled, as it were, in making bricks, Christ cried,
 Mat. 11, *Come unto Me, all ye that labour, and are heavy laden.*
 28. Brought out hence, we were made to pass through
 Baptism, as the Red Sea, (red, because hallowed by the
 blood of Christ,) with all our enemies dead that followed
 after us, that is, all our sins blotted out. At this present
 time then, before we come to the Land of Promise, that
 is, to the eternal kingdom, we are in the wilderness, in
 tabernacles. They that acknowledge these things are in
 tabernacles; for it was to be, that some would acknowledge
 this. That man is in tabernacles, who understands
 himself to be in the world, as a stranger in a foreign land.
 That man knows himself sojourning in a strange land,
 who sees himself to be sighing after the land of his home.
 But while the Body of Christ is in tabernacles, Christ is in

tabernacles. Howbeit at that time not evidently, but latently. For as yet the shadow obscured the Light: when the Light came, the shadow removed. Christ was in secret, Christ was in the Scenopegia, but Christ latent. Now indeed that these things have been made manifest, we acknowledge that we are journeying *in eremo*: for if we acknowledge it, we are *in eremo*. What meaneth, *in eremo*? In the wilderness. How in the wilderness? Because in the world, wherein one thirsteth in a way where is no water. But let us thirst, that we may be filled. For, *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* And our thirst is filled from the rock in the desert: for *the Rock was Christ*, and it was smitten with a rod, that the water might flow. But that it might flow, the Rock was smitten twice: because there are two beams of the Cross. All these things then which were done in a figure, are manifested in us. And that is no empty circumstance which is mentioned concerning the Lord, *He went up unto the holy-day, not manifestly, but as it were in secret.* For the thing pre-figured was itself in secret, because in the holy-day itself Christ was latent; because the holy-day itself signified the members of Christ that should sojourn in a strange land.

10. *The Jews therefore sought Him on the feast-day,* before He went up. For His brethren went up first, and He went not up at the time that they supposed and wished: that this also might be fulfilled that He said, *Not to this,* i. e. this which ye wish, the first or second day. But He went up afterwards, as the Gospel hath it, *when the holy-day was half over,* i. e. when of that holy-day as many days had passed as remained. For the feast itself, so much as must be understood, they celebrated during several days.

11. *They said then, Where is He? And there was much murmuring among the people concerning Him.* Whence murmuring? Of contention. What was the contention? *For some said, He is a good man: others said, Nay: but He seduceth the people.* Of all His servants this is to be understood: in this way people speak of them. For whenever any man is eminent above the rest in any spiritual grace, assuredly some will say, *He is a good man: others, Nay: but he seduceth the people.* Whence comes this?

HOMIL. *Because our life is hid with Christ in God.* In this regard, one may say to men during winter, This tree is dead: for example, this fig tree, pear tree, or any such like fruit tree: it is like a withered tree; and so long as it is winter, it does not appear whether it be so. The summer proves it, the judgment proves it. Our summer is the revelation of Christ; *God shall come manifest; our God, and shall not keep silence; a fire shall go before Him: that fire shall burn up His enemies:* the dry trees, the fire will seize upon. For then will the dry trees be seen that they are such, when it shall be said to them, *I was an hungered, and ye gave Me not to eat:* but on the other side, that is, on the right hand, shall be seen productiveness of fruit, and dignity of leaves: the greenness will be eternity. To those therefore, as dry, shall be said, *Go into everlasting fire.* For *behold,* saith the Scripture, *the axe is laid to the root of the trees. Every tree therefore, that bringeth not forth good fruit, shall be hewn down, and cast into the fire.* Then let them say of thee, if thou be well-grown in Christ, *he seduceth the people.* Of Christ Himself, of the whole body of Christ, is this said. Think of the Body of Christ as it is yet in the world: think of the Body of Christ as it is yet on the threshing floor: see how it is blasphemed by the chaff. Together indeed they are threshed; but the chaff is beaten off, the good grain is cleansed. What therefore was said of the Lord, availeth for consolation whenever it be said of any Christian man.

v. 13. 12. *Howbeit, no man spake openly of Him for fear of the Jews.* But who were they that spake not openly of Him for fear of the Jews? Of course, they which said, *He is a good Man:* not they which said, *He seduceth the people.* They that said, *He seduceth the people,* their sound was heard like the noise of dried leaves. *He seduceth the people,* this they spoke out loudly: *He is a good Man;* this they whispered under the breath. But in our times, my brethren, albeit that glory of Christ which shall make us eternal, be not yet come; yet now His Church doth so increase, He hath so vouchsafed to spread it abroad through all the world, that in these times it is but whispered, *He seduceth the people,* while it sounds out loud and clear, *He is good.*

HOMIL.
XXVIII.
Col. 3, 3.

Mat. 25,
41. 42.

Matt. 3,
10.

Enarr.
in Ps. 92.
§. 2.

HOMILY XXIX.

JOHN vii 14—18.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this Man letters, having never learned? Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man be willing to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself seeketh his own glory: but He that seeketh His glory that sent Him, the Same is true, and no unrighteousness is in Him.

1. WHAT follows of the Gospel, and hath been read to-day, it follows next that we look unto, and speak hereof what the Lord shall bestow. Yesterday it was read thus far, that though they saw not the Lord Jesus in the Temple during the holy-day, yet they spake of Him: *And some said, He is a good man; others, Nay, but He seduceth the people.* For this was said for consolation of them who, afterward, preaching the word of God, should be *as seducers yet true.* ^{2 Cor.} For if to seduce is to deceive, neither is Christ a seducer ^{6, 8.} nor His Apostles, neither ought any Christian to be a seducer. But if to seduce, i. e. to lead away, is by persuading to lead a man from somewhat to somewhat other, the question is, from what, to what? if from evil to good, he is a good seducer, if from good to evil, he is an evil seducer. On this behalf, then, namely, of the seducing men from evil to good, may we all both be called seducers, and be such.

2. Afterwards, then, the Lord *went up to the feast, when it* ^{v. 14, 15.} *was the middle of the holy-day, and taught. And the Jews*

HOMIL. *marvelled, saying, How knoweth this Man letters, having never*
 XXIX. *learned?* He, Who kept Himself secret, now taught: He
 openly spake, and was not laid hold upon. For that keeping
 Himself secret was for the sake of example; this openness
 was for the betokening of power. But when He taught, *the*
Jews marvelled. All indeed, I suppose, marvelled, but not
 all were converted. And whence this marvelling? Because
 many knew where He was born, how brought up; they had
 never seen Him learning letters, they heard Him indeed
 reasoning of the Law, producing testimonies of the Law,
 which no man could produce unless he had read, none could
 read unless he had learned letters; and that was why they
 marvelled. But their wonder served the Master for an
 occasion of more deeply winding the Truth into their minds.
 By reason, namely, of their wonder and their words, the
 Lord uttered a profound saying, worthy to be looked into
 and discussed with more than common diligence. On behalf
 of which I would have you, my beloved, to bend your minds
 not only to hear for yourselves, but to pray for us.

v. 16. 3. What then said the Lord in answer to them when they
 were marvelling how He knew letters, which He had never
 learned? *My doctrine, saith He, is not Mine, but His that*
sent Me. This is the first profundity: He seems, namely,
 in few words to have spoken contraries. He saith not, This
 doctrine is not Mine; but, *My doctrine is not Mine.* If not
 Thine, how Thine? if Thine, how not Thine? For Thou
 sayest both, *My doctrine, and, not Mine.* If He had said,
 This doctrine is not Mine, there had been no question. But
 c. Max-
 imin. ii.
 3. de
 Trin. i.
 27. ii. 4. now, my brethren, in the first place mark well the question,
 and so in due order expect the solution. For when one
 sees not the question which is propounded, how should he
 understand what is expounded? Well; the matter in ques-
 tion is this, that He saith, *Mine, not Mine:* this seemeth to
 be contrary: how Mine, how not Mine? Now if we look
 diligently into what the holy Evangelist himself saith in his
 opening, *In the beginning was the Word, and the Word was*
 John 1,
 1. *with God, and the Word was God,* thereby hangs the
 solution of this question. What, in fact, is the doctrine of the
 Father, but the Word of the Father? Consequently, Christ
 Himself is the doctrine of the Father, if the Word of the

Father. But because 'Word' cannot be of none, but must be the word of some speaker, therefore He both said, '*His*' JOHN VII.16. doctrine,' meaning His own Self, and 'not His,' because He is the Word of the Father. For what is so much 'thine' as thyself, and what so much 'not thine' as thyself, if it be of some one that thou art?

4. The Word, then, both is God, and is the Word of a doctrine that is stedfast, not capable of being sounded by syllables, and fleeting, but abiding with the Father, to which abiding doctrine let us be converted, admonished by the sounds that pass away. For that which doth admonish, doth not call us, albeit itself a transient thing, to things transitory. We are admonished to love God. What I have this moment said, syllables made the whole of it: by percussion they struck the air to reach your sense of hearing, in sounding they passed away: yet ought not that which I admonished you, to pass away; because He Whom I have admonished you to love doth not pass away; and when ye, admonished by transient sounds, shall be converted unto Him, neither shall ye pass away, but with the Abiding ye shall abide. This then is in the Doctrine, the great, the deep, and eternal reality which abideth: to which all things do call us that in temporal manner pass away, when they are significant of good, and are not uttered in falsehood. For all the utterances that we make in sounds signify something that is not sound. It is not the sound, *Deus*, consisting of two brief syllables, that is God: not two short syllables that we worship, and two short syllables that we adore, and two short syllables that we long to arrive unto: which well nigh cease to sound before they have begun; nor in sounding them is there place for the second until the first have passed. There remains, therefore, that great Essence which we call *Deus*, though the sound remain not when we say *Deus*. So mark ye the Doctrine of Christ, and ye will arrive unto the Word of God: and when ye shall have arrived unto the Word of God, mark this, *the Word was God*; and ye will see that it was truly said, *My doctrine*: mark also of Whom It is the Word, and ye will see that it was rightly said, *Is not Mine*.

5. To say it briefly, my beloved: methinks our Lord

HOMIL. XXIX. Jesus Christ in saying, *My doctrine is not Mine*, did all one as say, *I am not of Myself*. For albeit we affirm and believe the Son equal to the Father, and that there exists not in Them any difference of nature and substance, neither between Him that begetteth and Him that is begotten hath any interval of time intervned; yet in so saying we keep and hold fast this, that the One is Father, the Other Son. Now Father is not, if having no Son; and Son is not, if having no Father: but yet the Son is God, of the Father; the Father, God, but not of the Son. Father of the Son, not God from the Son: whereas the Other is Son of the Father, and God from the Father. For the Lord Christ is called, Light of Light. That Light then that is not of Light, and that equal Light which is of Light, is together One Light, not two Lights.

6. If we have understood, thanks be to God: if any hath failed to understand, man hath done what man could; for the rest, let him see whence he may hope to have understanding. We, on the outside, as workmen, may plant and water, but it is God's to give the increase. *My doctrine*, 1 Cor. 3, 6. He saith, *is not Mine, but His that sent Me*. Let that man hear advice, who saith, I have not yet understood. For, since it was a great and a profound thing that had been said, the Lord Christ saw, assuredly, that this so profound matter would not be understood by all, and in the next-following words He gave counsel. Wouldest thou understand? Believe. Is. 7, 9. For God hath said by the Prophet, *Except ye believe, ye shall not understand*. LXX. and V. et. To this it pertaineth, that here also the Lord went on to add these words: *If any man be willing to do His will, he shall know of the doctrine whether it be of God, or whether I speak of Myself*. v. 17. What meaneth this, *If any man be willing to do His will*? Nay, but I said, *If any believe*: and I gave this counsel, *If, said I, thou hast not understood, believe*. For understanding is the wages of believing. Then seek not to understand that thou mayest believe, but believe that thou mayest understand; since, *Except ye believe, ye shall not understand*. Now whereas in order to ability of understanding I counselled obedience of believing, and told you that our Lord Jesus Christ added this same in the very next sentence, why,

we find Him to have said, *If any man be willing to do His will, he shall know of the doctrine.* What is, shall JOHN VII.17. know? this same is, shall understand. And what is meant by, *If any man be willing to do His will,* this same is, to believe. Now, that the word *shall know,* is the same as *shall understand,* this all understand: but not so, that the saying, *If any be willing to do His will,* is meant of believing: to understand this more exactly, we need our Lord Himself to be its expounder, that He may shew whether in very deed the doing the will of His Father means, believing. What person knoweth not that to do the will of God, is, to work His work, i. e. the work that pleaseth Him? Now the Lord Himself saith openly in another place, *This is the work of God, that ye believe in Him Whom He hath sent.* That ye believe in Him, “in Eum;” not, that ye believe Him, “Ei.” John 6, 29. True, if ye believe in Him, ye believe Him, but it does not supra, p. 406, note. follow that whoso believeth Him, believeth in Him. Thus the devils, too, believed Him, and yet believed not in Him. Again, of His Apostles also, we may say, we believe Paul; but not, we believe in Paul: we believe Peter; but not, we believe in Peter. For, *to him that believeth IN HIM that justifieth the ungodly, his faith is counted unto him for righteousness.* Rom. 4, 5. Then what is it, to believe in, or into, Him? By believing to love, by believing to prize, by believing to go into Him and to be incorporated into His members. Consequently it is none other than faith that God exacteth of us; and He findeth not what to exact, unless He have bestowed what He may find. What faith, but that which the Apostle hath in another place defined, where he most fully saith, *neither circumcision availeth any thing, nor uncircum-* Gal. 5, 6. *cision, but faith which worketh by love?* Not any and every sort of faith, but, *faith which worketh by love:* let this be in thee, and thou shalt understand concerning the doctrine. For what shalt thou understand? That this *doctrine is not Mine, but His that sent Me:* that is, thou shalt understand that Christ the Son of God, Who is the Doctrine of the Father, is not from Himself, but Son of the Father.

7. The Sabellian heresy this sentence undoeth. The

HOMIL. Sabellians ^a, namely, have dared to say, that the Son is the
 XXIX. self-same as He Who is the Father; the names, two; the
 reality, one. If the names were two, and the reality one, it
 would not be said, *My doctrine is not Mine*. Why, if Thy
 doctrine be not Thine, O Lord, whose is it, unless there be
 Another Whose it may be? What Thou hast said, the
 Sabellians do not understand; for they have not seen the
 Trinity, but followed the error of their own heart. Let us,
 worshippers of the Trinity and Unity of Father and Son and
 Holy Ghost, and One God, understand concerning the doc-
 trine of Christ, that it is not His. And the reason why He
 hath said, that He speaketh not of Himself, is, that Christ is
 the Father's Son, and the Father is Christ's Father, and the
 Son is, of God the Father, God, but not God the Father, of
 God the Son, God.

v. 18. 8. *He that speaketh of himself, seeketh his own glory.*
 2 Thess. This will be he that is called Antichrist, *extolling himself,*
 2, 4. as saith the Apostle, *above all that is called God, and that
 is worshipped.* For he it is whom the Lord announced as
 one that will seek his own glory, not the glory of the
 John 5, Father, and said to the Jews, *I am come in the Name of*
 43. *My Father, and ye have not received Me: another will come
 in his own name, him ye will receive^b.* He signified that
 they will receive Antichrist, who shall seek the glory of his
 own name, puffed up, not solid; and therefore not stable,
 but of course ruinous. But our Lord Jesus Christ hath set
 us a mighty example of humility: yea, for He is equal with
 the Father; yea, He, *in the beginning was the Word, and
 the Word was with God, and the Word was God:* yea,
 John 14, Himself hath said, and most truly said, *Have I been so long*
 9. *time with you, and have ye not known Me? Philip, he that
 hath seen Me, hath seen the Father;* yea, for Himself hath
 ib. 10, 30. said, and most truly said, *I and the Father are One.* If
 then He is One with the Father, equal to the Father, God of
 God, God with God, coeternal, immortal, alike unchangeable,
 alike without time, alike Creator and Disposer of times;

^a Comp. Hom. xxxvi. 6: xlvi. 9: lxxi. 2. In St. Augustine's time this heresy was little heard of; Ep. 118, 12. *infra* Hom. xl. 7.

^b De Antichristo dictum est, et omnes sic intelligunt. Sermon. 129, 7. Comp. Enarr. in Psalm 105. §. 37.

and yet, for that He came in time, and took upon Him the JOHN VII.18.
form of a servant, and in fashion was found as a man, Phil. 2,
doth seek the glory of the Father, not His own: what
oughtest thou to do, O man, thou, who when thou doest
ought good, seekest thine own glory; when thou doest
ought ill, dost meditate calumny against God? Give good
heed unto thyself: thou art a creature, acknowledge
the Creator: thou art a servant, despise not the Lord:
thou art adopted, but not for thine own deservings;
seek the glory of Him, from Whom thou hast this grace,
thou a man adopted: of Him, Whose glory He sought
Who is from Him, the Alone Begotten. *But He that
seeketh His glory that sent Him, the Same is true, and
there is no unrighteousness in Him.* But in Antichrist there
is unrighteousness, and he is not true; because he will seek
his own glory, not His by Whom he was sent: for indeed
he is not sent by mission, but only suffered by permission.
Let all us, then, who pertain to the Body of Christ, lest we
be led into the snares of Antichrist, not seek our own glory.
But if HE sought His glory that sent Him, how much more
should we seek the glory of Him that made us!

HOMILY XXX.

JOHN vii. 19—24.

Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye about to kill Me? The people answered and said, Thou hast a devil: who goeth about to kill Thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the Law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the sabbath day? Judge not according to the person, but judge righteous judgment.

1. THE Lesson of the Holy Gospel of which we have heretofore discoursed to you, our beloved brethren, is immediately followed by the Lesson of to-day, which has been now read. The Lord spake, and was heard both by disciples and Jews; the Truth spake, and was heard both by true and liars; Charity spake, and was heard both by friends and foes; the Good spake, and was heard both by good and bad. They heard, but He discerned; and whom His discourse profited and would profit, He saw and foresaw. In them that then were, He saw; in us that were to be, He foresaw. Then let us hear the Gospel even as we would hear the Lord Himself present; and let us not say, O happy they who were able to see Him! for many among them saw,

and killed Him; and many among us have not seen, and have believed. For whatever precious word sounded from the mouth of the Lord, both for our sakes was written, and for us is kept, and for our sakes recited, and shall be recited also for our posterity's sake, and until the world be ended. The Lord is on high, but even here also is the Truth, the Lord. For the Body of the Lord in which He rose again, has power to be in one place^a: His Truth is every where spread abroad. Then let us hear the Lord, and what He shall bestow concerning His words, let us also speak.

JOHN
VII.
19—24.

2. *Did not Moses, saith He, give you the Law, and yet none of you keepeth the Law? Why seek ye to kill Me?* For, that ye seek to kill Me, is because none of you keepeth the Law: since if ye kept the Law, in its very letters ye would acknowledge Christ, and not, when He is present, kill Him. And they answered:—*Respondit Ei turba—the crowd of people answered Him*, answered as a *turba*, a disorderly crowd, things pertaining not to order, but to perturbation: a *turba* it is, and sore disturbed it is, and accordingly, see what it said in answer. *Thou hast a devil: who seeketh to kill Thee?* As if it were not worse to say, *Thou hast a devil*, than to kill Him! For He to Whom it was said that He had a devil, was the Same Who was casting out devils. A reckless crowd, full of turbulence, what else can it say? mire stirred up, what else can it but stink? The crowd is sore troubled: by what? by the Truth: it hath soreness of eyes, and sorely hath the brightness of the Light troubled it. For eyes that have not soundness, cannot bear brightness of light.

3. The Lord, however, not at all troubled, but calm in His Truth, rendered not evil for evil, nor railing for railing: ^{1 Pet.} though, if He had said to them, *Ye have a devil*, He had ^{3, 9.} said no more than was true. For they would never have spoken such things to Him Who is Truth, had not the devil's falsehood set them on. Then what said He in

^a Corpus enim Domini, in quo resurrexit, uno loco esse *potest*. Some copies omit Domini, but in the rest all the copies, Ms. and printed, which we have collated, agree. Yet Ivo Decr. p. 2. c. 8. Gratian, de Consecr. dist.

2. c. *prima quidem*; Magister, 4 sent. dist. 10, c. 1. and after them Thomas Aquinas 3. §. 9. 75, a. 1. cite this sentence thus, uno loco esse *oportet*. BEN. (The Bodleian Mss. read *potest*.)

HOMIL. answer? Let us calmly hear, and drink of the calm still
 XXX. water: *I have done one work, and ye all marvel.* As much
 v. 21. as to say, What if ye should see all My works? For they
 were His works, that they saw in the world, and Him that
 made all, they saw not: one thing He did, and they were
 troubled, that He made a man whole on the sabbath-day.
 As if, suppose any sick man to have recovered of himself on
 the sabbath-day^b, it would have been any other that made
 him whole than He, Who offended them because He made
 one man whole on the sabbath-day! For what other maketh
 others whole than He Who is Health and Salvation itself¹?
 He, Who giveth the salvation that He gave this man, to
 beasts also? For it was wholeness of body. Wholeness of
 the flesh is repaired, and it dieth; and when it is repaired,
 death is put off, not put away. Yet, my brethren, even this
 health is of the Lord, through whomsoever it be given: by whose
 care and ministry soever it be imparted, it is given by Him
 from Whom is all health and salvation, to Whom we say in
 the Psalm, *Thou, Lord, shalt save both men and beasts: even
 as Thou hast multiplied Thy mercy, O God.* For because
 Thou art God, Thy multiplied mercy reacheth even unto
 salvation of the flesh of man, reacheth even to salvation of
 dumb animals: but Thou Who givest salvation of the flesh
 common to men and beasts, is there no salvation that Thou
 reservest for men? There is assuredly another which not
 only is not common to men and beasts, but even for men
 themselves is not common to good and bad. In short,
 when he had there spoken of this salvation which cattle and
 men receive in common, in respect of that salvation which
 men ought to hope for, howbeit good men, he went on and
 said, *But the sons of men shall hope under the shelter of
 Thy wings; they shall drink deep of the plenteousness of
 Thine house, and with the rushing stream of Thy pleasure
 shalt Thou give them to drink; for with Thee is the foun-
 tain of life, and in Thy light shall we see light.* This is
 the salvation which pertaineth to men whom He hath called

¹ salus
 ipsa

Ps. 6,
 6. 7.

Ps. 36,
 8. 9.

^b Si quisquam ægrotus sabbato sinceraret. Three Mss. *ægrotum sabbato sinceraret*, 'If any made a rich man whole on the sabbath:' the rest, *ægrotus sabbato sinceraret*, i. e. 'recovered of himself, without aid of the physician.' BEN.

sons of men; whereas above he said, *Thou, Lord, shalt save men and beasts.* How? were those men not sons of men, that, having said, *men*, he should go on to say, *but the sons of men*, as if *men* were one thing, *sons of men* another? Yet I do not suppose that the Holy Spirit spake this without some significance of distinction. *Men*, in respect of the first Adam; *sons of men*, in respect of Christ. For it may be, that *men* pertain to the first man: *sons of men* pertain to the Son of Man^c.

JOHN
VII.
22, 23.

4. *One work have I done, and ye all marvel.* And straightway He subjoins, *Moses therefore gave unto you^{v. 22.} circumcision.* It was well done that ye received circumcision from Moses. *Not that it is of Moses, but of the fathers.* For Abraham first received circumcision from the Lord. *And on the sabbath ye circumcise.* Moses hath^{Gen. 17, 10.} convicted you. In the Law ye have received that ye should circumcise on the eighth day; ye have received in the Law,^{Lev. 12,} that ye should do no work on the seventh day; if the eighth^{3.} day of the child's age shall fall on the seventh day of the^{Ex. 20,} week, what will ye do? Forbear work, to keep the sabbath? or, circumcise, that the sacrament of the eighth day may be fulfilled? But I know, saith He, what ye do. *Ye circumcise a man.* Why? Because circumcision is meant to be a kind of seal of salvation, and men ought not on the sabbath-day to lie by idle from salvation. Then neither *at Me* should ye be *angry, because I have made a man every whit whole on the^{v. 23.} sabbath-day.* *If a man, saith He, receiveth circumcision on*

^c St. Augustine frequently insists on this distinction, especially in the Psalms, where *men* and *sons of men* occur in the parallel clauses. So on the passage here cited, Enarr. in Ps. 35. §. 12. 'Not without a meaning is it there put, "Thou, Lord, shalt save *men* and beasts, but the *sons of men*;" as if with sequestration of these, he keepeth the *sons of men* apart. Apart from whom? Not only from beasts, but from men who seek the weal of the beasts, and desire this as a great matter. Then who are the *sons of men*? they that hope under the shelter of His wings.... Why are those with distinction called *men*, and these called *sons of men*?.... If ye would discern between these two sorts of men, mark

first the two men, Adam and Christ. Adam was man, but not son of man: therefore those pertain to Adam who desire carnal goods, and this temporal salvation. We exhort such to be *sons of men* who hope in the shelter of His wings, &c.' Ib. in Ps. 9. §. 19. 'Let the heathen know that they are *men*: as men who do not choose to be liberated by the Son of God, and to pertain to the Son of Man, and to be *sons of men*, i. e. new men, let them serve man, i. e. the Old Man.' Ib. Ps. 48. §. 3. 'And all that are earth-born, and *sons of men*: earth-born, referred to sinners; *sons of men*, to faithful and just. Ye see that the distinction is kept up.... *Sons of men*: those who pertain to the Son of Man: &c.'

HOMIL. *the sabbath-day, that the Law of Moses be not broken;*
 XXX. (for in that ordinance of circumcision there was somewhat
 savingly ordained through Moses,) why have ye indignation
 at Me for doing a saving work on the sabbath-day?

S. Aug. 5. For haply that same circumcision signified none other
 Serm. than the Lord, at Whom these men, because He cured and
 106, 6: healed, had indignation. Circumcision was ordered to be
 169, 3: applied on the eighth day: and what is circumcision, but
 231, 2. a stripping of the flesh? This circumcision, then, signifieth
 the stripping the heart of its carnal lusts. Therefore not
 without cause was it given and ordered to be made in that
 member: because that is the member by which the creature
 of mortal kind is procreated. Both by one man came death,
 as by One Man the resurrection of the dead: and by one
 man sin entered into the world, and by sin, death. That
 each is born with foreskin, is because every man is born

with the vice¹ of natural propagation: and God cleanseth
 not, either from the vice we are born withal, or from the
 vices we thereto add by ill living, but only by the knife² of
 stone, the Lord Christ. For *the Rock, or Stone, was Christ.*
 For with stone knives they circumcised, and by the name,
 Rock, or Stone, they prefigured Christ: yet when He was
 come they acknowledged Him not, nay they desired even to
 kill Him. And why on the eighth day, but because the
 Lord rose after the seventh day of the week, on the Lord's
 day? Consequently, the Resurrection of Christ, which took
 place on the third day indeed of His Passion, but on the
 eighth day in the days of the week, that is it that doth
 circumcise us. Hear of them that are circumcised by the
 true Stone, as the Apostle admonisheth: *If then ye be risen
 with Christ, seek those things that are above, where Christ
 is, sitting on God's right hand; set your affections on things
 that are above, not on things that are upon earth.* He
 speaketh to circumcised: Christ is risen; He hath taken
 from you carnal desires, hath taken away the evil lusts,
 taken away the superfluity wherewith ye were born, and
 that much worse which by ill living ye have added; circum-
 cised by the Rock, why do ye still set your affections upon
 earth? And, in fine, in that Moses gave you the Law, and
 ye circumcise a man on the sabbath-day, understand that

1 Cor.
 15, 21.
 Rom. 5,
 12.

¹ vitio
 propa-
 ginis.

² cultel-
 lum pe-
 trinum.

1 Cor.
 10, 4.
 Josh. 5,
 2.

Col. 3,
 1. 2.

therein is signified this good work, that *I have made a man every whit whole* on the sabbath-day; because he was cured that he should be whole in body, and believed, that he should be whole in soul.

JOHN
VII.24.

6. *Judge not according to the person^d, but judge righteous judgment.* What is this? At this time ye, who because of the Law of Moses circumcise on the sabbath-day, are not angry at Moses: and because I on the sabbath-day have made a man whole, ye are angry at Me. Ye judge according to the person: fix your regard upon the Truth. I do not prefer Myself to Moses, saith the Lord, Who was Lord even of Moses. Regard us as ye would two men, as if we were both men; judge between us, but judge true judgment; do not by honouring Me, condemn him; but by understanding him, honour Me. For this is what He said to them in another place; *If ye believed Moses, ye would assuredly believe Me also; for of Me he wrote.* But in this place He would not say this, having, as it were, set Himself and Moses before their bar. For the Law of Moses' sake, ye circumcise even when the sabbath occurs; and would ye not that I should exhibit during the sabbath the beneficence of working cures? For He is Lord of circumcision, and Lord of the sabbath, Who is the Author of the healing; and they be servile works that ye are forbidden to do on the sabbath; if ye truly understand what servile works mean, ye do not sin: for, *he that doeth sin, is the servant of sin.* Is it a servile work to heal a man on the sabbath? Ye eat and drink (that I may say somewhat from admonition of our Lord Jesus Christ, and from His words); in any wise, why do ye eat and drink on the sabbath, but because what ye do pertaineth to health? By this ye shew that works of healing are not in any sort to be omitted on the sabbath-day. Therefore, *judge not according to the person, but judge righteous judgment.* Regard Me as man, regard Moses as man: if ye judge according to truth, ye will not condemn either Moses or Me: and having known the truth, ye will know Me, because I am Truth.

JOHN 5,
46.

ib. 8, 34.

7. The vice, my brethren, which our Lord hath noted in this place, is one which it needs great labour in this world to

^d *personaliter*: so Serm. 178. §. 1. Vulg. *secundum faciem*: some Mss. and Lucif. *secundum personam*.

HOMIL.
XXX. escape from, so as not to judge according to the person, but to hold righteous judgment. It was indeed a warning that the Lord spake to the Jews who did this thing, but withal it was a kind warning to us that we should not do it^c: them He convicted, us He instructed; them He put to shame, us He put on our guard. Let us not imagine this not to have been spoken to us, only because we were not there. It is written, it is read; when it was recited we heard it; only, we heard it as spoken to the Jews: let us not place ourselves behind ourselves, and look on as it were while He reproveth enemies, and ourselves do what the Truth Itself may reprove in us also. The Jews, indeed, judged according to the person, but for that very cause they pertain not to the New Testament, for that cause they have not in Christ the kingdom of heaven, for that cause they are not joined to the society of the holy Angels: they sought earthly things of the Lord; for the land of promise, victory over enemies, fecundity of child-bearing, multiplying of sons, abundance of fruits, all which things indeed were promised by God the True and Good, yet were promised to them as unto carnal men,—all these things made for them the *Old Testament*. What is the *Old Testament*? The inheritance, as it were, pertaining to the *Old Man*. We are innovated and made new, we are made the *New Man*, because also He came as the *New Man*. What so new as to be born of a virgin? Because then there was not in Him ought that the precept should innovate and make new, because He had no sin, a new, unprecedented birth was given. In Him a new birth, in us a *New Man*. What meaneth the *New Man*? Made new from oldness. Made new unto what? Unto the desiring of heavenly things, unto the longing for things everlasting, unto the desiring of a country which is on high and feareth no enemy, where we lose no friend, where we fear no foe; where we live with good affection, without any defection; where no man is born, because no man dieth; where is no more waxing, and no

^c *Admonuit* quidem Dominus Judæos, sed *monuit* et nos. Agroetius de Orthogr. p. 2271. *Admonemus* præsentia, *commonemus* præterita, *præmonemus* (al. *monemus*) futura. Döderlein, Lat. Synon. i. 165. who cites this, thinks

the distinction arbitrary: but Aug. here seems to have used *admonere* and *monere* with this difference. Döderlein also cites Ernesti n. 1663. from Fronto p. 1328. in *monente benevolentia*, in *admonente memoria*.

more waning; where is no hungering and no thirsting, but our satisfying is immortality, and our meat Truth. Having these promises, and belonging to the New Testament, and made heirs of a new inheritance, and joint-heirs with the Lord Himself, we have quite another hope than they: let us not judge according to the person, but hold righteous judgment.

JOHN
VII.24.

8. Who is he that judgeth not according to the person? He that loveth equally. Equal love maketh that we accept not persons. It is not while we honour men in different manner according to their degrees, that we have cause to fear lest we accept persons. But when we judge between two, it may be between near relations; sometimes one has to pass judgment between father and son; the father complains of an evil son, or the son complains of a hard father; we maintain for the father the honour which is due to him from his son; we do not put the son upon an equality with his father in honour; howbeit we prefer him, if his cause be good: let us put the son upon an equality with his father in the truth; then shall we so award the due honour, that equity may not merit. So we profit by the words of the Lord, and that we may profit, we are aided by His grace.

H O M I L Y X X X I .

JOHN vii. 25—36.

Then said some of them of Jerusalem, Is not this He, Whom they seek to kill? But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that This is the very Christ? Howbeit we know this Man whence He is: but when Christ cometh, no man knoweth whence He is. Then cried Jesus in the temple as He taught, saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, Whom ye know not. But I know Him: for I am from Him, and He hath sent Me. Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come. And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this Man hath done? The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will He go, that we shall not find Him? will He go unto the dispersion of the Gentiles, and teach the Gentiles? What manner of saying is this that He said, Ye shall seek Me, and shall not find Me; and where I am, thither ye cannot come?

1. YE remember, my beloved, that in the former Lessons it was both read in the Gospel, and by us discoursed upon,

as we were able, that the reason why the Lord Jesus went up as it were in secret to the holy-day was, not for that He feared to be laid hold upon, He Whose was the power not to be laid hold upon, but, that He might signify that in the holy-day itself, which was then in celebration by the Jews, He was hidden, and to Him belonged the mystery thereof. Accordingly, in the Lesson of to-day, that is shewn to have been power which was accounted timidity; for He spake openly on the holy-day, insomuch that the multitudes marvelled and said, what we heard when the Lesson was read: *Is not this He Whom they sought to kill? and, lo, He speaketh openly, and those say nothing: have the rulers indeed learnt that This is the Christ?* Those who knew with what fellness of purpose He was sought after, marvelled by what power it could be that He was not taken. Then, not fully understanding His power, they thought it was because of the knowledge of the rulers; that these men had come to know that He was the Very Christ; and that this was the reason why they spared Him Whom they had so eagerly sought to put to death.

2. Thereupon, those same who had said, *Have the rulers learned that this is the Christ?* did, among themselves, raise a question, by reason of which it should seem to them that He was not the Christ: for they went on to say, *Howbeit, we know this Man, whence He is; but when Christ cometh, no man knoweth whence He is.* How it was that this opinion came up among the Jews, that, *when Christ cometh, none knoweth whence He is,* (for it did not come up without any grounds at all,) if we consider the Scriptures, we find, my brethren, that the Holy Scriptures have said concerning Christ, *He shall be called a Nazarene:* consequently they foretold *whence He is.* Again, if we seek the place of His nativity, on the ground that *whence He is* means, where He was born; neither was this hidden from the Jews, in regard of the Scriptures which had foretold these things. For when the Magi, having seen the star, sought Him with intent to worship Him, they came to Herod, and told Him what they sought, and what they wished: and he, having called together them which knew the Law, asked of them where Christ should be born: they said, *In Bethlehem of Juda;* and also

JOHN
VII.
25—27.

v. 25. 26.

v. 27.

Matt. 2,
23.

Matt. 2,
1—6.

HOMIL. produced the prophetic testimony. If then the Prophets
 XXXI. foretold both the place whence was the origin of His
 flesh, and the place where His mother brought Him forth,
 whence did that opinion which we have just heard, come
 up among the Jews, *When Christ cometh, none knoweth
 whence He is*, but from this, that the Scriptures had
 preached and fore-announced both the one and the other?
 As Man, the Scriptures had foretold whence He was; as
 God, this was hidden from the ungodly, and craved the
 godly for the understanding of it. For this was the reason
 why these said, *When Christ cometh, no man knoweth
 whence He is*, namely, that the opinion was begotten to
 Is. 53, 8. them by that which was said by Isaiah, *But His generation,
 who shall tell?* In fine, the Lord Himself also answered
 to both points, both that they knew Him whence He was,
 and that they knew not; that He might bear witness to the
 holy Prophecy which was of Him aforetime predicted, both
 as touching the Manhood of infirmity, and as touching the
 Godhead of Majesty.

3. Hear then the Word of the Lord, my brethren, see
 how He confirmed to them both what they said, *We know
 this Man whence He is*, and what they said, *When Christ
 cometh, none knoweth whence He is*. Then cried Jesus in
 v. 28. *the temple, as He taught: Ye both know Me, and whence I
 am, ye know; and I am not come of Myself, but He is
 true that sent Me, Whom ye know not*. That is to say, Ye
 both know Me, and know Me not: that is to say, Both
 whence I am, ye know, and whence I am, ye know not.
 Whence I am, ye know: Jesus of Nazareth, whose parents
 also ye know. For all that was in this behalf unknown, was
 the birth of a virgin, to which however her husband was
 witness: for the same was able as a believer to declare this,
 who was able also as a husband to be jealous^a. Except
 then this birth of a virgin, they knew all in Jesus that per-
 tains to man: His face was known, His home known, His
 extraction known; His birth-place was to be known of them
 that sought to know^b. Rightly therefore said He, *Ye both*

^a Qui posset maritaliter et zelare. *lare*, 'to conceal it.' BEN.
 So the Mss. and editions, except ^b *Facies ipsius nota erat &c. . . . ubi
 Erasm. and Louvain, which read ce-* natus est *sciebatur*. The phrase is

know Me, and whence I am ye know, in regard of the flesh and the shape of man which He bore; but in respect of the Godhead, *And I am not come of Myself, but He that sent Me is true, Whom ye know not*; howbeit, that ye may know Him, believe on Him Whom He sent, and ye will know. For *no man hath seen God at any time, save the only-begotten Son Which is in the bosom of the Father: He hath declared Him*: and, *None knoweth the Father, but the Son, and he to whom the Son shall be pleased to reveal Him.*

JOHN
VII.
29. 30.

John 1,
18.

Mat. 11,
27.

4. Lastly, when He had said, *But He that sent Me is true, Whom ye know not*; to shew them whence they would be able to know that which they knew not, He added, *I know Him.* And wherefore know I Him? Because *I am from Him, and He hath sent Me.* Then seek ye of Me, that ye may know Him. Mightily hath He shewn both. *From Him*, saith He, *I am*; because the Son is of the Father, and whatever the Son is, of Him He is it whose Son He is. Therefore it is that we call the Lord Jesus, "God of God;" the Father we call not "God of God," but only "God:" and we call the Lord Jesus "Light of Light:" the Father we call not "Light of Light," but only "Light." To this then it pertaineth that He saith, *From Him I am.* But whereas ye see Me in the flesh, *He it was that sent Me.* Where thou hearest, *He sent Me*, do not understand unlikeness of the nature begotten, but authority of the Father begetting.

v. 29.

v. 30.

5. *Then they sought to take Him; and no man laid hands on Him, because His hour was not yet come*: that is, because He would not. For what meaneth, *His hour was not yet come?* The Lord was not born under fate. This is not even of thee to be believed, much less of Him by Whom thou wast made. If thine hour be His will concerning thee, what is *His hour*, but His will concerning Himself? He meant not therefore an hour in which He should be forced to die, but that in which He should deign to be put to death. For He was waiting

varied, because, while those other circumstances were matter of *notitia*, things which no one could help knowing, the last was matter of *scientia*, knowable by those who had a mind to know. See Döderlein Lat. Synonym. 5, 266. Agreeably with this distinction, Aug., in the following citation, gives "et me *nostis*, et unde sim *scitis*," for "et me *scitis* &c."

HOMIL. the time in which He should die, even as He waited for the
 XXXI. time in which He should be born. Of this time the Apostle
 Gal. 4, 4. speaking, saith, *But when the fulness of time was come, God sent His Son.* On this account many say, Why did not Christ come sooner? To whom we must answer, The fulness of time was not yet come, under disposal of Him by Whom the times were made: for He knew when was the due time for Him to come. First, through a long series of times and years He behoved to be foretold; for it was not some small thing that was to come: for a long time behoved He to be foretold, for ever to be holden. The greater the Judge that was coming, the longer the train of heralds that went before. In fine, when the fulness of time came, then came also He Who should deliver us from time. For, when we are delivered from time, then shall we come to that Eternity, where time is not, neither do they say there, ‘When the hour shall come,’ for that is an everlasting To-day, which neither hath a yester-day going before, nor a to-morrow forming its close. But in the world, days roll on, some pass, others come, none remaineth: the moments in which we speak, each in turn expel other, and the first syllable abideth not, in order that it may be possible for the second to sound. Even while we speak we have somewhat aged; and without all doubt I am older at this moment than I was this morning: so fleeting is time, in which nothing standeth, nothing abideth fixed. It behoves us therefore to love Him by Whom the times were made, that we may be delivered from time, and be fixed in eternity, where is no more mutability of times. Great then is the mercy of our Lord Jesus Christ, that He was made for our sakes in time, by Whom the times were made: made in the midst of all things, by Whom all things were made: made, the thing which He made. For He was made Man, He that made man, that what He had made might not perish. In regard of this dispensation, the hour of His birth was already come, and He was born: but the hour of His passion was not yet come, therefore had He not yet come to His passion.

6. In short, that ye may know that with Him it was not necessity, but power of dying—I speak this for the sake of some, who, when they hear, *His hour was not yet come*, are

set up¹ to believe in fate, and their hearts are thereby infatuated—well, that ye may know that it was power of ^{JOHN VII.30.} dying, call to mind His passion, behold Him crucified. He ^{1 ædifi-} said, as He hung upon the tree, *I thirst*. They, at hearing ^{cantur,} this, offered unto Him upon the cross vinegar on a reed ^{as 1 Cor.} through a sponge: He received it, and said, *It is finished*, ^{8, 10.} and, having bowed His Head, gave up the Ghost. Ye see His power of dying, in that He waited for this, until all things should be fulfilled that were predicted of Him to have place before His death. For the prophet had said, *They gave me gall for My meat, and in My thirst they gave Me vinegar to drink*. He waited that all these things ^{John 19,} should be fulfilled: when they were fulfilled, He said, *It is* ^{28—33.} *finished*: and departed by power, because He had not come ^{Ps. 68,} by necessity. Accordingly, some marvelled more at this ^{22.} power² of right to die when He would, than at His power³ of ^{2 potes-} might to work miracles. For they came to the cross, that the ^{tas} bodies might be taken down from the tree, because the ^{3 poten-} sabbath was coming on; and the thieves were found to be ^{tia} yet living. For what made the punishment of the cross so hard, was, that it excruciated men longer, and all that were crucified were killed by a lingering death. Those however, that they might not remain on the cross, had their legs broken, and were forced to die, that they might be taken down thence. But the Lord was found dead already, and the men marvelled: yea, those who despised Him living, so marvelled at Him when dead, that some said, *Truly this was the Son of God*. To which also, my brethren, ^{Mat. 27,} it belongeth, that when He said to those who sought Him, *I* ^{54.} *am He*, they went backward, and all fell to the ground. ^{John 18,} ^{6.} There was, therefore, in Him sovereign power. Neither was He by an hour compelled to die: but He waited for the hour in which His will should seasonably be done, not for one in which, against His will, necessity should be fulfilled.

7. *Of the common people, however, many believed on Him.* ^{v. 31.} The lowly and poor, the Lord saved. The rulers were mad, and therefore not only did not acknowledge the Physician, but also desired to kill Him. There was a certain ‘*turba*,’ ^{supra} or sort of disordered people, that quickly perceived its own ^{p. 445.} sickness, and without delay came to know that His was the

HOMIL. healing. See what even the disordered sort of people, roused
 XXXI. by His miracles, said among themselves: *When Christ is come, will He do more signs than these?* Surely, if there shall not be two Christs, this is He. You see, they believed in Him, when they said this.

v. 32. 8. But those rulers, at hearing of the belief of the multitude, and that murmur by which they were glorifying Christ, *sent officers to apprehend Him.* To apprehend Whom? Him while as yet He would not? Because therefore they could not apprehend Him while He would not, they were
 v. 33. sent to hear Him teaching. Teaching what? *Then saith Jesus, Yet a little while I am with you.* What ye wish to do now, ye shall do, but not now, because now I am not willing. Why am I now as yet not willing? *Because yet a little while I am with you, and then I go to Him that sent Me.* It behoveth Me to fulfil My Dispensation, and so to come to My Passion.

v. 34. 9. *Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come.* Here hath He now foretold His resurrection: for they would not acknowledge Him when present, and afterwards they sought Him, when they saw the multitude now believing in Him. For great signs were wrought also when the Lord was risen, and ascended into heaven. Then, by the disciples there were wrought great signs; yea, but He wrought by them, as He wrought by
 John 15, Himself: for He it was that had said to them, *Without Me*
 5. *ye can do nothing.* When that lame man who sat at the gate, at the voice of Peter arose, and walked on his own feet, so that the men marvelled, Peter told them that not by his own power had he done this, but in the virtue of Him Whom they had killed. Many, pricked in heart, said, *What shall*
 Acts 3, *we do?* For they saw themselves bound by a huge crime of
 2—16. impiety, when they killed Him Whom they ought to have
 Acts 2, venerated and adored: and this they thought inexpiable.
 37. For it was a great wickedness, the consideration of which might make them despair: howbeit they behoved not to despair, for whom the Lord, as He hung on the cross, had
 Luke 23, deigned to pray. For He had said, *Father, forgive them;*
 34. *for they know not what they do.* He saw some that were His among many aliens; for those He even then asked

pardon, from whom He was then still receiving wrong. For He regarded not that He was dying by their hands, but only that He was dying for them. Much was forgiven them, much done by them and for them; to the intent that no man may despair of the forgiveness of his sin, seeing they obtained pardon who killed Christ. Christ died *for us*; but was He put to death *by us*? But those men saw Christ dying by their wickedness, yet believed in Christ forgiving their wickednesses. Until they drank the blood they had shed, they despaired of their own salvation. Therefore He said this; *Ye shall seek Me, and shall not find Me; and where I am, thither ye cannot come*: because they would seek Him after His resurrection, being pricked in their hearts. Neither said He, *Where I shall be, but, Where I am*. For Christ was ever in that place to which He was to return; because He so came *hither*, as not to depart *thence*. Accordingly in another place He saith, *No man hath ascended into heaven, save He Which came down from heaven, the Son of Man Which is in heaven*: He said not, *Which was in heaven*. He was speaking on earth, yet affirmed Himself to be in heaven. He so came, that He quitted not the place He came from; so returned, that He did not leave us. Why marvel ye? God doeth this. For man, in respect of the body, is in place, and moves from place: when he is come to another place, he will not be in the place he came from: but God filleth all things, and is whole every where; He is not held by places in respect of space. Yet the Lord Jesus Christ, as touching the visible flesh, was on earth; as touching the invisible Majesty, was in heaven and on earth: therefore saith He, *Where I am, ye are not able to come*. Neither said He, *Ye will not be able*, but, *Ye are not able*: for they were at that time such as were not able. And, indeed, that ye may know that this was not said to put them in despair, He said somewhat of the same kind to His own disciples, *Whither I go, ye cannot come*; albeit, for those He prayed, saying, *Father, I will that where I am, they also may be with Me*. And, in short, He expounded this to Peter, and said to him, *Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards*.

JOHN
VII.34.

JOHN 3,
13.

JOHN 13,
ib.17,24.

ib.13,36.

HOMIL. 10. Then said the Jews, not to Him, but to themselves,
 XXXI. *Whither will this Man go, that we shall not find Him?*
 v. 35. *Will He go to the dispersion of the Gentiles, and teach the
 Gentiles?* For they knew not what they said; howbeit,
 because it was His will, they prophesied. For the Lord was
 about to go to the Gentiles, not in His bodily presence, but
 yet with His feet. What were His feet? The feet which Saul
 would fain trample upon, by persecuting, what time as the
 Acts 9, Head cried to him, *Saul, Saul, why persecutest thou Me?*—
 4. *What is this saying that he hath said, Ye shall seek Me, and
 shall not find Me; and where I am, ye cannot come?* Of
 what the Lord said this, they wist not, and yet somewhat that
 was to be, they unwittingly foretold. The Lord, namely,
 said this, that the place, if however it may be called place,
 that is, the bosom of the Father, whence the Only-begotten
 Son never departeth, they knew not: neither were they com-
 petent to conceive where Christ was, whence Christ departed
 not; whither Christ was to return, where Christ was yet
 abiding^c. Whence should this enter the heart of man to con-
 ceive it, much more to unfold it with the tongue? This then
 those men in no sort understood; and yet taking occasion
 from this they predicted our salvation, that the Lord should
 go to the dispersion of the Gentiles, and fulfil that which
 Ps. 18, they read and understood not: *A people whom I have not*
 43. 44. *known hath served Me; in the hearing of the ear it hath
 obeyed Me*^d. Those heard Him not, in whose eyes He was;
 those heard Him, in whose ears He hath sounded.

Luke 8, 11. For that Church which was to come from the Gentiles
 43—48. was typified in the person of that woman who had an issue of
 blood: she touched, and was not seen: she was unknown,
 and was made whole. For it was a figure, that the Lord
 asked, *Who touched Me?* Himself as one unknowing He
 healed her as one unknown: so hath He done also to the
 Gentiles. We have not learnt Him in the flesh, yet have
 we obtained mercy¹ to eat His flesh, and in His flesh to be
 members. How? Because He sent to us. Whom? His
 heralds, His disciples, His servants, His redeemed whom He

¹ merui-
mus.

^c Ubi erat Christus, unde non recessit Christus; quo rediturus erat Christus, ubi manebat Christus.

^d Vulg. *in auditu auris obedivit mihi.*

Aug. *in obauditu auris obaudivit mihi*: so Enarr. in loc. Vid. supra, p. 295, note (a).

created, yea, but whom He redeemed, His brethren too: what I have said is all too little to express all that they are: His own members, His own Self; for He sent His members to us, and made us His members. Yet in respect of the bodily form which the Jews saw and despised, Christ hath not been among us: because this too was said of Him, as also the Apostle saith: *Now I say that Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.* To them behoved He to come, by whose fathers and to whose fathers He was promised: accordingly Himself also saith thus, *I am not sent, but unto the lost sheep of the house of Israel.* But what saith the Apostle in the next words? *And that the Gentiles should, on behalf of mercy, glorify God.* What also the Lord Himself? *I have other sheep, which are not of this fold.* He Who had said, *I am not sent, but unto the lost sheep of the house of Israel,* how hath He other sheep to which He was not sent, but as signifying that His bodily presence He was not sent to exhibit save to the Jews only, who saw and killed Him? And many nevertheless of them did both before and afterwards believe. The first harvest had its winnowing from the cross, that there might be seed from which another harvest should spring up. But now, that roused by the fame of His Gospel and its goodly odour, His faithful do believe among all the Gentiles, *He shall be the expectation of the Gentiles,* waiting for the time when He shall come Who is already come; when He shall be seen of all, Who then of some was not seen, of some was seen; when He shall come to judge, Who came once to be judged; when He shall come to make discernment, Who came to be not discerned. For Christ was not discerned from the ungodly, but was judged with the ungodly: seeing it was said of Him, *He was reputed among the wicked.* A thief escaped, Christ was condemned. He received pardon who was full of crimes, and He was condemned Who hath released of their crimes all that confess them. Yet the very Cross, if thou mark it well, was a judgment-throne: for, the Judge being set in the midst, one thief who believed was delivered, the other who insulted was condemned. Already He signified what He shall do to the quick and dead; some He will set on His right,

JOHN
VII.26.Rom.15,
8.Mat.15,
24.Rom.15,
9.John10,
16.Ho m.
xv. 33Gen.49,
10. Lat.
& LXX.Is. 53,
12.Mark
15, 15.
John18,
40.Luke23,
39—43.

HOMIL. others on His left hand: that thief, like those that shall
XXXI. be on the left, the other like them that shall be on the
right. Judgment He was undergoing, and judgment He
menaced.

HOMILY XXXII.

JOHN vii. 37—39.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

1. AMID the dissensions and doubtings of the Jews, concerning the Lord Jesus Christ, among the rest that He said, whereby some should be confounded, others taught; *on that last day* (for then were these things done) *of the feast* which is called Scenopegia, i. e. the making of Tabernacles, concerning which feast ye remember, my beloved, that I have already discoursed, the Lord Jesus Christ calls, and this not by speaking in any common way, but by crying aloud, that whoso thirsts should come unto Him. If we thirst, let us come, and not with our feet, but with our affections, neither by ¹change of place but by loving, let us come. ¹mi-
Though indeed in regard of the inner man, he that loves ^{grando} does change his place. And it is one thing to migrate with the body, another with the heart; he migrates with the body, who by motion of the body changes his place; he migrates with the heart, who by motion of the heart changes his affection. If thou lovest one thing, whereas thou didst love another, thou art not where thou wast.

2. Well then, the Lord crieth to us: for, *He stood and* v. 37.

HOMIL. cried, *If any man thirst, let him come unto Me and drink.*
 XXXII. *He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water.* What this might mean, seeing the Evangelist hath expounded it, we need not take much time to enquire. For, of what the Lord said, *If any thirst, let him come unto Me and drink,* and, *He that believeth on Me, out of his belly shall flow rivers of living water,* the Evangelist hath forthwith expounded,
 v. 39. saying, *But this spake He of the Spirit, Which they should receive that believed on Him. For the Spirit was not yet given, because Jesus was not yet glorified.* There is then an inner thirst, and an inner belly, because there is an inner man. And that inner man indeed is invisible, but the outer man visible: howbeit, better is the inner than the outer. And what is not seen, the same is more loved: for it is clear that the inner man is more loved than the outer. Whence is this clear? Let each prove it in himself. For however they who live ill, may put their minds at the bidding¹ of the body, yet to live is what they wish, and to live is but of the mind, and those do more shew themselves² that rule, than the things which are ruled. Now the minds rule, the bodies are ruled. Every one rejoices in pleasure, and takes pleasure by means of the body: but separate the mind, and nothing is left in the body to rejoice; albeit, by means of the body one rejoices, yet it is the mind that rejoices. If it have joy by means of its dwelling, ought it not to have joy of itself? And if the mind have that by means of which it may enjoy delight from without, is it left without delights within? It is quite clear that a man loves his soul more than his body. Yes, but in another man too, a man loves the soul more than the body. For what is it that one loves in a friend, where the love is sincerer and more chaste? What is it that one loves in a friend? the mind, or the body? If faithfulness is loved, it is the mind that is loved: if benevolence is loved, the seat of benevolence is the mind: if the thing thou lovest in another is, that he loves thee, it is the mind that thou lovest: because it is not flesh, but mind, that loveth. For thou lovest because he loves thee: ask what he loves thee withal, and see what it is thou lovest. Well then, it is loved more, yet it is not seen.

¹ addi-
cant

² seipos
indicant

3. Something I will yet say in which it may more clearly appear to you, dear brethren, how greatly the mind is loved, and in what sort it is preferred above the body. Even those lascivious lovers who delight in beauty of bodies, and are kindled to love by the shapeliness of the members, do then more fully love when they are beloved. For if a person loves and is sensible that he is hated, he feels more anger than liking. Why more anger than liking? Because the affection he bestows is not yielded to him in return. If then lovers of bodies wish to be loved in return, and this delights them more if they be beloved; what are they that are lovers of minds? And if lovers of minds are great, what are they that are lovers of God, Who maketh minds beautiful? For even as the mind maketh the comeliness in the body, so doth God in the mind. For it is only the mind that maketh for the body what it may be loved for; let the mind have left the body, it is a dead carcase, thou hast horror at it; however much thou mayest have loved its beautiful limbs, thou makest haste to bury it. So, then, the beauty of the body is the mind, the beauty of the mind, God.

4. The Lord, then, crieth to us to come and drink, if we thirst within; and saith, that when we shall have drunk, from our belly shall flow rivers of living water. The belly of the inner man is the conscience of the heart. Having therefore drunk of this water, the conscience being purged beginneth to have life; and quaffing this, it shall have a fountain; yea itself shall be a fountain. What is the fountain, and what is the river that flows from the belly of the inner man? Benevolence, by which a man wishes to seek the good of his neighbour. For if he thinks that what he drinks is to suffice himself alone, there floweth no living water from his belly; but if he make haste to seek his neighbour's good, then it drieth not up, even because it flows. We will see now what it is that they drink, who believe in the Lord; because surely we are Christians, and if we believe, we drink. And it behoves each to know in himself if he drinks, and if he lives by that he drinks: for the fountain forsakes not us, if we forsake not the fountain.

5. The Evangelist hath expounded, as I said, what it was

HOMIL. whereof the Lord cried; to what manner of drink He invited, XXXII. in what draught He pledged them that drink; saying, *But this spake He of the Spirit, Which they should receive who believed: for the Spirit was not yet given, because Jesus was not yet glorified.* What Spirit meaneth he, but the Holy Spirit? For each man hath in him a spirit of his own, of which I spake when I bade you take note of the mind. For each man's mind is his own spirit; of which Paul the
 1 Cor. 2, 11. Apostle saith, *For what man knoweth the things of the man, but the spirit of the man which is in him?* then he added, *So the things of God, knoweth none but the Spirit of God.* The things concerning us, none knoweth but our spirit. For I know not what thou thinkest, nor thou what I think: for those things are our own, proper to ourselves, which we inwardly think: and of the thinkings of each individual man, his own spirit is witness. *So, the things of God, none knoweth but the Spirit of God.* We with our spirit, God with His: yet so, that God with His Spirit knoweth what hath place in us, but we without His Spirit cannot know what hath place in God. But God knoweth in us even
 Mat. 26, 33—35. what we know not in ourselves. Thus Peter knew not his own infirmity, when he was told by the Lord that he should thrice deny Him; the sick wist not that he was so; the Physician knew that he was sick. There be some things, then, that God knoweth in us, while we know them not. Yet, in so far as it regards men, none so knows the man as the man knows himself: another knows not what hath place in him, but his spirit knows it. Howbeit, having received the Spirit of God, we learn also what hath place in God: not the whole, because we have not received the whole. By means of the pledge we know much of it: for it is a pledge we have received, and of this pledge the fulness shall be given hereafter. Meanwhile in this our pilgrimage let the pledge console us, because He who deigned to pledge Himself to us, is prepared to give us much. If such be the earnest, what must that be of which it is the earnest?

6. But what is it that he saith, *For the Spirit was not yet given^a, because Jesus was not yet glorified?* It is evident

^a So Ben. and Oxf. Mss. here, and seems to imply that Aug. read, *Nondum enim erat Spiritus, quia* &c. omitting above in §. 2. But the following context

how we are to understand this. It is not that the Spirit *was not*; that Spirit Which was with God: but it *was not yet* in them which had believed in Jesus. For so the Lord Jesus disposed, that He would not give them this Spirit of Which we speak, until after His resurrection; and this, not without a cause. And haply if we seek, He will beckon to us that we may find; and if we knock, will open that we may enter. Piety knocketh, not the hand: though indeed the hand also knocketh, if from works of mercy the hand ceaseth not. What then is the cause why the Lord Jesus Christ determined not to give the Holy Spirit, until He were glorified? Which thing before we speak of as we may be enabled, it must first be enquired, lest haply that should be a difficulty to any, in what sense the Holy Spirit *was not yet* in holy men, seeing we read in the Gospel concerning the Lord Himself newly born, how in the Holy Ghost Simeon did recognise Him, and Anna the widow the prophetess did also recognise Him, and John too, who baptized Him, did recognise Him: how, being filled with the Holy Ghost, Zacharias said many things: and how this Holy Ghost Mary herself did receive that she might conceive. We have therefore many preceding indications of the Holy Ghost, before the Lord was glorified by the resurrection of His flesh. And indeed none other Spirit had the Prophets also, who foretold Christ to come. True; but there was to be a certain manner of this giving, which manner had erewhile not at all appeared: of this it is that it is here spoken. For we no where read before this, that men being gathered together did, by receiving of the Holy Ghost, speak with tongues of all nations. But after His resurrection, at the first when He appeared unto His disciples, He said to them, *Receive ye the Holy Ghost.* (Of this then is it said, *The Spirit was not yet given, because Jesus was not yet glorified.*) And He *breathed upon their faces*, He, Who by His breath vivified the first man, and raised him up from the earth of which he

JOHN
VII.39.

Aug. de
Trin. 4,
29.

John 10,
20. 22.

Gen. 2,
7.

datus, which is absent from Cod. Fuldensis of the Lat. Vulg. So in the Greek text, Origen omits *δεδομένον*, also Chrysost. *ὄπω γὰρ ἦν πνεῦμα, τ. ἐ. δοθέν*: it is absent also from some good Mss. therefore omitted in the Elzevir

text and by Mill, as also in the text recept. of E. V. Lachmann, however, retains it in the Gr., leaves it doubtful in the Lat.—Aug. has clearly *datus* in Sermon. 265. §. 8. de Trin. iv. 29.

HOMIL. XXXII. was kneaded, by which breath He gave the living soul to the members; signifying that the Same was He Who breathed upon their faces, that they might rise up from the clay, and renounce their muddy works. Then first after His resurrection, which the Evangelist calleth His glorifying, did the Lord give to His disciples His Holy Spirit. Thereafter having tarried with them forty days, as the book of the Acts of the Apostles doth demonstrate, in their sight, and attended homeward by their gaze, He ascended into heaven. There, at the expiration of ten days, on the day of Pentecost He sent from above the Holy Ghost. Which, as I said, they who were gathered together in one place, having received, and being filled withal, spake with tongues of all nations.

7. What then, my brethren? Because now, he who is baptized in Christ and believeth in Christ, doth not speak with tongues of all nations, is he not to be thought to have received the Holy Ghost? God forbid that our heart should be tempted to this faithlessness. We are sure that every one doth receive: only, how great the vessel of faith that he bringeth to the Fountain, so much doth he fill the same withal. Then since men do receive even now, (may some man say,) why doth no man speak with tongues of all nations? Because from that day forth the Church itself speaketh with tongues of all nations. Erewhile, the Church was in one nation, in which nation it did on that day speak with tongues of all. By speaking with the tongues of all, it signified that it would come to pass that, by growing through the nations, it should speak with the tongues of all. In this Church whoso is not, neither doth he now receive the Holy Ghost. For, being cut off and divided from the unity of the members, which unity speaketh with tongues of all, let him give up his claims¹: he hath none of it. For if he hath it, let him give the sign which was then given. How, give the sign which was then given? Speak with all tongues. He answereth me, What? dost thou speak with all tongues? Aye, I do speak, because every tongue is mine, that is, of the body of which I am a member. The Church diffused through the nations speaketh with all tongues; the Church is the Body of Christ: in this Body thou art a member: since then thou art a member of that Body which speaketh

¹ renun-
ciet sibi

with all tongues, believe that thou speakest with all tongues. JOHN VII. 39.
For the unity of the members is of one heart by charity, and this same Unity doth speak even as at that time one man did speak.

8. We do therefore receive the Holy Ghost, we also ; if we love the Church, if we be compacted in one by charity, if we rejoyce in the Catholic name and faith. Let us believe, my brethren : how much a man loves the Church, so much hath he the Holy Ghost. For the Spirit was given, as the Apostle saith, *for manifestation*. What manifestation ? As the self-same Apostle saith, *For to one is given by the Spirit the word of wisdom ; to another the word of knowledge according to the same Spirit ; to another faith in the same Spirit ; to another the gifts of healing in one Spirit ; to another the working of miracles in the same Spirit*. For many are the endowments given for manifestation : but thou, belike, of all these that I have said, hast nothing. If thou lovest, thou art not one that hath nothing : for if thou lovest unity, whoso therein hath any thing, hath it for thee also. Put thou away envy ; what I have is thine too : and let me put away envy ; what thou hast is mine too. The soreness of envy maketh separation, healthiness of mind maketh union^b. The eye alone in the body seeth, but is it for itself alone that the eye seeth ? Both for the hand it seeth, and for the foot it seeth, and for the other members seeth : for if some blow be coming upon the foot, the eye doth not turn itself away, that it should give it no warning of danger. Again, the hand alone in the body doth work, but worketh it for itself alone ? It worketh also for the eye : for if some coming blow is directed not to the hand, but only to the face, doth the hand say, I shall not stir, for it is not coming towards me ? So the foot by walking serveth all the members : the other members are silent, and the tongue speaketh for all. We have therefore the Holy Ghost, if we love the Church ; and we love the Church if in its compactness and charity we

^b *Livor* separat, *santitas* jungit. *Livor*, in contrast with *santitas*, denoting the discoloration of bruises, (*livore ejus sanati sumus*, Isaiah 53, 5.) or of death

by poison. *Auctor. ad Herenn. 2, 5.* Si tumore aut *livore* decoloratum est corpus mortui, significat eum *veneno necatum*.

HOMIL.
XXXII.

consist and hold together. For the Apostle, when he had said that diverse gifts are given to diverse men, as offices of the several members, saith, *A still more surpassing way I shew you*, and beginneth to speak of charity. He hath preferred it to tongues of men and of angels, preferred it to miracles of faith, preferred it to knowledge and prophecy, preferred it even to that great work of mercy, that a man should distribute to the poor all that he possesseth; and, in fine, preferred it even to the martyrdom of the body; to all these so great things, he hath preferred charity. Have it, and thou shalt have all; because without it shall nothing profit that is possible for thee to have. But, to learn that the charity of which we speak, pertaineth to the Holy Spirit, (for the question we have now in hand in the Gospel is touching the Holy Spirit,) hear thou the Apostle, saying, Rom. 5, *The charity of God is shed abroad in our hearts, by the Holy Spirit which is given us.*

9. Wherefore then was it the will of the Lord, seeing the Spirit's benefits in us are the greatest, because by Him the charity of God is shed abroad in our hearts, to give that Spirit after His resurrection? What signified He herein? It was, that in our resurrection our charity may be set on fire, and may part from the love of the world, to run wholly unto God. For here we are born and die, let us not love this; by charity let us migrate hence, by charity dwell above, by that charity whereby we love God. In this pilgrimage of our life, let us set our thoughts upon nothing else but this, that both here we shall not always be, and there, by good living, shall prepare us a place from which we shall never migrate. For Rom. 6, our Lord Jesus Christ, since He is risen again, *now dieth no more: death*, as the Apostle saith, *shall have no more dominion over Him.* Lo here, what we must love! If we live, if we believe in Him Who is risen again, He will give us, not that which men love here who love not God, or which they love the more, the less they love Him, and on the other hand love this the less, the more they love Him: but let us see what He hath promised us. Not riches earthly and temporal, not honours and powers in this world; for ye see all these given also to evil men, that they may not be made much of by the good. Not even, in short, bodily health: not that it

is not He that giveth it, but because, as ye see, He giveth that even to the beasts. Not long life: indeed, what is long that at some time or other comes to an end? No, He hath not, as if it were a great matter, promised us believers length of days, or decrepit old age; which all wish for, before it comes, all, when it is come, murmur at. Not beauty of body, which either disease of body, or that very old age which people wish for, doth exterminate. A man wishes to be beautiful, and wishes to live to be old: these two desires cannot agree together: if thou shalt be old, thou wilt not be beautiful; when old age is come, beauty will flee away; and it is impossible that there should dwell in one body the vigour of beauty, and the groaning of old age. All these, then, are not what He promised, saying, *He that believeth in Me, let him come and drink, and out of his belly shall flow rivers of living water.* He promised eternal life, where we shall have no fear, where no disturbance, whence no migration, where no dying; where is neither wailing for deceased predecessor, nor hoping for a successor to come after. Because then such is that which He hath promised to us, enamoured and glowing with charity of the Holy Spirit, therefore was it not His pleasure to give this same Spirit until He should be glorified: that in His Body He might shew the life which at present we have not, but in the resurrection do hope to have.

H O M I L Y X X X I I I .

JOHN vii. 40—53. and viii. 1—11.

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of Him. And some of them would have taken Him; but no man laid hands on Him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this Man. Then answered them the Pharisees, Are ye also seduced? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the Law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house. Jesus went unto the mount of Olives. And early in the morning He came again into the Temple, and all the people came unto Him; and He sat down, and taught them. And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest Thou? This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down, and with His finger wrote on the ground. So when they continued asking Him, He lifted up Himself, and said

unto them, *He that is without sin among you, let him* JOHN
V.11.46. *first cast a stone at her. And again He stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither will I condemn thee: go, and sin no more.*

I. YE remember, my beloved, that in the past discourse, upon occasion of the Gospel Lesson, we spake to you concerning the Holy Ghost. This when the Lord had invited them that believe in Him to drink, speaking the while in the midst of them who thought to lay hold on Him, and wished to kill Him and were not able: when, I say, He had spoken these words, there arose a dissension concerning Him in the multitude, some saying that He was the Christ, others saying that out of Galilee Christ shall not arise. Those, however, who were sent to lay hold on Him, returned guiltless of that crime and full of admiration. For they even bore witness to His divine doctrine: when those by whom they were sent said, Why have ye not brought Him? they answered, that never had they heard man so speak: *Why, there is not a man that so speaketh*^a. But He so v. 46. *spake* because He was God and Man. Yet the Pharisees, scorning their testimony, said to them, *Are ye also seduced?* For we perceive that ye too are taken with delight by His talk. *Hath any of the rulers believed on Him, or of the* v. 47-49. *Pharisees? But as for this crowd which knoweth not the Law, they are cursed.* They who knew not the Law, these believed on Him Who had sent the Law; and Him Who had sent the Law, those despised who taught the Law: that it might be fulfilled which the Lord Himself had said, *I am come that they which see not may see, and they which* John 9, *see may be made blind.* For these were made blind, namely, 39.

^a *Non enim quisquam sic loquitur homo.* Vet. Lat. and Vulg. *Nunquam* clause, sicut hic homo, was not in *sic locutus est homo.* The doubtful Augustine's text.

HOMIL. the Pharisees, who were teachers of the Law; and those
 XXXIII. enlightened, namely, the people who knew not the Law and
 believed in the Author of the Law.

v. 50, 51. 2. But *Nicodemus, one of the Pharisees, he who came to the Lord by night*, (and the same, not indeed unbelieving, but fearful; for he came to Jesus by night, because he wished to be enlightened, and feared to be known :) *answered the Jews, Doth our Law judge a man, unless it hear from himself first, and know what he doeth?* For they perversely wished to condemn before they took cognisance. Now Nicodemus knew, or rather believed, that if they would but hear Him patiently, they would perhaps become like them who were sent to lay hold on Him, and chose rather to believe. *They answered*, from the prejudice of their own heart, as they did to the officers: *Art thou also a Galilean?* that is, one seduced as it were by a Galilean. For the Lord was called a Galilean, because His parents were of the city of Nazareth. In respect of Mary I said “parents,” not in respect of the seed of man: for He sought but a mother on earth, seeing He had already a Father on high. Thus both the Lord’s nativities were marvellous: the Divine, without a mother; the human, without a father. Well, what said those seeming teachers of the Law to Nicodemus? *Search the Scriptures, and see that from Galilee ariseth no prophet.* Yea, but the Lord of the Prophets did thence arise. *They returned*,
 v. 52. saith the Evangelist, *each man to his own house.*
 v. 53.

c. 8, 1. 3. *Thence^b Jesus went into the mount*, the mount, to wit, *of Olivet*, to the mount which was full of fruits, to the mount of unguent, to the mount of chrism. And indeed

^b St. Augustine, de Conjug. Adult. ii. 6. having argued that it well becomes a Christian husband to be reconciled to his wife upon her repentance after adultery, because our Lord said to this woman, *Neither will I condemn thee, go and sin no more*, says, “This proceeding, however, shocks the minds of some weak believers, or rather unbelievers and enemies of the Christian faith: insomuch that, afraid (I suppose) of its giving their wives impunity of sinning, *they struck out from their copies of the Gospel* this that our Lord did in pardoning the woman taken

in adultery: as if He granted leave of sinning, Who said, *Go and sin no more!*” For the full statement of the evidence for and against the genuineness of this perieope, see the critical editions: for the history of the Latin text it may be noted, that S. Ambros. Apolog. David. poster. 1. alludes to this incident without questioning its genuineness, but Tertull. and S. Cyprian make no mention of it even where they had good occasion to cite it, and that the section is absent from two leading copies of the Ante-Hieronym. text. Codd. Brixienensis and Vereellensis.

where did it become Christ to teach, if not in the mount of Olivet? Christ hath His name from *chrism*, *χρῆσμα* in Greek meaning what we call ‘unction,’ ‘anointing.’ And the reason why He hath anointed us, is, because He hath made us wrestlers against the devil. *And at day-break He came again into the temple, and all the people came to Him, and He sat and taught them.* And He was not laid hold upon, because He did not yet deign to suffer.

JOHN
VIII.
2—6.

4. Now then mark, where the Lord’s enemies tempted His gentleness. *And the Scribes and Pharisees bring unto Him a woman taken in adultery; and they set her in the midst, and said unto Him, Master, this woman has been even now taken in adultery. Now Moses in the Law commanded us to stone such: but what sayest Thou? This they said, tempting Him, that they might have to accuse Him.* To accuse Him of what? Had they caught Him in the commission of any crime, or was that woman alleged to have been in some way concerned with Him? Then what is, *Tempting Him that they might have to accuse Him?* We understand, my brethren, the marvellous gentleness that was preeminently conspicuous in the Lord. They perceived Him to be exceeding meek, exceeding gentle. For of Him it had been foretold of old, *Gird Thee with Thy sword upon Thy thigh, O Thou most mighty; with Thy comeliness and Thy beauty, go Thy way, march prosperously on, and reign, because of truth, and gentleness, and righteousness.* So, He brought with Him truth as Teacher, gentleness as Deliverer, righteousness as One that taketh cognisance. That for these things’ sake He should reign, this the Prophet had in the Holy Ghost foretold. When He spake, men felt His truth: when He stirred not against His enemies, men praised His gentleness. Since therefore by reason of these two, i. e. His truth and gentleness, his enemies were tormented by rankling malice and envy, they must needs make of the third, i. e. righteousness, a means of His falling. How? Because the Law had bidden that adulterers should be stoned; and the Law, of course, could not bid any thing that was unrighteous: if any man should speak other than the Law had bidden, he would be proved to be unrighteous. They said therefore in themselves, ‘He is

v. 2.

v. 3—6.

Is. 45,
3, 4.

HOMIL. accounted true, He is seen to be gentle: on the score of
 XXXIII. righteousness we must seek matter of accusation. Let us
 put before Him a woman caught in adultery; let us say
 what is ordered in the Law concerning her: if He shall bid
 stone her, He will not have the repute of gentleness: if He
 give sentence to let her go, He will not keep righteousness.
 But,' say they, 'that He may not lose the character
 of gentleness, for which He has now made Himself amiable
 to the people, without doubt He will say that she ought to
 be let go. Hence we find an occasion of accusing Him,
 and make Him guilty as a transgressor of the Law: saying
 to Him, Thou art an enemy to the Law, Thou answerest
 against Moses, nay, against Him, Who through Moses gave
 the Law: thou art guilty of death, together with her must
 Thou too be stoned.' By these words and these consider-
 ations it might be in their power to inflame resentment, to
 stir up hot accusation, to make people demand that He
 should be condemned. But against Whom was this plotted?
 It was perverseness plotting against Rectitude, falsehood
 against Truth, corruptness of heart against Right-hearted-
 ness, folly against Wisdom. When should those men ever
 set a snare, without first running their own heads into the
 noose? Behold, the Lord in answering will at once keep
 justice, and not forego gentleness. He was not caught, for
 Whom the snare was laid, but rather they were caught that
 laid it; because they believed not in Him Who was able to
 deliver them from snares.

5. Then what said the Lord Jesus in answer? What
 said the Truth? What said Wisdom? What said that very
 Righteousness Which they were plotting to accuse? He said
 not, Let her not be stoned: that He might not seem to
 gainsay the Law. But far be it from Him to say, Let
 Luke19, her be stoned: for He came not to lose what He had
 10. found, but to seek what was lost. Then what answered
 He? See how full it is of justice, full of gentleness and
 v. 7. truth! *He that is without sin among you, let him first
 cast a stone at her.* O answer of Wisdom! What an
 entrance hath She given them into Herself! For they stood
 there without to impeach other; they went not within,
 for self-scrutiny: the adulteress they saw, themselves they

looked not into. Transgressors of the Law, they wished the Law to be fulfilled, and this by impeaching other; not truly fulfilled by keeping chastity themselves, and so condemning adulteries. Ye have heard, ye Jews: heard, ye Pharisees: heard, ye teachers of the Law, Him, the Keeper and Guardian of the Law: but ye have not yet understood that He is the Lawgiver. What else doth He signify to you, when with His finger He writeth on the ground? For with the finger of God was the Law written; howbeit because they were hard, it was written on stone. Now was the Lord there writing on the ground, because He was seeking fruit^a. Well, ye have heard, Let the Law be fulfilled, the adulteress be stoned: but is it in punishing her, that the Law is to be fulfilled by them that deserve to be punished? Let each one of you consider himself, enter into himself, ascend the judgment-seat of his own mind, set himself at the bar of his conscience, compel himself to confess. For it knows what he is; since *no man knoweth the things of the man, but the spirit of man which is in him*. Each fixing his regard upon himself, findeth himself a sinner. Even so. Therefore, either let this woman go, or together with her undergo ye the punishment of the Law. Should He say, Let not the adulteress be stoned, He were proved unjust: should He say, Let her be stoned, He should not seem gentle: let Him say what it behoveth Him, the Gentle and the Just, to say, *He that is without sin among you, let him first cast a stone at her*. This is the voice of Justice, Let the sinner be punished, but not by sinners: let the Law be fulfilled, but not by transgressors of the Law. This is the voice assuredly of Justice: by which Justice those men being¹, as by a dart, smitten through and pinned to the ground, looking into themselves and finding themselves guilty, *one by one all withdrew*. There remained alone they two, a wretch² and Mercy. But the Lord, when He had smitten them through with that dart of justice, deigned not to note their overthrow,

JOHN
VII. 6.

v. 6.

I Cor. 2,
11.

¹ trabali
telo
percussi

² misera
et mise-
ricordia

^a Enarr. in Ps. 102. §. 11. "At the time when this woman was brought before Him, the Lord having stooped His head was writing upon the earth. He did then write upon the earth when He stooped to the earth: before He stooped to the earth, He wrote not

on the earth, but on stone. Now was there somewhat fruitful, that the earth should from the Lord's writing bring forth. In stone He had written the Law, signifying the hardness of the Jews: on the earth He wrote, signifying the fruit of Christians."

HOMIL. but turning away His regard from them, *again wrote with*
 XXXIII. *His finger on the ground.*

6. But when that woman was left alone, and all they were gone, He lifted up His eyes to the woman. We have heard the voice of Justice, let us also hear the voice of Gentleness. For, methinks, that woman was the more terrified, when she heard it said by the Lord, *He that is without sin among you, let him first cast a stone at her.* They, then, taking note of themselves, and by their very withdrawal making confession concerning themselves, had left the woman with her great sin, to Him Who was without sin. And because she had heard this, *He that is without sin among you, let him first cast a stone at her*, she looked to be punished by Him, in Whom could no sin be found. But He, Who had driven back her adversaries with the tongue of Justice, now lifting
 v. 11. up on her the eyes of Gentleness, asked her, *Hath no man condemned thee?* She answered, *No man, Lord.* And He said, *Neither will I condemn thee; I, by Whom perchance thou didst fear to be condemned, because in Me thou hast not found sin: Neither will I condemn thee.* How, Lord? Dost Thou then favour sins? Not so, assuredly! Mark what follows: *Go, henceforth sin no more.* You see then, the Lord also condemned; but sin, not man. For were He a favourer of sins, He would say, *Neither will I condemn thee: go, live as thou wilt: be sure of my deliverance, how much soever thou mayest sin. I will deliver thee from all punishment even of hell, and from the tormentors in the infernal world.* Not this said He.

7. Then let them give good heed, who love in the Lord
 Ps. 25, 8. His gentleness, and let them fear His truth. For *the Lord is sweet and right.* Thou lovest because He is sweet: fear, because He is right. As gentle, He said, *I have held My*
 Is. 42, *peace: but as just, Shall I always hold My peace? The*
 14. *Lord is pitiful and merciful.* Yea, doubtless. Add yet,
 LXX. *Long suffering: add yet, and very pitiful: yea, but fear*
 Ps. 86, *what comes last, and true.* Those whom He now bears with
 15. in their sins, He will judge for their contempt. Or despisest
 Rom. 2, *thou the riches of His longsuffering and gentleness; not*
 4—6. *knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart trea-*

surest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will JOHN VII. 8.
render to every man according to his deeds. He is a gentle Lord, a longsuffering Lord, a pitiful Lord: yea, but also a just Lord, and a true Lord. He giveth thee space to correct thy ways: but thou lovest the respite of thy punishment more than the amending of thy faults. Wast thou a bad man yesterday? be a good man to-day. Hast thou spent to-day also in thy bad living? At least be changed to-morrow. Thou art ever expecting, and from the mercy of God dost promise Thyself very much: as if He Who hath upon thy repentance^c promised thee pardon, hath promised thee also a longer life! How knowest thou what to-morrow may bring forth? Thou rightly sayest in thine heart, When I shall have corrected my ways, God will forgive me all my sins. We cannot deny, that to them who correct their faults and are converted, God hath promised pardon. For in what prophet thou readest me that God hath promised pardon to him that amendeth, thou readest me not that God hath promised thee a long life.

8. From both therefore men are in peril, both from hoping and from despairing; contrary things, contrary affections. Who is deceived by hoping? He that saith, God is good, God is pitiful: let me do what pleaseth me, what I list to do: let me throw loose the reins to my lusts, let me give the desires of my soul their fill. And why? Because God is pitiful, God is good, God is gentle. By hope these are put in peril. But by despair, they who when they have fallen into grievous sins, accounting that it is impossible they should henceforth be pardoned upon repentance, and settling it with themselves that they are without doubt doomed to damnation, say in themselves, 'Already we are sure to be damned, why not do what we please?' in the temper of gladiators doomed to the sword. This it is that makes desperate men mischievous: they have nothing more to dread, and therefore are they very much to be dreaded. These despair killeth; hope, those. Between hope and despair the mind is tossed as on waves. There is reason to fear lest hope undo thee, and while thou hopest much of

^c So one Ms.: but the other copies, *per patientiam*, 'through His patience.'

HOMIL. mercy, thou fall into the judgment: there is reason to fear
 XXXIII. on the other hand lest despair undo thee, and while thou
 thinkest thou canst not be forgiven the grievous sins thou
 hast committed, thou do not penance, and incur the doom
 Prov. 1, pronounced by that Wisdom Which saith, *I also will*
 26. *laugh over your perdition.* Accordingly, what course doth
 the Lord take with them that are in peril from both these
 maladies? To them that are in peril by hope, He saith
 Ecclus. this, *Be not slow to be converted to the Lord, neither*
 5, 8, 9. *delay it from day to day; for suddenly will His anger*
come, and in the time of vengeance He will utterly destroy
thee. To those that are in peril by despair, what saith
 Ezek. He? *In whatever day the wicked shall be converted, all*
 18, 21. *his iniquities I will forget.* For their sakes, therefore,
 22, 27. who are in peril by despair, He hath set before us a
 haven of pardon: for theirs, who are in peril by hope and
 cheat themselves by delays, He hath made the day of death
 uncertain. When thy last day may come, thou knowest not.
 Art thou ungrateful for that thou hast to-day wherein to
 amend? Thus therefore spake He to this woman, *Neither*
will I condemn thee; but, being freed from fear for the past,
 beware of the future. *Neither will I condemn thee:* I have
 blotted out what thou hast committed; keep that which I have
 commanded, that thou mayest come to that which I have
 promised.

HOMILY XXXIV.

JOHN viii. 12.

Then spake Jesus again unto them, saying, I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

1. WHAT we have just heard and heedfully received, while the holy Gospel was in reading, I doubt not that we have all likewise done our endeavour to understand, and that each of us hath from that so great matter which was read, according to his measure taken in what he could; and with the bread of the word put before us, none can complain that he hath tasted nothing. But again, I doubt not that hardly is there any that can have understood the whole. Yet even if there should be any by whom all the words of our Lord Jesus Christ just recited out of the Gospel have been sufficiently understood, let him tolerate our ministry, until, if it be possible, we by His aid discoursing of the same, may make that either all or many may understand, what some few have understood and are glad thereof.

2. What the Lord saith, *I am the Light of the world*, I suppose is clear to them that have eyes wherewith to be made partakers of this light: but they who have not eyes, save in the flesh alone, marvel that it is said by the Lord Jesus Christ, *I am the Light of the world*. And perchance there may not lack one to say in himself, May not the Lord Christ be this Sun, which by its rising and setting maketh the day? For there have not been wanting heretics that thought this. The Manicheans have accounted this Sun, which is visible to the eyes, exposed and public, not only for

HOMIL. men, but even for beasts to see it, to be Christ the Lord^a! But
 XXXIV. the right faith of the Catholic Church refuseth to listen to
 such an imagination, and holdeth it to be a devilish doctrine:
 and not only in believing adjudgeth it to be such, but also
 by reasoning proveth the same to the conviction of whom it
 may. Then let us refuse to listen to this error, which the
 Holy Church from the beginning hath anathematized. Let
 us not imagine the Lord Jesus Christ to be this Sun which
 we see rising from the east, setting in the west; to whose
 course night succeedeth; whose rays are overshadowed by
 a cloud; which goeth on its way by a set motion from place
 to place: the Lord Christ is none of this! The Lord Christ
 is not the created Sun, but He by Whom the Sun was
 John 1, created. For *all things were made by Him, and without*
 3. *Him was nothing made.*

3. There is then a Light which made this visible light:
 this let us love, this let us desire to understand, even this
 let us thirst after; that to It, by Its own guidance, we
 may sooner or later come, and therein so live, that we may
 never die at all. For this is the Light, of which the
 prophecy which of old time went before, hath thus sung in
 Ps.36,6. the Psalm: *Thou shalt save men and beasts, O Lord; even*
 7. *as Thy mercy is multiplied, O God.* These are the words
 of the holy Psalm: observe what intimations concerning
 such a Light the ancient discourse of holy men of God did
 send before. *Men, saith it, and beasts shalt Thou save,*
O Lord; even as Thy mercy is multiplied, O God. For
 because Thou art God, and hast multiplicity of mercy, the
 same multiplicity of Thy mercy reacheth not only to men
 whom Thou hast created after Thine image, but even to the
 beasts which Thou hast subjected to men. For from Whom
 is the salvation of man, from Him also is the salvation of the
 beast. Be not ashamed to think this of the Lord thy God:

^a Istum solem...illi sic colunt ut
 particulam dicant illius lucis in qua
 habitat Deus. de Gen. e. Manich. 1, 6.
 solem istum...adorare compellunt.
 ib. 2, 38. tanquam ipsum Creatorem,
 vel tanquam ejus aliquam partem colere
 atque adorare non desinunt. Serm.
 50, 7. solem tam magnum bonum putatis
 ut nec factum a Deo sed prolatum
 vel missum esse credatis. c. Faust. 21,

4. orationes faciunt ad solem per diem,
 quaqua venum circuit. de Hæres. 47.
 qui dicunt, Christus est sol. Enarr. in
 Ps. 93. §. 5. On the Manichean notion,
 that the Sun and Moon were the ships,
 πορθμεῖα, in which Christ conveys the
 souls of the redeemed into the world of
 light, &c. see Archelai et Manetis
 Disput. viii. (Routh, Rel. Sac. iv. 158.)

rather make sure of it and confide therein, and beware that thou think not otherwise. He that saveth thee, the Same saveth also thine horse, the Same thy sheep; yea, let us come to the smallest, the Same thine hen: *salvation is the Lord's*, and these creatures God doth save. It staggers thee; thou dost question; I marvel what thou doubtest. Shall He disdain to save, Who deigned to create? *Salvation is the Lord's*, salvation of angels, of men, of beasts; *salvation is the Lord's*. As no man is from himself, so is no man saved by himself. Therefore full truly and well doth the Psalm say, *Men and beasts Thou shalt save, O Lord. Wherefore? Even as Thy mercy is multiplied, O God. For Thou art God, Thou didst create, Thou dost save: Thou gavest to be, Thou givest to be whole.*

4. If then even as God's mercy is multiplied, by Him men and beasts are saved, have not men some other thing that God should grant them, which thing He granteth not to beasts? Is there no discernment between the living creature made after the image of God, and the living creature subjected to the image of God? There is, assuredly: beside this salvation which is common to us with the dumb animals, there is what God may afford unto us, which to them He affordeth not. What is this? Go on in the same Psalm: *But the sons of men shall hope beneath the covert of Thy wings.* Having at this present time a salvation in common with their cattle, *the sons of men shall hope beneath the covert of Thy wings.* They have one salvation in possession, another they have in hope. The salvation which is now present is common to men and beasts: but there is another which men hope for; and they receive the same who hope for it, while they receive it not who are without hope. For *the sons of men*, it saith, *shall hope beneath the covert of Thy wings.* But they who do perseveringly hope, are by Thee protected, that they be not cast down from their hope by the devil: *they shall hope beneath the covert of Thy wings.* If then they shall hope, what shall they hope for, but what the beasts shall not have? *They shall be inebriated with the plenteousness of Thine house, and with the rushing stream of Thy pleasure shalt Thou make them drink.* What sort of wine is that with which it is praiseworthy to be

HOMIL. inebriated! What sort of wine that, which makes not the
 XXXIV. mind unruly, but rules it aright! What sort of wine that,
 which maketh perpetually sane, not by inebriating maketh
 Ps.36,9. insane! *They shall be inebriated.* With what? *Because
 with Thee is the fountain of life.* He Who is the Fountain
 of Life did walk on earth, it was He Who said, *Whoso
 thirsteth, let him come to Me.* Behold the Fountain! Yea,
 but we had set out to speak concerning light, and the question
 which we had in hand from the Gospel to discourse of, was
 concerning light. For it was read to us how the Lord said,
I am the Light of the world. Thereupon arose a question,
 lest any understanding it carnally should imagine this visible
 Sun to be meant: thence we came to the Psalm, which
 having considered, we have found by the way the Lord to
 be the Fountain of life. Drink, and live. *With Thee,*
 saith it, *is the Fountain of Life:* therefore, *beneath the
 shade of Thy wings do the sons of men hope,* seeking to be
 inebriated with this Fountain. But it was of *light* that we
 had to speak. Go on then: for the Prophet when he had
 said, *With Thee is the Fountain of Life,* went on and added,
In Thy light shall we see light: God of God, Light of
 Light. By this Light was made the sun's light: and the
 Light which made the sun, and under the sun also made
 us, was made under the sun for us. Was made, I say, for
 us under the sun: even that Light Which made the sun.
 Despise not the cloud of the flesh! With that cloud It is
 covered, not that It should be obscured, but that Its bright-
 ness may be tempered.

v. 12. 5. Speaking therefore through the cloud of the flesh, that
 Light unfailing, the Light of Wisdom, saith to men, *I am
 the Light of the world: he that followeth Me shall not walk
 in darkness, but shall have the light of life.* How hath He
 borne thee off from the eyes of the flesh, and recalled thee to
 the eyes of the heart! For it sufficeth Him not to say, *He
 that followeth Me shall not walk in darkness, but shall have
 light.* He hath added, *of life:* just as it is there said,
For with Thee is the fountain of life. See then, brethren,
 how the words of the Lord accord with the truth of that
 Psalm: both there, *light* was put with *fountain of life,*
 and by the Lord it is said, *light of life.* Now in these

matters of bodily use, *light* is one thing, *fountain* another: a fountain our mouths crave; light, our eyes: when we thirst, we seek a fountain; when we are in darkness, we seek light; and if it be by night that we are thirsty, we kindle a light that we may come to the fountain. Not so with God: what is light, the same is fountain; He Who shineth for thee that thou mayest see, the Same floweth for thee that thou mayest drink.

6. Ye see then, my brethren, ye see, if ye do inwardly see, what sort of light this is of which the Lord saith, *He that followeth Me shall not walk in darkness*. Follow this visible sun, let us see whether thou wilt not walk in darkness. Lo, by rising he cometh forth to thee: by his course he goeth towards the west: it may be thy journeying is towards the east: unless thou go thy way in the contrary direction from that in which he is bound, by following him thou wilt assuredly go wrong, and instead of east wilt reach the west. Thou, if thou follow him by land, wilt go wrong: the mariner, if he follow him by sea, will go wrong. After all, thou thinkest good to follow the sun, and thou too makest for the west for which he maketh: let us see when he sets, whether thou wilt not walk in darkness. See how though thou do not choose to leave him, he will leave thee, while by necessity of his service he accomplisheth the day. But our Lord Jesus Christ even when for a while through the cloud of the flesh He did not appear to all, did by the power of His Wisdom hold all things. Thy God is whole every where: if thou fall not off from Him, He never falleth away from thee*.

7. Well: *he that followeth Me*, saith the Lord, *shall not walk in darkness, but shall have the light of life*. What He hath promised, He hath put in a word of future tense: for He saith not, *hath*, but, *shall have*, saith He, *the light of life*. Yet He saith not, *he that shall follow Me*, but, *he that followeth Me*. In that which it is our duty to do, He hath put the present tense: but what He promised to them that do it, He hath denoted by a word of future tense. *He that followeth, shall have*. *Followeth* now, *shall have* hereafter: followeth now, by faith, shall have hereafter, by sight. For *so long as we are in the body*,

2 Cor.
5, 6, 7.

* Si non ab illo facias casum, nunquam a te ipse facit occasum.

HOMIL. saith the Apostle, *we are absent from the Lord: for we walk*
 XXXIV. *by faith, not by sight*^b. When by sight? When we shall
 have the light of life, when we shall have come to the vision
 yonder, when this night of ours shall have passed away.

Ps. 5, 3. For concerning that day which is to arise, it is said, *In the
 morning I shall stand before Thee, and shall behold*^c. What
 meaneth, *in the morning*? When the night of this world is

1 Pet. 5, 8. past; past, the terrors of temptations; overcome, that lion
 8. who by night goeth about roaring, seeking whom he may
 devour. *In the morning I shall stand before Thee, and
 shall behold*. But now, what think we, my brethren, to be
 suitable for this present time, but that which again is said in the

Ps. 6, 6. Psalm, *Every night long will I wash my bed, with tears will
 I water my couch? Every night long, saith he, I will weep:
 I will burn with desire for the light. The Lord seeth my*

Ps. 38, 9. desire: as the other Psalm saith to Him, *Before Thee is all
 9. my desire, and my groaning is not hid from Thee*. Desirest
 thou gold? thou canst be seen: for, while seeking gold,
 thou wilt be manifest to men. Desirest thou corn? thou
 askest who hath it; to whom also, wishing to get at that
 thou desirest, thou shewest thy desire. Desirest thou God?
 who seeth, save God? For of whom askest thou God, as
 thou askest bread, as water, as gold, as silver, as corn? Of
 whom askest thou God, but of God? He is asked from
 Himself, Who hath promised Himself. Let the soul stretch
 wide her longing; and with more capacious bosom seek to
 comprehend what *eye hath not seen, ear heard, neither hath
 ascended into the heart of man*. Desired it can be, coveted
 it can be, panted after it can be: worthily conceived and
 unfolded in words, it cannot be.

1 Cor.
 2, 9.

8. Well then, my brethren, since the Lord briefly saith,
*I am the Light of the world; he that followeth Me shall
 not walk in darkness, but shall have the light of life: in*

^b The popular modern interpretation of this passage, in which *ambulare per speciem*, περιπατεῖν διὰ εἶδους, is taken to mean, 'judging of things carnally by the sight of the eyes, or by the outward appearance of things,' externa rerum specie captum vivere, was unknown to St. Augustine, who constantly refers the *species* to the eternal realities of the life to come: as in the Sermon

(346) on this text. In fide nobis via est, in specie autem veritas et vita. Videmus nunc per speculum in ænigmate, et hæc est fides; tunc autem facie ad faciem, et hæc erit species. [Comp. Numb. 12, 8. LXX.]

^c Mane astabo tibi et contemplantor, (videbo, Vulg.) *In the morning will I direct my prayer unto Thee, and will look up*. E. V.

which words it is one thing that He hath commanded, another that He hath promised: let us do what He hath commanded, lest with shameless brow we desire what He hath promised; lest He say to us in His Judgment, Hast thou done what I commanded, that thou shouldest demand what I promised? Then what hast Thou commanded, O Lord our God? He saith to thee, That thou shouldest follow Me. Thou hast asked counsel of life. Of what life, but that of which it is said, *With Thee is the fountain of life?* A certain person was bidden, *Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.* He went away sorrowful; he did not follow: he sought the *Good Master*, applied to Him as Teacher, and despised Him teaching: *went away sorrowful*, tied and bound by his lusts; *went away sorrowful*, having a huge load of avarice upon his shoulders. He toiled, he was hot; and He Who was willing to rid him of his load, was accounted not meet to be followed, but only to be forsaken! But after the Lord cried aloud by the Gospel, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest; take My yoke upon you, and learn of Me; for I am meek and lowly in heart:* how many did, upon hearing of the Gospel, what, having heard from His own mouth, that rich man did not? Then let us now do it; let us follow the Lord: let us loose the fetters by which we are impeded from following Him. And who is able to loose such bonds, unless He aid, to Whom it is said, *Thou hast burst my bonds asunder?* Of Whom another Psalm saith, *The Lord looseth them that are fettered, the Lord lifteth up them that are broken in pieces.*

JOHN
VIII.
12.

Mat. 19,
16—22.

Mat. 11,
28, 29.

Ps. 116
16.

Ps. 146,
7, 8.

9. And what follow they, being loosed and raised upright, but the Light from Which they hear, *I am the Light of the world: he that followeth Me shall not walk in darkness? Because the Lord enlighteneth the blind.* We are enlightened therefore now, my brethren, having the eye-salve of faith. For a figure went before, His spittle mixed with earth for the anointing of that man who was born blind. We also are of Adam born blind, and have need of Him to enlighten us. He mixed spittle with earth; *the Word was made flesh and dwelt in us.* He mixed spittle with earth; therefore was

ib. 8.

John 9,
6.
Id. 1, 14.

HONIL. it foretold, *Truth hath sprung from the earth*: now Himself
 XXXIV. said, *I am the Way, the Truth, and the Life*. Of the
 Ps. 85, Truth we shall have full fruition when we shall see face to
 11. face; because this also is promised us. For who would
 John 14, dare to hope what God had not deigned either to promise or
 6. to give? We shall see face to face. The Apostle saith;
 1 Cor. *Now I know in part, now through a glass darkly; but then,*
 13, 12. *face to face*. And John the Apostle saith in his Epistle,
 1 John *Beloved, now are we the sons of God, and it hath not yet*
 3, 2. *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.
 This is a mighty promise! If thou love, follow. I love,
 sayest thou, but which way am I to follow? If the Lord
 thy God had said to thee, *I am the Truth and the Life*;
 desiring truth, coveting life, doubtless thou wouldest seek
 the way by which thou mightest attain unto these, and
 wouldest say to thyself, A great thing is Truth, a great thing
 Life, were there but a means for my soul to attain thereunto!
 Askest thou which way? Hear Him saying at the outset,
I am the Way. Before He told thee the 'whither,' He
 promised 'which way.' *I*, saith He, *am the Way*. The
 Way to what? *And the Truth, and the Life*. First of all
 He told thee which way to come, then whither to come. I
 am the Way, I am the Truth, I the Life. Abiding with the
 Father, Truth and Life; clothing Himself with flesh, He
 became the Way. It is not said to thee, Labour in seeking
 a way, that thou mayest come unto the Truth and the Life;
 not this is said to thee. Thou sluggard, arise! The Way
 Itself is come to thee, and hath roused thee sleeping, out of
 thy slumber, if indeed it hath roused thee: arise and walk.
 Perchance thou essayest to walk and art not able, because
 thy feet are sore. What hath made thy feet sore? Because
 at the bidding of avarice they have been running through
 rough places? But the Word of God hath healed the lame
 too. See, thou sayest, I have my feet sound, but I see not
 the Way. He hath enlightened the blind too.

10. All this is *by faith*, so long as *we are absent from the Lord*, still *in the body*: but when we shall have gone through all the way, and shall have come to our own land, what shall be more joyful than we? what more blessed than we?

Because nought more full of peace than we. For nought shall then rebel against man. But now, my brethren, we find it hard to be without strife. To concord indeed we are called; we are commanded to have peace among ourselves; for this we must do our endeavour, and labour with all our might that we may come at last to most perfect peace: but for the present we have mostly striving with them to whom we would fain do good. Yonder is a man in error, thou wouldest fain lead him to the way; he resisteth, thou strivest with him: a pagan resisteth, thou disputest against errors of idols and devils; a heretic resisteth, thou disputest against other doctrines of devils: a bad catholic does not choose to lead a good life, thou reprovest even thy brother which is within: he abideth with thee in the house, and seeketh the ways of perdition; thou art hotly eager how thou mayest set him right, that thou mayest render a good account touching him to the Lord of both. What necessities of strife from all quarters! In most cases one is wearied out, and says to himself, ‘What concern is it of mine to suffer gainsayers, to suffer them which render evil for good! I wish to do them good, they choose to perish: I consume my life in wrangling; I have no peace: I make enemies, after all, of those in whom I ought to have friends, if they regarded the good will with which I seek their welfare: what business is it of mine to put up with all this? Let me return to myself, I will keep to myself, I will call upon my God.’ Return to thyself: there thou findest a quarrel: if thou hast begun to follow God, there thou findest a quarrel. What quarrel, sayest thou, do I find? *The flesh lusteth against the Spirit,* Gal. 5, *and the Spirit against the flesh.* Lo, there art thou thyself,^{17.} lo, thou art alone, lo, thou art by thyself, lo, thou hast no other man to put up with: yea, but thou seest another law in thy members warring against the law of thy mind, and taking thee captive in the law of sin which is in thy members. Cry out therefore, and from the quarrel within thee cry unto God, that He may make peace within thee: *Wretched man* Rom. 7, *that I am, who shall deliver me from the body of this death?*^{23—25.} *The grace of God*^d, *through Jesus Christ our Lord.* Be-

^d *Gratia Dei*, Vet. Lat. and Vulg. Pelag. 1. he has *Gratia Dei*, and several Gr. Mss. others $\chi\acute{\alpha}\rho\iota\varsigma\ \tau\hat{\omega}\nu$ *Gratias ago Deo.* Iren. 3, 22. Lat. $\Theta\epsilon\acute{\omega}\nu$, so Hieron. Qu. 8. ad Algas. but c. *Gratia Jesu Christi.*

HOMIL. cause, *he that followeth Me, saith the Lord, shall not walk*
 XXXIV. *in darkness, but shall have the light of life.* Once ended all
 1 Cor. quarrelling, immortality shall follow, because *the last enemy*
 15, 26. *shall be destroyed, even death.* And what sort of peace
 53. shall then be? *This corruptible must put on incorruption,*
and this mortal must put on immortality. To which in
 order that we may come, because it shall then be in deed,
 let us now follow in hope Him Who hath said, *I am the*
Light of the world: he that followeth Me shall not walk in
darkness, but shall have the light of life.

HOMILY XXXV.

JOHN viii. 13, 14.

The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true. Jesus answered and said unto them, Though I bear record of Myself, yet My record is true: for I know whence I came, and whither I go; [but ye cannot tell whence I come, and whither I go.]^a

1. OF the words of our Lord Jesus Christ, where He saith, *I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life*, those of you who were present yesterday know that we discoursed for a long time: and if we should wish to go on discoursing of that Light, it is possible to speak for a long time; because it is not possible in short compass to unfold the same. Well then, my brethren, let us follow Christ, the Light of the world, lest we walk in darkness. There is a darkness to be dreaded, a moral darkness of the life, not a darkness of the eyes: yea, if of the eyes, not of the outer but of the inner eyes, by which one discerneth, not between white and black, but, between things just and unjust.

2. Now when our Lord Jesus Christ had thus spoken, the Jews answered, *Thou bearest record of Thyself: Thy record is not true.* Before our Lord Jesus Christ came, He lighted and sent before Him many prophetic lamps. Of

^a The last clause is left out in the Discourse, and by Origen in Ev. Joann. tom. xix. 1. and ib. 4. The omission is sufficiently accounted for by the cir-

cumstance of two consecutive clauses, each ending with ὑπάρχω, and each followed by ὑμεῖς.

HOMIL. these was also John Baptist, to whom the Light Itself, Which
 XXXV. is the Lord Christ, bore so great a testimony, the like of
 which was borne to none other of mankind: for He said,
 Mat. 11, *Among them that are born of women there hath not arisen*
 11. *a greater than John the Baptist.* Yet this man, than whom
 was none greater among them that are born of women, saith
 John 1, of the Lord Jesus Christ, *I indeed baptize you in water; but*
 26. 27. *He that cometh is mightier than I, of Whom I am not*
worthy to loose the shoe. See how the Lamp submitteth
 itself to the Day! That John was a lamp, the Lord
 John 5, Himself testifieth: *He was,* saith He, *a lamp burning*
 35. *and shining; and ye were willing for a season to rejoice*
in his light. When, however, the Jews said to the Lord,
 Mat. 21, *Tell us by what authority Thou doest these things?* the
 23—27. Lord, knowing that they held John the Baptist to be some
 great one, and that the very same whom they held in great
 honour had borne witness to them concerning the Lord,
 answered them, *I also will ask you one thing: tell Me: the*
Baptism of John, whence is it? from heaven, or of men?
 They, being taken aback, thought within themselves, that, if
 they should say, *Of men,* they might be stoned by the
 common people, which believed John to be a prophet: if
 they should say, *From heaven,* He would answer them, He
 of whom ye confess that from heaven he had his prophesy-
 ing, hath borne witness to Me, and from him ye have heard
 by what authority I do these things. They saw, therefore,
 that whichever of these answers they should make, they
 would fall into a snare: and they said, *We cannot tell.* And
 the Lord said to them, *Neither tell I you by what authority*
I do these things. I do not tell you what I know, because
 ye will not confess what ye know. Most justly in any wise
 repulsed, they went away confounded: and that was fulfilled
 which God the Father saith in the Psalm by the Prophet:
 Ps. 132, *I have prepared a lamp for My Christ,* i. e. this very John:
 17. 18. *His enemies will I clothe with confusion.*

3. You see then, the Lord Jesus Christ *had* the record of
 the Prophets which were sent before Him, of the heralds
 coming before the Judge; He *had* record from John: but
 He was Himself a mightier record, which He bare to Himself.
 But those men, with weak eyes, craved lamps, because they

could not bear the Day: as indeed John the Apostle, the same whose Gospel we have in hand, in the opening of his Gospel saith concerning John, *There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not Light, but was sent to bear witness of that Light. That was the true Light, Which lighteth every man coming into the world.* If every, therefore John also. Whence also John himself saith, *We all have received of His fulness.* Discern ye therefore these things, that your mind may grow in the faith of Christ; lest ye be for ever babes craving the breasts, and shrinking from solid food. Ye ought with your holy mother the Church of Christ to be nourished and weaned, and to come unto more solid meats, as it regards the mind, not the belly. This therefore discern ye; that light which enlighteneth is one thing; light which is enlightened, another. For our eyes also in our Latin tongue are called ‘lumina,’ lights; and thus a person touching his eyes, swears, by these ‘lights’ of his, ‘*Sic vivant lumina mea,*’ *So may my lights, or eyes live:* it is a customary way of swearing. Which lights if they be indeed lights, let there be no light in thy chamber when it is shut up: let them be open and shine for thee: of course, they cannot. As therefore these which we have on our face and call lights, even when they are sound, and when they are open, need the aid of light from without; which being taken away or not brought in, they may be sound, they may be open, yet for all that they do not see: so our mind, which is the eye of the soul, unless it be irradiated by the light of Truth, and be marvellously shone upon by Him Who enlighteneth and is not enlightened, neither wisdom nor righteousness shall it be able to arrive unto. For our very way is none other than to live righteously. Now how should he not stumble in the way, upon whom the light shineth not? And therefore in such a way, to see is needful; in such a way, to see is a great matter. Thus Tobias had the eyes on his face closed, and the son lent a hand to the father; but the father, by his precepts, shewed the way to the son.

JOHN
VIII.
13, 14.

John 1,
6-9.

ib. 16.

Tobit 2,
11. and
c. 4.

4. The Jews, then, answered: *Thou bearest record of Thyself, Thy record is not true.* Let us see what they hear

HOMIL. in answer: let us also hear, but not as they. They despising,
 XXXV. we believing: they, wishing to put Christ to death, we
 desiring through Christ to live. Then let this difference
 distinguish our ears and minds from theirs, the while we
 v. 14. hear what the Lord said in answer to the Jews. *Jesus
 answered and said unto them, Though I bear record of
 Myself, My record is true; because I know whence I came
 and whither I go.* Light sheweth at once other things and
 itself. Thou lightest a lamp, that, for example, thou mayest
 look for thy coat, and the burning lamp enableth thee to
 find thy coat; dost thou light a lamp to help thee see a
 burning lamp? A burning lamp hath the property at once
 to discover other things which the darkness covered, and to
 shew itself to thine eyes. So too the Lord Christ dis-
 tinguished between His faithful ones and His enemies the
 Jews, as between light and darkness; as between those upon
 whom He shed light that penetrated them with the ray of
 faith, and those on whom He shed light that did but play
 around their closed eyes. Thus also this sun above us
 lights up the face of the seeing and of the blind; both alike
 standing and facing the sun, are lighted up in the flesh, but
 not both are enlightened in the eye-sight; one sees, the
 other sees not; to both the sun is present, but from the
 present sun one is absent. So too the Wisdom of God, the
 Word of God, the Lord Christ, is every where present,
 because every where Truth is, every where Wisdom. One
 man in the east understandeth righteousness; another in the
 west understandeth righteousness: is it one righteousness
 that the one understandeth, another, that the other? They
 are far apart in body, yet is it one object that they behold
 with the eyes of their minds. The righteousness which I
 see, being stationed here, if it be righteousness, the same is
 seen by the righteous who in regard of the flesh is disjoined
 from me by I know not how many stages, yet conjoined with
 me in the light of that righteousness. You see then, light
 beareth witness to itself: it openeth the sound eyes, and is
 its own witness, that it may be known to be light. But
 what make we of the unbelievers? is it to them not present?
 It is present also to them: only what they should see it
 withal, that is, the eyes of the heart, they have not. Hear

concerning them the sentence brought forth from the Gospel itself: *And the light shineth in darkness, and the darkness comprehended it not.* Therefore the Lord saith, and saith truly, *Though I bear record of Myself, My record is true; because I know whence I came, and whither I go.* It was the Father He would have to be understood; it was to the Father He, the Son, was giving glory. Himself Equal, He glorifieth Him by Whom He was sent: how ought man to glorify Him by Whom he was created?

JOHN
VIII.
13. 14.
John 1,

5.

5. *I know whence I came, and whither I go.* This Person who in presence speaketh unto you, hath what He quitted not, and yet came: for He did not either by coming hither depart thence, or by going back thither forsake us. Why marvel ye? He is God. This is not possible to be done by man: not possible, even by the sun. When he goeth to the west, he quitteth the east, and until, when he is about to rise, he return to the east, he is not in the east: but our Lord Jesus Christ both cometh, and is there; both returneth and is here. Hear what the Evangelist himself saith in another place, and if thou can, take it in; if thou cannot, believe it: *God, saith he, no man hath seen at any time, save the Only-Begotten Son, Which is in the bosom of the Father, He hath declared Him.* He said not, *Was* in the bosom of the Father, as if by coming He quitted the bosom of the Father. *Here* was He speaking, yet He affirmed Himself to be *there*: and when also He was about to depart hence, what said He? *Lo, I am with you alway, even unto the end of the world.*

John 1,
18.

Mat. 28,
20.

6. The testimony therefore of the light is true, whether it be itself that it sheweth, or other things; because without light thou canst not see light, and without light thou canst not see any other thing soever that is not light. If it be the property of light to shew the things that are not lights, is it defeated of this property where itself is concerned? doth that not display itself, without which other things cannot be displayed? A Prophet spake a truth; but whence should he have it, unless he drew it from the Fountain of truth? John spake a truth; but whence he spake it, ask himself. *All we have received of His fulness.* Therefore our Lord Jesus Christ may well bear record to Himself. Still it is

HOMIL. quite necessary, my brethren, that we, who are in the night
XXXV. of this world, should also hear prophecy with earnest heed: for at present, because of our frailness and the darkness of night which reaches into our inmost hearts, our Lord was pleased to come to us in humility. He came as Man, as One to be despised and to be honoured, came as One to be denied and to be confessed: to be despised and denied by the Jews, to be honoured and confessed by us: to be judged and to judge; to be judged unjustly, to judge justly. Coming therefore as such an One, He behoved to have a lamp to bear witness unto Him. For what needed John, as a lamp, to bear witness to the Day, if the Day Itself could be seen by our weakness? But we could not see It: He became weak to the weak, by weakness He healed weakness; by dying flesh, He put away the death of the flesh; of His own body He made a salve for our eyes, these 'lights' of ours. Because then the Lord is come, and yet we are still in the night of the world, it behoves that we also hear the prophecies.

7. For by means of prophecy we convince gainsaying Pagans. Who is Christ? saith the Pagan. To whom we answer, He Whom the Prophets foretold. Saith he, What Prophets? We recite to him Isaiah, Daniel, Jeremiah, other holy Prophets; tell him how long before Christ they came, by what length of time they preceded His advent. This then is what we answer: Before Him there came Prophets: they foretold that He was to come. One of them answers: What Prophets? We recite those who are daily recited to us. Saith he: Who are these Prophets? We answer: Those who also predicted the things we see come to pass. Saith he: Ye have forged these for yourselves; ye have seen these things come to pass, and, as if their coming had been foretold, ye have written them in what books ye would. Here against Pagan enemies the testimony of other enemies comes to our aid. We produce the copies from the keeping of the Jews, and answer: Now look, both you and they are enemies of our faith. To this end are they scattered among the nations, that we may convince one sort of enemies by means of another sort of enemies. Let a copy of Isaiah be produced from the Jews, let us see whether it be not there that we read: *As a sheep was He led to be immolated, and as a*

lamb before his shearer was dumb, so He opened not His mouth. In humility was His judgment taken away; by His bruises we were healed: all we as sheep have gone astray, and He was delivered up for our sins. Lo, here is one lamp! Let another be produced, let the Psalm be opened, thence also let the foretold passion of Christ be recited. They pierced My hands and My feet, they counted all My bones; but they themselves considered and beheld Me, they parted My garments, and upon My raiment they cast lots. With Thee is My praise: in the great assembly will I confess unto Thee. They shall be made to remember, and be converted to the Lord, even all the ends of the earth: and they shall worship in His sight, even all the kindreds of the nations; because the kingdom is the Lord's, and He shall have lordship of the nations. Let one enemy blush, while he that hands me the book is another enemy! But look, out of the books produced by one enemy, I have conquered another: that enemy who produced me the book, let not him be left: let that be by him produced whereby he also may be conquered. I read another Prophet, and find the Lord speaking to the Jews, *I have no pleasure in you, saith the Lord, nor will I accept sacrifice at your hands: for from the rising of the sun even to his going down, a clean sacrifice is offered to My name.* Thou comest not, O Jew, to the clean sacrifice; I prove thee unclean.

JOHN
VII.
13, 14.

PS. 22.
17—29.

Mal. 1,
10, 11.

8. Behold, even lamps bear witness to the Day, because of our weakness, because the brightness of the Day is such that we cannot bear it and see it. Thus we Christians also, in comparison with infidels, are even now light, as the Apostle saith, *Ye were once darkness, but now light in the Lord: walk as children of light:* and elsewhere he hath said, *The night is far spent, the day is at hand: let us therefore cast away the works of darkness, and put upon us the armour of light; let us walk honestly as in the day.* Yet, because in comparison with that light to which we are to come, even the day in which we now are, is still night, hear the Apostle Peter: he saith, that there came to the Lord Christ *a voice from the excellent Majesty, Thou art My beloved Son, in Whom I am well-pleased.* This voice, saith he, we heard, which came from heaven, when we were with

Eph. 5, 8.

Rom. 13,
12, 13.

2 Pet. 1,
17—19.

HOMIL.
XXXV. *Him in the holy mount.* But because *we* were not there, and did not then hear this voice from heaven, the same Peter saith to us, *And we have a more sure word of prophecy.* Ye heard not the voice which came from heaven, but ye have a more sure word of prophecy. For the Lord Jesus Christ, foreseeing that there would be some ungodly men who would calumniate His miracles by attributing them to magical arts, first sent before Him the Prophets. For, if He was a magician, and by magical arts effected that He should be worshipped even when dead, was He a magician before He was born? Hear the Prophets, O man, dead and in thy rottenness breeding worms of calumnies, hear the Prophets: I read, hear thou them which came before the Lord. *We have, saith the Apostle Peter, a more sure word of prophecy, to which ye do well that ye give heed, as unto a lamp in a dark place, until the day dawn, and the day-star arise in your hearts.*

9. When therefore our Lord Jesus Christ shall have come, and, as saith also the Apostle Paul, shall have enlightened the hidden things of darkness, and shall have made manifest the thoughts of the heart, that every man may have praise of God, then, in the presence of a Day like that, shall no lamps be needful: no Prophet shall then be read to us, no book of an Apostle be opened; the record of John we shall not require, of the very Gospel itself we shall have no need. Therefore all Scriptures shall be put away, which were for us in the night of this world as lamps kindled, that we might not remain in darkness: when all these are put away that it may not seem as if we needed them to shine, and when the men of God themselves by whom these were ministered unto us, together with us shall see that true and clear Light—I say, these aids being removed, what shall we see? whence shall our mind be fed? whence shall our gaze be gladdened? whence shall come that joy which neither eye hath seen, nor ear hath heard, nor hath ascended into the heart of man? what shall we see? I beseech you, love with me, run, by believing, with me: let us long for our country which is on high, for our country which is on high let us pant with desire, let us feel ourselves to be strangers here. What shall we then see?

1 Cor.
4, 5.

Let the Gospel tell us now. *In the beginning was the Word, and the Word was with God, and the Word was God.* Thou shalt come to the Fountain from which some little sprinkling bedewed thee here; and that Light from which there went a ray glimmering aslant and round many a corner into the darkness of thine heart, thou shalt see in its naked brightness, for the seeing and bearing which, thou art now in cleansing. *Beloved,* (saith John himself, which I also rehearsed yesterday,) *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.* I feel that your affections are lifting themselves up with me to the things on high: but *the corruptible body weigheth down the soul, and the earthly habitation presseth down the mind which museth of many things.* I too am about to lay aside this book, ye too are about to depart every man to his own home. It hath done us good to have been in our common Light; good, to have rejoiced, good, to have exulted. But when we part one from another, let us not part from Him!

JOHN
VIII.
13, 14.

John I,
1.

1 John
3, 2.

Wisd.9,
15.

H O M I L Y X X X V I .

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JOHN viii. 15—18.

Ye judge after the flesh; I judge no man. And yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent Me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me.

1. IN the four Gospels, or rather the four books of the one Gospel, Saint John the Apostle, not unworthily in respect of spiritual intelligence compared to the Eagle, hath taken a higher flight, and soared in his preaching much more sublimely than the other three, and in the lifting up thereof would have our hearts lifted up likewise. For the other three Evangelists did as with man walk with the Lord on earth: of His Godhead they told but little: but this Evangelist, as if he thought scorn to walk on earth, even as in the very opening of his discourse he thundered upon us, hath taken flight, not only above the earth and above the whole compass of air and sky, but above the whole army of Angels, and the whole array of invisible powers, and passed through
John 1, 1—3. to Him by Whom all things were made. *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. All things were made by Him; and without Him was nothing made.* Well-matched with this so great sublimity of his beginning is the rest of his preaching, and what he hath spoken, as none other hath spoken, touching the Godhead
1 ructa- bat. of our Lord. His heart was inditing¹ of that which he had

drunk in. For not without a meaning is it related of him in this same Gospel, that at supper he reclined on the Lord's breast. From that breast, then, he in secret drank: but what he in secret drank, he hath openly indited of the same, that there may come unto all nations not only the Incarnation of the Son of God, and His Passion and Resurrection; but also what He was before His Incarnation, the Only Son, the Word of the Father, Co-eternal with Him that begat, Equal with Him by Whom He was sent: howbeit in that very sending made less, that the Father should be greater.

JOHN
VIII.
15—18.

2. Whatever therefore ye have heard put in lowly sort concerning the Lord Jesus Christ, bear in mind the dispensation whereby He took upon Him our flesh; what He was made for us, not what He was to make us: and whatever that is sublime and exalted above all creatures, and Divine and Equal and Co-eternal with the Father, ye may find in hearing or reading of the Gospel, to be put concerning Him, know that what ye read pertaineth to the form of God, not to the form of a servant. Because if ye shall hold this rule, ye that are able to take it in, (howbeit ye are not all able to take it in, but ye all are bound to take it upon trust,) if, I say, ye shall hold this rule, then, in fighting against the calumnies of heretical darkness, ye, as walking in the light, shall have nothing to fear. For there have not been wanting those, who in reading the Gospel followed only those testimonies which are put concerning Christ's humility, and were deaf to those which have spoken of His Godhead: deaf, only that they might be mischievously full of words. Some also there have been who attended only to those which are spoken concerning the Lord's loftiness; and they too, as it regards His mercy in becoming Man for us, though they read the proofs, yet did not believe, and held that they were put in by men, and false; contending that our Lord Jesus Christ was only God, not Man also. Some this way, some that: both in error. But the Catholic Faith, while from them both it holdeth the truth which the one holdeth, and preacheth the truth which the other believeth, hath both understood Christ to be God, and believed Him to be Man: for both is written, and both is true. If thou

HOMIL. affirm Christ to be only God, thou deniest the medicine
XXXVI. thou wast healed by: if thou affirm Christ to be only Man,
 thou deniest the power thou wast created by. Hold there-
 fore both, O faithful soul and catholic heart, hold both,
 believe both, faithfully confess both. Both Christ is God,
 and Christ is Man. In what sort is Christ God? Equal
 with the Father, One with the Father. In what sort is Christ
 Man? Of virgin born, contracting of man mortality, not
 contracting iniquity.

3. These Jews, then, saw the Man, they neither under-
 stood nor believed Him to be God: and among the rest
 that they said, ye have heard moreover how they said to
 v. 13. Him, *Thou bearest record of Thyself; Thy record is not
 true.* Ye have heard also what He said in answer, as it was
 yesterday read and preached upon according to our ability.
 v. 15. To-day these words of His have been read, *Ye judge after
 the flesh.* The reason, saith He, why ye say to me, *Thou
 bearest witness of Thyself; Thy witness is not true,* is this,
Ye judge after the flesh: the God, ye understand not; the
 Man, ye see: and in running after the Man to persecute
 Him, ye fall upon the God Who is latent in Him. So then,
ye judge after the flesh. I seem to you arrogant, because
 I bear record to Myself: for every man, when he would bear
 record to himself for praise, is thought arrogant and over-
 weening. Therefore it is written, *Let not thine own mouth
 Prov. 27, 2. praise thee, but let the mouth of thy neighbour praise thee.*
 But this was spoken to man. For we are weak, and weak
 are they among whom we speak. To speak truth and to lie
 is in our power: though to speak truth be our duty, yet to
 lie is in our power when we will. Light cannot lie. Far be
 it from us to imagine, that in the splendour of the Divine
 Light, the darkness of a lie should be found. He spake
 even as Light, spake even as Truth; but the Light shone in
 John 1, the darkness, and the darkness comprehended it not: there-
 5. fore they judged after the flesh. *Ye, saith He, judge after
 the flesh.*

4. *I judge not any.* What? Judge not any, the Lord
 Jesus Christ? Is it not He of Whom we confess, that “the
 third day He rose again, ascended into heaven, there sitteth
 at the right hand of the Father, thence shall come again to

judge the quick and the dead?" Is not this our faith, of which the Apostle saith, *With the heart man believeth unto righteousness; but with the mouth confession is made unto salvation?* Then while we confess this, speak we against the Lord? We say, that He shall come as Judge of quick and dead, but He saith, *I judge not any.* This question may in two ways be solved;—either that we understand this, *I judge not any*, i. e. now, as He saith in another place, *I am not come to judge the world, but to save the world,* not denying His judgment, but only deferring it: or else certainly that as He had said, *Ye judge after the flesh*, He subjoined, *I judge not any*, meaning thee to understand, *after the flesh.* Then let there not remain in our hearts, against the faith which we hold and announce concerning Christ the Judge, any scruple of doubting. Christ is come, but first to save, then to judge: by judging them to punishment who would not be saved; by carrying them unto life, who, by believing, scorned not salvation. The first Dispensation, therefore, of our Lord Jesus Christ, is medicinal, not judicial: for if He had come to judge first, He would have found none to whom He might render the rewards of righteousness. Because, then, He saw all men sinners, and that there was altogether no man exempt from the death of sin, first there must be a bestowing of His mercy, and afterward a putting forth of His judgment: since of Him the Psalm had sung, *Of mercy and judgment will I sing unto Thee, O Lord.* He saith not, judgment and mercy: for if judgment were first, there were no mercy: but first mercy, then judgment. How, first mercy? The Creator of man deigned to be Man: He was made the thing He had made, that the being He had made might not perish. What can be added to this mercy? And yet He hath added. He thought it little to be made Man, He must also be rejected of men: little to be rejected, He must be dishonoured too; little to be dishonoured, He must be put to death too: but even this was too little, it must be by the death of the cross. For when the Apostle would enhance His obedience unto death, he thought it not enough to say, *Was made obedient unto death:* for it was not unto any kind of death indifferently; but he added, *even the death of the cross.* Than that death was nothing

JOHN
VIII.
15.Rom.
10, 10.JOHN 12,
47.

PS. 101,

PHIL. 2,

8.

HOMIL. worse among all kinds of deaths. Indeed, where one is
 XXXVI. racked by keenest pangs, we call it *cruciatuſ*, “excruciating
 pain,” which hath its name *a cruce*, from the cross. For,
 hanging on the tree, the crucified, nailed to the wood by
 hands and feet, were killed by a lengthened death. For to
 be crucified was not juſt to be put to death: but they lived
 long on the cross; not that longer life was choſen, but that
 death itſelf was ſtretched out, that the pain might not too
 ſoon come to an end. He willed to die for uſ: we ſay too
 little: He deigned to be crucified, made obedient unto the
 death of the cross. He choſe the extreme and worſt kind
 of death, He Who was to put away all death: by the worſt
 of death, He put to death all Death. For it was the worſt of
 death, to the Jews who underſtood it not; for, as for the Lord,
 it was choſen by Him. For that very cross of His, He was
 to have for His ſign; that very cross, as a trophy over the
 vanquiſhed devil He would ſet on the brow of His believers,
 inſomuch that the Apoſtle ſhould ſay, *God forbid that*
 Gal. 6, *I ſhould glory, ſave in the cross of our Lord Jeſus Chriſt, by*
 14. *Whom the world is crucified to me, and I unto the world.*
 Nothing then was more intolerable in the fleſh, nothing is
 now more glorious on the brow. What hath He in ſtore
 for His faithful one, when He hath put ſuch honour on the
 means of His ſuffering! And indeed now, the cross is no
 longer in uſe among the Romans as a puniſhment: for
 where the Lord’s cross hath been had in honour, it has come
 to be thought that it would be an honour to a guilty man to
 be crucified. Well, He Who for this end came, judged no
 man, and ſuffered the wicked. He put up with unjuſt
 judgment, that He might hold juſt judgment: but in that
 He put up with unjuſt judgment, it was of His mercy. In
 ſhort, having ſo humbled Himſelf as to come to the cross,
 He deferred His might, but publiſhed His mercy. How
 deferred His might? In that He would not deſcend from
 the cross, though He had power to riſe from the tomb.
 How publiſhed His mercy? In that, hanging on the cross
 He ſaid, *Father, forgive them: they know not what they do.*
 Be it then that this was the reaſon, namely, His being come
 not to judge the world, but to ſave the world, wherefore
 He ſaid, *I judge not any*: or be it, as I have mentioned,

that as He had said, *Ye judge after the flesh*, therefore He added, *I judge not any*, that we should understand that Christ judgeth not *after the flesh*, so as He was judged by men.

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16.

5. For, that ye may know that Christ is even now Judge also, hear what follows: *And if I judge, My judgment is just*. Lo, thou hast Him for thy Judge also, but acknowledge Him as Saviour, that thou feel Him not as Judge. But why hath He said that His judgment is just? *Because*, saith He, *I am not alone, but I and the Father Which sent Me*. I have told you, my brethren, that John, this holy Evangelist, flieth exceeding high: scarcely can one grasp him with the mind. But it is well to put you in mind, my beloved, of the mystery of this high soaring. Both in the prophet Ezekiel, and in the Apocalypse of the same John whose Gospel this is, there is mentioned a fourfold creature, having four faces¹, of a man, an ox, a lion, an eagle. They¹ per-
sonas who before us have handled the mysteries of holy Scripture have for the most part taken this creature, or rather these four creatures, to mean the four Evangelists. The Lion, put for king, as the lion seemeth to be in a manner king of the beasts, for might and terrible strength. This character is allotted to Matthew, because in the generations of the Lord he hath followed the royal line, how the Lord was by royal extraction of the seed of King David. Luke, moreover, as he begins with the priesthood of Zacharias the priest, making mention of the father of John the Baptist, is accounted for the Ox, because the ox was the principal victim in the sacrifice of the priests. To Mark the Man Christ is with good reason assigned, because neither hath he said aught concerning the regal power, nor hath begun with the sacerdotal, but set out merely with the Man Christ. All these may be almost said not to have quitted the things of earth, i. e. the things which our Lord Jesus Christ did on earth: of His Godhead they have spoken very little, as men walking with Him on earth. There remains the Eagle: the same is John, preacher of sublime truths, and with fixed gaze contemplative of Light internal and eternal. They say, namely, that the young eagles are in this manner tried by the parent birds; that is, the young one, suspended by the talons of

HOMIL.
XXXVI. the sire, is held directly opposite to the rays of the sun: if it look upon the sun with unflinching eye, it is acknowledged for the true brood: if it wink, then as spurious it is let fall from the talons. See now by this how sublime things he ought to speak who is compared to the Eagle: and yet even we, that crawl upon the ground, weak and scarcely of any moment among men, dare to handle these things, and these things expound, and account that we can either apprehend when we think, or be apprehended while we speak them!

6. Why have I said this? For perchance after these words some man may justly say to me, 'Then put down the volume. What exceedeth thy measure, why takest thou in hand? why let thy tongue meddle therewith?' To this I answer: Many heretics abound, and God hath for this end suffered them to abound, that we may not be always nourished with milk, and remain in brute infancy. Namely, because people did not understand in what sort the Godhead of Christ was intimated, they conceived of things as they would: and by conceiving of things not rightly, they brought in most troublesome questions to Catholic believers; so there began to be a shaking and a wavering in the hearts of the faithful. Thereupon there arose forthwith a necessity for spiritual men, who, when they met with ought in the Gospel concerning the Godhead of our Lord Jesus Christ, had not only read, but understood it, to bring forth against the armour of the devil, the armour of Christ: and in defence of Christ's Godhead against deceived and deceitful teachers, with all their might to fight in most open conflict; lest while they held their peace, others should perish. Whoever, namely, have thought either that our Lord Jesus Christ is of diverse substance from the Father, or, that there is but Christ alone, i. e. that the Same is Father, the Same is Son, and the Same is Holy Ghost: whoever also have chosen to think that He was man alone, or in such sort God as to be mutable in His Godhead, or in such sort God as not to be also Man; these have made shipwreck from the faith, and have been cast out from the haven of the Church, that they might not by their restlessness wreck the ships in their company. Which thing hath enforced that even we who are least and

in regard of ourselves altogether unworthy, but yet in regard of His mercy set in some account among His stewards, should not forbear to speak to you what ye may either understand and rejoice with me, or, if ye cannot yet understand, by believing the same may remain secure in the haven.

7. I will speak then: let him receive who can, and whoso cannot, let him believe: I will speak however what the Lord saith, *Ye judge after the flesh, I judge not any*, either now, or after the flesh. *But if I judge, My judgment is true.* Why is Thy judgment true? *Because I am not alone*, saith He, *but I and the Father Which sent Me.* What then, O Lord Jesus? If Thou wert alone, would Thy judgment be false? And that Thou judgest truly, is it but because Thou art not alone, but Thou and the Father Which sent Thee? What am I to answer? Let Himself answer: *True*, saith He, *is My judgment.* Why? Because I am not alone, but I and the Father Which sent Me. If He is with Thee, how sent He Thee? Both *sent* Thee, and *is* with Thee? What? being sent from Him, didst Thou not quit Him? Didst Thou come to us, and yet stay there? How is this to be believed? how to be apprehended? To these two things I answer: 'How to be apprehended,' thou sayest rightly; 'how to be believed,' thou sayest not rightly. Nay, the very reason why one does well to believe, is, because it is not a thing to be quickly apprehended: for if it were a thing to be quickly apprehended, it would not need to be believed, because it would be seen. Thou believest, because thou dost not apprehend; but by believing thou becomest meet to apprehend. For if thou believe not, thou wilt never apprehend, because thou wilt remain less meet. Let faith then cleanse, that understanding may fill thee. *True*, saith He, *is My judgment: because I am not alone, but I, and the Father Which sent Me.* So then, O Lord our God, Jesus Christ, Thy *sending* is Thine Incarnation. So I see, so I understand: in a word, so I believe, lest it look like arrogancy to say, so I understand. Clearly, our Lord Jesus Christ *is* even here; nay, *was* here as touching the flesh, *is* even now here as touching His Godhead: He was with the Father, and yet had not quitted the Father. Then in that He is said to have been

HOMIL. sent, and to have come to us, we are given to understand *His*
 XXXVI. Incarnation, for that the Father was not incarnate.

8. For there are certain called Sabellians, heretics, who are also termed Patripassians, who say that it was the Father Himself Who suffered. Not so thou, O Catholic! for if thou be a Patripassian, thou wilt not be sound. Then understand that what is called the sending of the Son is His Incarnation: but believe not thou the Father to have been incarnate, howbeit believe not thou the Son Incarnate to have been ever quitted by the Father. The Son bore flesh, the Father was with the Son. If the Father was in heaven, the Son on earth, how was the Father with the Son? Because both Father and Son were every where: for God is not in such sort in heaven as not to be on earth. Hear him who would fain flee from the judgment of God, and found no way
 Ps. 139, to flee by: *Whither shall I go, saith he, from Thy Spirit?*
 7. 8. *and from Thy face whither shall I flee? If I go up into heaven, Thou art there.* Concerning earth was the question: hear what follows: *If I go down to hell, Thou art present.* If then even in hell it is said that He is present, What in all the universe remaineth where He should be not present? It is the voice of God by the Prophet, *I fill heaven and earth.*
 Jer. 23, Consequently He is every where, Who is enclosed by no
 24. place. Do not thou turn away from Him, and He is with thee. If thou wouldest come unto Him, be not slack to love: for thou runnest not with feet, but with the affections. Remaining in one place, yet thou comest, if thou believest and lovest. Well, He is every where: if every where, how should He not be with the Son? What? He not with the Son, Who, if thou believest, is even with thee?

9. Whence then is His judgment true, but because the Son is true? For this He said: *And if I judge, My judgment is true, because I am not alone, but I and the Father Which sent Me.* As much as to say, *My judgment is true, because I am Son of God.* How provest Thou that Thou art Son of God? *Because I am not alone, but I and the Father Which sent Me.* Blush, O Sabellian: thou hearest of Son, hearest of Father. Father is Father; Son is Son. He said not, I am the Father, and I the Same and

the Son, but *I am not alone*, saith He. Why art Thou not alone? Because the Father is with Me. *I am, and He Which sent Me, even the Father.* Thou hearest, *I am, and He Which sent Me.* Lest thou mar the Person, distinguish the Persons. Distinguish by understanding, do not separate by misbelieving; lest again, as it were fleeing Charybdis thou run upon Scylla. Thou wast nigh sucked down by the whirlpool of the impiety of the Sabellians, that thou shouldest affirm the Father to be the Same (Person) as the Son; now thou hast learned, *I am not alone, but I and the Father Which sent me.* Thou acknowledgest that Father is Father, and Son, Son. Thou doest well to acknowledge it: but say not thou, 'The Father is greater, the Son is less: say not, The Father is gold, the Son, silver. There is One Substance, One Godhead, One Co-Eternity, perfect Equality, dissimilitude none. For if thou merely believe Christ to be Another (Person), not That (Person) Which the Father is, yet account Him to be in some regard standing apart as touching His Nature, thou hast indeed escaped Charybdis, but thou hast made shipwreck on the rocks of Scylla. Steer the middle course; either side is perilous, keep clear of both! Father is Father, Son is Son. Now thou sayest, Father is Father, Son is Son: it is well; thou hast got clear of the peril of the absorbing whirlpool: what wouldest thou be at, to go to the other side, that thou shouldest say, Father is one (Essence), Son another¹? 'Alius est,' i. e. ¹ aliud different Persons, thou sayest rightly: 'aliud est,' i. e. different Essences, thou sayest not rightly. For the Son is 'alius,' another (Person), because He is not the same Person as the Father; and the Father is 'alius,' another (Person), because not the same Person as the Son: but for all that, They are not 'aliud,' another (Essence), but the self-same is Father and Son. What meaneth, 'this self-same?' Is One God. Thou hast heard, *I am not alone, but I and the Father Which sent Me:* hear in what sort thou mayest believe Father and Son, hear the Son Himself: *I and the Father are one,* 'Ego et Pater unum sumus.' He said not, ^{30.} I am the Father; or, I and the Father is one (Person), 'Ego et Pater unus est.' but, when He saith, *Ego et Pater unum sumus,* hear both, the *unum* and the *sumus,*

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XXXVI.

and thou shalt be delivered from Charybdis and from Scylla. In these two words, in that He said *unum*, He delivereth thee from Arius; in that He said *sumus*, He delivereth thee from Sabellius. If *unum*, "One" (Essence), then not diverse; if *sumus*, "are," then both Father and Son. For *are* He would not say of one subject, but also *one* He would not say of diverse. Then that He saith, *My judgment is true*, it is so, that thou mayest hear it briefly, because I am Son of God. But while I would have thee believe that I am Son of God, I would have thee understand that the Father is with Me: I am not in such sort Son as to have left Him; am not in such wise here, as not to be with Him; not in such wise is He there, as not to be with Me; the form of a servant I have taken upon Me, not lost the form of God; therefore, saith He, *I am not alone, but I and the Father Which sent Me*.

10. He had spoken of judgment; He will now speak concerning testimony. *In your Law*, saith He, *it is written, that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me*. He expounded to them the Law also, if they would not be ungrateful. For it is a great question, my brethren, and it seems to me to be a subject that is much involved in mystery, where God said, *In the mouth of two or three witnesses every word shall stand*. Is truth sought by means of two witnesses? Yes certainly; such is the custom of mankind: but yet it may be that even two shall lie. Chaste Susanna was urged by two false witnesses: because they were two, were they therefore not false witnesses? Speak we of two or three? A whole people lied against Christ. If then a people, consisting of a great multitude of men, was found a false witness, how is it to be taken, *In the mouth of two or three witnesses every word shall stand*, but that in this way we are in a mystery given to understand the Trinity, in Which is perpetual stability of Truth? Wouldest thou have a good cause? Have two or three witnesses, Father and Son and Holy Ghost. And, in short, when Susanna, that chaste woman and faithful wife, was urged by two false witnesses, the Trinity bore suffrage to her in her conscience and in secret: that Trinity

Deut.
19, 15.
Mat. 18,
16.

did from in secret raise up one witness, Daniel, and convicted the twain. Then, because it is written in your law that the testimony of two men is true, receive Our witness, that ye may not feel Our judgment. For *I*, saith He, *judge not any, howbeit, I bear witness of Myself*: I defer the judging, not defer the witnessing.

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VIII.
17, 18.

11. Choose we unto us, my brethren, against the tongues of men, against the weak suspicions of mankind, choose we God to our Judge, God our witness. For He disdaineth not to be Witness, Who is Judge; neither is He promoted in being made Judge; since He Who is witness, the Same will be Judge. How is He Himself witness? Because He seeketh not another, from whom to learn what man thou art. How is He Himself Judge? Because it is He that hath power of killing and making alive, and condemning and absolving, of casting into hell and lifting up to heaven, of yoking to the devil and crowning with the Angels. Then since He hath this power, He is Judge. But seeing that to know thee He requireth not another to be witness; seeing He Who will then judge thee, now seeth thee: there is no means whereby thou mayest deceive Him when He shall have begun to judge. For there is no taking unto thee any false witnesses, who can circumvent that Judge, when He shall have begun to judge thee. God saith this to thee: When thou despisedst, I saw it; and when thou believedst not, I did not make My sentence to be in vain; I did but put it off, not put it out of the way. Thou wouldest not hear what I enjoined; thou shalt feel what I foretold. But if thou hear what I enjoined, thou shalt not feel the evils which I foretold, but shalt receive the good things which I promised.

12. Let it not however stagger any one that He saith, *My judgment is true, because I am not alone, but I and the Father Which sent Me*, because He hath elsewhere said, *The Father judgeth not any, but hath given all judgment to the Son*^{JOHN 5, 22.} Already we have discoursed upon these same words of the Evangelist, and now we remind you, that this was not said in regard that the Father will not be with the Son when He judgeth, but because to good and bad in the Judgment the Son alone will appear, in that form in which He suffered, and rose again, and ascended into heaven. For as the dis-

HOMIL. ciples beheld Him at that time ascending, the angelic voice
 XXXVI. sounded in their ears, *He shall so come, in like manner as*
 Acts I, *ye have seen Him going into heaven.* That is, in the form
 11. of man in which He was judged, He shall judge, that also
 Zech. that prophetic word may be fulfilled, *They shall look on*
 12, 10. *Him Whom they pierced.* But when, as the righteous go
 John 19, into eternal life, we shall see Him as He is, that will not be
 37. the judgment of the living and dead, but only the reward of
 the living.

13. Again, let it not stagger you, that He saith, *In your law it is written, that the testimony of two men is true,* and therefore one may imagine that the same was not the law of God, because it is not said, ‘In the law of God:’ let him know that when it is said, *in your law,* it is as much as to say, ‘in the law which was given you,’ by Whom but by God? Just as we say, *Our daily bread,* and yet say, *Give us this day.*

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JOHN viii. 19, 20.

Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know Me, nor My Father: if ye knew Me, it may be ye would know My Father also. These words spake Jesus in the treasury, as He taught in the temple: and no man laid hands on Him; for His hour was not yet come.

1. WHAT in the Holy Gospel is briefly read, ought to be not briefly expounded, that what is read may be understood. For the words of the Lord are few, but great: not to be estimated by number, but by weight: not to be slighted because they are few, but to be sought out because they are great. Ye who were present yesterday heard, when, as we were enabled, we reasoned from that which the Lord said, *Ye judge after the flesh; I judge no man.* v.15-18. *And yet if I judge, My judgment is true: for I am not alone, but I and the Father Which sent Me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of Myself, and the Father Which sent Me beareth witness of Me.* From these words, yesterday, as I said, we paid our debt of a Sermon to your ears and minds. Now no sooner had the Lord said this, than those to whom it was said, *Ye judge after the flesh*, manifested the thing they were told of themselves. For they answered the Lord, when He spake concerning God as His Father, and said, *Where is Thy Father?* The Father of Christ, they took in a fleshly sense, because they judged after the flesh the words of Christ. But He that

HOMIL. spake was openly flesh, secretly the Word: Man seen, God
XXXVII. unseen. They saw the garment, and despised Him that wore
it: despised, because they knew not; knew not, because they
saw not; saw not, because they were blind; were blind,
because they believed not.

v. 16. 2. Let us see then what the Lord said in answer to this
also. *Where, say they, is Thy Father?* For we have heard
Thee say, *I am not alone, but I and the Father Which
sent Me:* we see Thee only, Thy Father we see not with
Thee: how sayest Thou that Thou art not alone, but art
with Thy Father? or shew us that Thy Father is with Thee.
And the Lord said, Do ye see *Me*, that I should shew you
the Father? For this cometh next, this answer made He in
v. 19. His own words, of which words we have already premised
the exposition. For see what He said; *Ye neither know
Me, nor My Father. If ye knew Me, it may be ye would
also know My Father*^a. Ye say then, *Where is Thy Father?*
as if ye already know Me, as if the whole that I am is what
ye see. Then because ye know not Me, therefore I shew
you not My Father. Ye think Me man, therefore ye seek
a man for My Father, because *ye judge after the flesh*. But
because in respect of what ye see, I am one thing, and
another in respect of what ye do not see; and in speaking
of My Father, I unseen speak of Him unseen; it comes
first that ye should know Me, then shall ye know My Father
also.

3. *For if ye knew Me, it may be ye would know My
Father also.* When He, Who knoweth all things, saith,
it may be, it is not that He doubteth, but that He chideth.
For see how this same ‘forsitan,’ *it may be*, which seemeth
to be a word of doubting, may be spoken in the sense of
chiding. True, it is a word of doubting when it is spoken
by man, who therefore doubteth because He knoweth not:
but when a word of doubting is spoken by God, since
nothing is hidden from God, in that doubting ye see un-
belief reprov'd, not Godhead guessing! For even men,

^a *Forsitan et Patrem meum sciretis.*
Vet. Lat. and Vulg. where the particule
forsitan is simply meant to represent
the *ἕν* (*ἕνεκεν*) of the original: but

as Aug. finds a kind of emphasis in the
word, it was necessary to express it by
a term of doubtful contingency.

concerning things of which they are sure, do sometimes, by way of chiding, doubt, i. e. use a word of doubting, while in their heart they doubt not: as suppose thou have indignation at thy slave, and say, 'Thou despisest me; consider, *it may be* I am thy lord.' Hence also the Apostle, speaking to certain that despised him, saith, *I think, however, I also have the Spirit of God.* When a person saith, *I think*, he seemeth to doubt: but he was chiding, not doubting. And the Lord Jesus Christ, in another place, chiding the future infidelity of mankind, saith, *Will the Son of man, thinkest thou, find faith on the earth*^b?

JOHN
VIII.
19, 20.

1 Cor. 7,
40.

Luke 18,
8.

4. Now, methinks, ye understand in what sense the word *forsitan* is here put: lest haply any weigher of words and scanner of syllables, as if to shew that he hath good knowledge of Latin, should find fault with a word which the Word of God spoke, and by finding fault with God's Word should remain, not eloquent, but dumb. For who so speaketh, as the Word speaketh, Which was in the beginning with God? Consider not these words of ours, and by these our customary words think to measure that Word Which is God. For thou hearest, that He is 'the Word,' and thou despisest: hear that He is God, and fear. *In the beginning was the Word.* Thou referrest the expression to the use thou makest of it in thy talk, and sayest within thyself, What is a 'word?' what great matter, a 'word?' it sounds and passes away: beating the air, it smites upon the ear, and then will cease to be. Hear yet further; *The Word was with God:* remained, not by sounding passed away. Still perchance thou despisest. *The Word was God.* Within thine own self, O man, when there is a word in thy heart, it is other than sound: but the word that is with thee, that it may pass to me, craveth sound as a vehicle. It taketh therefore sound to itself, it putteth itself, after a sort, upon its vehicle, runneth through the air, cometh to me, and yet doth not leave thee. But the sound, that it might come to me, did leave thee, and yet did not stay with me. The word then which was in thy heart, did it with the passing by of the sound, itself pass by? What thou thoughtest, that saidst thou: and that the thing

^b *Filius hominis*, putas, *inveniet*: so Vet. Lat. and Vulg. expresses $\delta\rho\alpha$ $\epsilon\upsilon\rho\eta\sigma\epsilon\iota$.

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might come to me which was latent with thee, thou didst sound certain syllables: the sound of the syllables brought to my ear thy thought: through my ear thy thought descended into my heart, the sound which came betwixt flew away: but that word which took unto itself sound, before thou didst sound it, was with thee: because thou hast sounded, it is with me, yet hath not quitted thee. Mark this, whoever thou be that nicely weighest sounds! Thou despisest the Word of God, who dost not comprehend the word of man!

5. Well: He knoweth all, by Whom all things were made, and yet by doubting chideth, *If ye knew Me, it may be ye would know My Father also.* He chideth the unbelievers. For He spake the like sentence to the disciples: but in that place there is no expression of doubt, because there was no unbelief there to chide. Namely, this that He hath just said to the Jews, *If ye knew Me, it may be ye would know My Father also,* He said to the disciples too, when Philip put a question John 14, 8. 9. to Him, or rather a demand, and said, *Lord, shew us the Father, and it sufficeth us:* as much as to say, ‘Even we also do now know Thee; Thou hast appeared to us, we have seen Thee; Thou hast deigned to elect us, we have followed Thee. Thy marvels we have seen, Thy words of salvation we have heard, Thy precepts we have taken upon us, Thy promises we hope for: much hast Thou deigned by Thy presence Thyself to confer upon us: but yet, while we know Thee, because we know not the Father, we are inflamed with longing to see Him Whom we know not yet: and therefore, because we know Thee, but it sufficeth us not until we know the Father also, *shew us the Father, and it sufficeth us.*’ And the Lord, that they might be made sensible that they knew not what they thought they already knew, said, *Have I been so long time with you, and know ye not Me? Philip, he who hath seen Me, hath seen the Father also.* Hath this sentence a word of doubting? Said He, *who hath seen Me, it may be hath seen the Father also?* And why not? Because it was spoken to a faithful man, not to a persecutor of the faith: therefore the Lord was not reprover but teacher. *Who hath seen Me, hath seen the Father also:* and here, *If ye knew Me, ye would know the Father also:* remove

the word whereby is noted the infidelity of the hearers, and it is the same sentence.

JOHN
VIII.
15—18.

6. Already, my beloved, namely yesterday, we urged it upon your consideration, and told you that the sentences of John the Evangelist, in which he narrates to us what he learned of the Lord, should not have needed to be discussed at all, had it been possible, unless the fancies of heretics had compelled us thereto. Briefly, then, yesterday we gave you to understand, beloved, that there are heretics who are called Patripassians, or from their author, Sabellians: these say that the Father is the same as the Son, the names diverse, the person one. When He will, say they, He is Father; when He will, Son: yet is He one. Also, there are other heretics who are called Arians. They confess indeed that our Lord Jesus Christ is the Only Son of the Father; the One, Father of the Son; the Other, Son of the Father: that He Who is Father is not Son, He Who is Son is not Father: they confess the begetting, deny the equality. We, that is, the Catholic Faith which cometh of the doctrine of the Apostles, received by the line of succession, to be transmitted sound to our posterity, this Faith hath, between both these parties, i. e. between both the one and the other error, held the Truth. In the error of the Sabellians, He is One only; the Father the same as the Son; in the error of the Arians, the Father indeed and the Son are diverse persons, but then the Son is not only 'alius,' other in person, but 'aliud,' other in nature. Thou in the midway, what sayest thou? Thou hast shut out the Sabellian, shut out also the Arian. Father is Father, Son is Son: 'alius,' not 'aliud,' the Person other, not the Substance; because *I and the Father*, saith He, *unum sumus*, are One (Substance); as also I yesterday did, as much as I could, urge upon you. When he heareth that word *sumus*, let the Sabellian go away confounded: when he heareth that *unum*, let the Arian go away confounded: let the Catholic steer midway betwixt both the vessel of his faith, because in both there is need to beware of shipwreck. Say therefore thou what the Gospel saith, *I and the Father are One*: not diverse in substance, because *unum*; not 'unus,' one in person, because *sumus*.

Hom.
xxxvi.
8. comp.
lxxi. 2.

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XXXVII.
v. 16.

7. A little before He said, *My judgment is true, because I am not alone, but I and the Father Which sent Me*: as much as to say, What makes My judgment to be true, is, that I am Son of God, that I speak truth, that I am *The Truth*. These, understanding carnally, said, *Where is Thy Father?* Hear now, O Arian: *Ye neither know Me nor My Father*; because, *if ye knew Me, ye would know My Father also*. What meaneth, *If ye knew Me, ye would know My Father also*, but, *I and the Father are One*? When thou seest some person like some person—now attend, my beloved: it is an every-day expression; let not that seem hard which ye perceive to be common—I say, when thou seest some one like some one, and thyself knowest the person to whom the other is like, thou sayest in a tone of admiration, ‘How like this person is to that!’ This thou wouldest not say if they were not twain. Hereupon, one who does not know the person to whom thou sayest the other is like, ‘Aye?’ saith he, ‘is he like?’ What? (sayest thou) dost thou not know the man I mean? Saith he, ‘No, I do not know him.’ Thereupon, thou, to give him a notion by means of the man before you whom he seeth, of the other whom he knows not, answerest and sayest; Having seen this man, thou hast seen that. Not, of course, that in saying this, thou didst affirm them to be one person, and not two; but because of the resemblance thou gavest this answer, ‘Know one, know the other; for he is very like, and not a hair’s difference between them.’ Hence also the Lord saith, *If ye knew Me, ye would also know My Father*: not that the Son is the Father, but the Son like the Father. Let the Arian blush. Thanks be to the Lord, that even the Arian hath kept aloof from the Sabellian error, and is no Patripassian: he saith not, that the Father Himself put on flesh and came to men, Himself suffered, Himself rose again, and somehow to Himself ascended: this saith he not; he acknowledgeth with me, that Father is Father, and Son is Son. But, O brother, thou hast escaped that shipwreck, why goest thou towards the other? Father is Father, Son is Son: why affirmest thou the Son unlike? why diverse? why another substance? Were He unlike, would He say to His disciples, *Who hath seen Me, hath seen the Father also?* would He

say to the Jews, *If ye knew Me, ye would know My Father also?* How should this be true, unless as that is true, *I and the Father are One?* JOHN
VIII.
20.

8. *These words spake Jesus in the treasury, as He taught in the Temple:* great boldness, without fear. For He could not suffer if He would not: seeing He should not have been born, if He would not. Well, what next? *And no man laid hands on Him, because His hour was not yet come.* This again when some hear, they believe the Lord Christ to have been under fate, and say, See, Christ was subject to fate. O, if thy heart were not full of fatuity, thou wouldest not believe in fatality! If *fate*, as some understand it, hath its name *a fundo*, i. e. from speaking, how should the Word of God be subject to fate, when in that Word are all things that are made? For God hath not ordained aught that He knew not before; in His Word was that which was made. The world was made: both was made, and was there. How, was made and was there? Because the house which the builder erects, was before, in the idea¹; and there too in a better way, without age, without going to ruin: however, that he may represent his idea, he makes a house, and so there came forth, after a sort, house from house: even if the house fall, the idea remains. So with the Word of God were all things that are made, because God hath made all in wisdom, and all that He made, He knew: for He did not learn because He made, but made because He knew. To us they are known because they are made: if they had not been known to Him they would not have been made. First then, went the Word. And what before the Word of God? Nothing at all. For had there been aught before, it would not have been said, *In the beginning was the Word*, but, *In the beginning was made the Word*. In short, of the world what saith Moses? *In the beginning God made the heavens and the earth*. Made, what was not: if then, made what was not, what was before? *In the beginning was the Word*. And whence heaven and earth? *All things were made by Him*. Then putteth thou Christ under fate? Where are the fates? In heaven, sayest thou, in the order and turnings of the stars. Then how can He be subject to fate, by Whom was made heaven and earth; when thy will, if thou think aright,

Hom. i.
17.
1 in arte

Ps. 104
24.

Gen. 1,
1.

HOMIL.
XXXVII. transcendeth even the stars? Or, because thou knowest Christ's flesh to have been under heaven, thinkest thou Christ power to have been subject to heaven?

9. Hear, thou fool: *His hour was not yet come*, not an hour in which He should be forced to die, but in which He should deign to be put to death. For He knew when He behoved to die. He marked well all that was foretold of Him, and waited the finishing of all things that were foretold to be before His passion; that when they should be fulfilled, then should come His passion, in the order of His disposing, not by fatal necessity. In short, hear, that ye may prove it: among the rest that was prophesied concerning Him, it was also written, *They gave Me gall for My meat, and in My thirst they gave Me vinegar to drink*. How this came to pass, we are apprised in the Gospel. First, they gave gall; He received, tasted, and spat it out: afterward, hanging on the cross, that all might be fulfilled, He saith, *I thirst*: they took a sponge filled with vinegar, fastened it to a reed, and applied it to Him as He hung on the cross: He received it, and said, *It is finished*. What meaneth. *It is finished*? Fulfilled are all things which were prophesied before My Passion; then what make I any longer here? And in fact, when He had said, *It is finished*, *He bowed the head, and gave up the ghost*. Did those thieves who were nailed beside Him, expire when they would? They were held by the bonds of the flesh, because they were not creators of the flesh: fixed by the nails they were long excruciated, because they had not dominion over their infirmity. But the Lord, when He would, took flesh in the virgin's womb; when He would, came forth to men; as long as He would, lived among men; when He would, departed from the flesh: this is of power, not of necessity! This then was the hour He waited for; not a fated, but a seasonable and voluntary hour: that all might first be completed, which before His Passion behoved to be completed. And indeed, how could He be under necessity of fate, Who in another place hath said, *I have power to lay down My life, and I have power to take it again: none taketh it from Me, but I Myself lay it down from Me, and take it again*? He displayed this power when the Jews sought Him. *Whom seek ye?* said He: said

Ps. 69,
22.

John 10,
18.

they, *Jesus*. He said, *I am He*. At hearing which word, JOHN VIII. 20.
they went back, and fell to the ground.

10. Saith some man, If there was in Him this power, why, John 18, 4-6.
 when the Jews taunted Him as He hung upon the tree, and said, *If He be the Son of God, let Him descend from the cross*, did He not descend, that He might by descending shew them His power? Because He was teaching the lesson of patience, therefore He deferred the putting forth of power. For if, as being moved by their words, He had descended, He would have been thought to have been overcome by the sting of their reproaches. But no, He did not come down; He remained there fixed, to depart when it should be His will. For what great matter was it for Him to come down from the Cross, Who had power to rise again from the tomb? Then let us, to whom this is ministered, understand that the power of our Lord Jesus Christ, hidden at that time, will be manifest in the Judgment: of which it is said, Mat. 27, 40.
God shall come, manifest: our God, and shall not keep silence. Ps. 50, 3.
 How, *shall come manifest*? Because He came hidden, He shall come manifest, He, our God, even Christ. *And shall not keep silence.* How, *not keep silence*? Because at first He did keep silence. Where? When He was judged: that this also might be fulfilled which the Prophet had foretold, Is. 53, 7.
As a sheep He was led to be immolated, and as a lamb before his shearer is dumb, so He opened not His mouth. Then had it not been His will to suffer, He had not suffered; had He not suffered, that blood had remained unshed; had that blood remained unshed, the world had remained unredeemed. Therefore let us give thanks both to the power of His Godhead, and to the pity of His infirmity: both concerning the hidden might which the Jews knew not, whence it is here said to them, *Ye neither know Me, nor My Father*; and concerning the taking on Him of that flesh which the Jews knew¹, and whose lineage they had the means¹ of knowing²; whence He said to them in another place, John 7, 28.
Ie¹ both know Me, and whence I am ye know. Let us know² both in Christ; both that by which He is equal with the Father, and that by which the Father is greater than He. That, the Word; this, the Flesh: that, God; this, Man: howbeit One Christ, God and Man.

H O M I L Y X X X V I I I .

JOHN viii. 21—25.

Then said Jesus again unto them, I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will He kill Himself? because He saith, Whither I go, ye cannot come. And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins. Then said they unto Him, Who art Thou? And Jesus saith unto them, [Believe Me to be] the Beginning¹: because also I speak unto you.

¹ see
§. 11.

1. THE LESSON of the Holy Gospel which preceded this of to-day, ended thus, *that the Lord spake, as He taught in the treasury, what He would, and what ye heard: and no man laid hands on Him, because His hour was not yet come.* Hereof we reasoned on the Lord's Day, what He vouchsafed to bestow. We intimated to you, beloved, why it is said, *His hour was not yet come*; lest any impiety should dare wickedly to surmise that Christ was under some fatal necessity. *His hour, namely, was not yet come*, at which, coming in its order, according to the things foretold of Him, He should be, not forced to die unwilling, but, put to death fully prepared.

v. 20.

2. In the present Lesson, however, it was of His passion, which rested not in a necessity for Him, but in His own

power, that He spoke to the Jews, saying, *I go*. For to Christ the Lord, death was a going to that place which He came from, and yet never quitted. *I*, saith He, *go, and ye shall seek Me*: not of desire, but of hatred. For in fact, when He had withdrawn from the eyes of men, He was sought both by them which hated, and by them which loved Him; those sought Him by persecuting, these by desiring to have Him. In the Psalms the Lord Himself saith by the Prophet, *Flight hath failed Me, and there is none that seeketh after My soul*: and again, He saith in another place in a Psalm, *Let them be confounded and abashed, that seek after My soul*. He hath blamed some for not seeking, condemned some for seeking. For it is evil, not to seek the soul of Christ, howbeit, as the disciples sought; and evil, to seek the soul of Christ, howbeit, as the Jews sought: for those sought in order to have, these, in order to destroy. Well, because these so sought, in evil manner, with a perverse heart, what added He next? *Ye shall seek Me, and, lest ye should think to get good by seeking, in your sin shall ye die*. This it is to seek Christ in an evil way, to die in one's sin: this it is for one to hate Him, through Whom alone he might be saved. For whereas men whose hope is in God ought not to render evil, no, not even for evil, these rendered evil for good. Therefore the Lord fore-announced to them, and spake their sentence in His foreknowledge, that they should die in their sin. Then He adds, *Whither I go, ye cannot come*. This same He said to the disciples too in another place, and yet He said not to them, *Ye shall die in your sin*. But what said He? The same as to these, *Whither I go, ye cannot come*. He took not away hope, but only foretold the deferring thereof. For at the time when the Lord was speaking this to the disciples, they were not able to come whither He was going, but should come afterwards: these never, because by His foreknowledge He said to them, *In your sin ye shall die*.

JOHN
VIII.
21—25.

Ps. 142,
4.

Ps. 40,
15.

John 13,
33.

3. But at hearing these words, as is the way with men whose thoughts are of fleshly things, and who judge after the flesh, hearing and understanding every thing quite in a carnal way, they said, *Will He kill Himself, that He said,*

HOMIL. XXXVIII. *Whither I go, ye cannot come?* Foolish words, and altogether full of silliness^a! What? were they not able to come whither He should go if He should kill Himself? Must not they also die? Then what meaneth, *Will He kill Himself, that He said, Whither I go ye cannot come?* If He spake of man's dying, what man dieth not? Therefore in saying, *Whither I go*, He meant it, not of the going to death, but of the place whither He was going after death. They, therefore, not understanding, made this answer.

v. 23. 4. And the Lord, what said He to these earthly-minded people? *And He said unto them, Ye are from beneath.* Ye are earthly-minded, because serpent-like ye eat earth. How, eat earth? Feed on things of earth, delight in things of earth, are open-mouthed for things of earth, have not your heart set on things above. *Ye are from beneath, I am from above. Ye are of this world, I am not of this world.* Indeed, how should He be of the world, He by Whom the world was made? All that are of the world, are after the world; for the world is first, then man, of the world: but Christ first, then world, because Christ before the world, before Christ nothing: for *in the beginning was the Word, all things were made by Him.* Thus then was He from above. From what above? From the air? Far be the thought! the birds also fly there. From the heavens which we see? Far be that thought also! the stars also and sun and moon go about there. From the Angels? Think not this! Angels too were made by Him, by Whom all things were made. Then from what Above is

John 1,
1. 3.

^a Origen in loc. tom. xix. §. 4. urges that the answer of the Jews, as commonly understood, is both too silly and too malignant to have been so meant by them. Therefore he proposes *de suo* a different interpretation, which, however, he fears will seem to most too far-fetched. It is in substance, that the Jews may have had a tradition concerning the peculiar mode in which the Messiah would die, i. e. that He would have power to depart at His own time, and in a way of His own choosing; so that the question, *Will He kill Himself, &c.* would virtually mean, (comp. John 10, 18.) "Will His soul go forth from the

body, when Himself chooses?" According to the more received interpretation, which Origen rejects, the Jews intended a malignant sarcasm in insinuating, that by self-murder He would indeed put Himself beyond their reach, in that place of torment to which they should never come. So Heraclion, whom Origen cites. Josephus, Bell. Jud. iii. 8. 5. (cited by Wetstein in loc.) in his own harangue against self-murder, says of such as lay violent hands on themselves, *τούτων μὲν ἄδης δέχεται τὰς ψυχὰς σκοτιώτερος*, "the souls of such are consigned to a deeper darkness in Hades."

Christ? From the Father Himself. For there is no Above to that God, Who begat the Word equal to Himself, Co-eternal, Only-Begotten, without time, by Whom He should create the times. So therefore understand Christ from above, that in thy thought thou pass beyond all that is made; the whole universe of creation, all body, all created spirit, all that is in any sort subject to change: pass it all, as John passed all this, that he might reach to That, *In the beginning was the Word, and the Word was with God, and the Word was God.*

JOHN
VIII.
21-25.

5. *I, then, saith He, am from above. Ye are of this world; v.33,24. I am not of this world. I said therefore to you, that ye shall die in your sins.* Namely, that He said, *Ye are of this world*, it meant, that they were sinners, that they were wicked, that they were infidels, that they were earthly-minded. For what think ye of the holy Apostles? What was the difference between the Jews and the Apostles? The difference that is between darkness and light, between faith and infidelity, between piety and impiety, between hope and despair, between love and lust: great then was the difference! What then? because there was so wide a difference, were they not of the world? If thou bethink thee how they were born, and whence they came, seeing they all came from Adam, they were of the world. But what saith to them the Lord Himself? *I have chosen you from the world.* They ^{John 15,} then that were of the world, were made to be not of the ^{19.} world, and began to pertain unto Him, by Whom the world was made. But these continued to be of this world, to whom it is said, *Ye shall die in your sins.*

6. Therefore, my brethren, let no man say, 'I am not of this world.' Whoever thou be that art man, thou art of this world: but He is come unto thee, Who made the world; He hath delivered thee from this world. If the world, the *mundus*, delight thee, thou wishest for ever to be unclean^b, *immundus*; but if now this *mundus* delight not thee, now art thou *mundus*, thou art clean. Howbeit, if by reason of some infirmity the world doth still delight thee, let Him Which maketh clean dwell in thee, and thou shalt be clean.

^b It is perhaps not possible to represent in our language the play upon the words, 'mundus,' *world*, and 'mundus' *clean*.

HOMIL. XXXVIII. But if thou shalt be clean, thou shalt not remain in the world; nor shall that be said to thee which was said to the Jews, *Ye shall die in your sins*. For we were all born with sin, all by our living have added to that we were by nature, and have come to be more of the world than we then were, when we were born of our parents. And where should we be, if He had not come, Who had no sin at all, to loose all sin? In Whom because the Jews believed not, they deserved to have it said to them, *Ye shall die in your sins*: because not to have sin was no wise possible for you, who were born with sin; but yet, saith He, if ye believe in Me, with sin indeed ye are born, but in your sin ye will not die. You see then, the whole unhappiness of the Jews was, not that they had sin, but, to die in sins. This it is that every Christian ought to flee from: because of this, men run to Baptism; because of this, they who are in jeopardy by sickness, or any other cause, desire that we come to their succour: because of this, even the sucking-babe is by its mother with pious hands borne to the Church, that it may not depart without Baptism, and die in the sin wherein it was born. Most unhappy the condition, wretched the lot, of these to whom it was said by the mouth of Truth, *In your sins ye shall die*.

v. 24. 7. But whence this befalleth them, He expoundeth: *For if ye believe not that I am, ye shall die in your sins*. I suppose, brethren, in that multitude which heard the Lord, there were also those who should believe. Yet, as if against them all, had that most severe sentence gone forth, *In your sin ye shall die*, and thereby hope was taken away even from those who should afterwards believe: those raged, these feared: nay, not feared, but already despaired. He called them back to hope; for He added, *If ye believe not that I am, ye shall die in your sins*. Consequently, if ye believe that I am, ye shall not *die in your sins*. Hope is restored to the despairing, a rousing is given to the sleeping, in their hearts they have waked up; of them very many believed, as the sequel of the Gospel itself sheweth. For there were among them members of Christ which had not yet adhered to the body of Christ: yea, even in that people by which He was crucified, by which He was hanged upon the tree, by which as He hung He was mocked, by which

He was wounded with the spear, by which He was made to drink gall and vinegar, there were members of Christ, for which He said, *Father, forgive them, for they know not what they do.* Now what may not be forgiven to one converted, if the shedding of Christ's blood is forgiven! What murderer should despair, if one was restored to hope by whom even Christ was murdered! There believed of them many: the blood of Christ was given them, more to drink It for their deliverance, than to be held guilty for shedding It: who can despair? Yea, if on the cross the thief was saved, a little while before a murderer, a little while after accused, convicted, condemned, crucified, delivered: marvel not. Where he was convicted, there was he condemned: yea, but delivered there, where he was changed. In this people then, to which the Lord spake, there were who should die in their sin: there were also who should believe in Him that spake, and be from all sin delivered.

8. Yet mark this that the Lord Christ saith: *If ye believe not that I am, ye shall die in your sins.* What meaneth, *If ye believe not that I am?* *I am*—What? He hath added nothing; and, because He hath added nothing, He hath given us much to lay to heart. One expected that He should say *what* He was, yet He said it not. What did one expect Him to say? Perchance, *Unless ye believe that I am Christ; unless ye believe that I am Son of God; unless ye believe that I am He that made the world; unless ye believe that I am He that formed man and reformeth, Creator and New-Creator, Maker and New-Maker: unless ye believe that I am all this, ye shall die in your sins.* It is much that He saith this, *I am*; for so God also spake to Moses, *I AM THAT I AM.* Who can worthily utter what meaneth this *AM*? God was by His Angel sending His servant Moses to deliver His people out of Egypt; (ye have read what ye have now heard, and know it, yet I put you in mind of it;) sent him trembling, making excuses, but yet obeying. While there he made excuses, he said to God, Whom he understood to be in the Angel speaking to him: If the people shall say to me, And Who is the God that sent thee, what shall I say to them? And God said to him, *I AM THAT I AM:* and repeated it, *Thou shalt say to the children of Israel, HE THAT IS hath*

JOHN
VIII.
21—28.

Ex. 3,
13—15.

HOMIL. *sent me to you.* Perchance it was much for Moses himself, XXXVIII. as it is much for us, yet much more for us, to understand what this meaneth, I AM THAT I AM, and HE THAT IS *hath sent me to you.* And if haply Moses took it in, when should they to whom he was sent take it in? The Lord therefore deferred what man was not able to receive, and added what he would be able to receive: for He went on and said, *I am the God of Abraham, and the God of Isaac, and the God of Jacob.* This thou canst receive: for I AM THAT I AM, what mind is able to receive?

9. Then what shall we do? shall we dare to say somewhat upon occasion of this that is said, I AM THAT I AM: or rather of this that ye have heard the Lord say, *Except ye believe that I AM, ye shall die in your sins?* What? with this strength of mine, this so little and almost no strength, shall I dare to reason what it is that the Lord saith, *Except ye believe that I AM?* I will dare to question the Lord Himself: hear me questioning rather than reasoning, more seeking than taking for granted, rather learning than teaching, and at all events in me or through me do ye also question. The Lord Himself is at hand, Who is every where; let Him hear the affection which prompts the questioning, and bring it to good effect of understanding. For as for me, with what words, even if I do conceive somewhat of the truth, can I convey what I conceive to your hearts? What sound sufficeth? what eloquence is adequate? what strength of understanding, what ability of utterance?

10. I will speak then to our Lord Jesus Christ; I will speak, and let Him hear me. I believe Him present; Mat. 28, I doubt it not at all; for Himself hath said, *Lo, I am with you always, even unto the consummation of the world.* 20. O Lord our God, what is it that Thou hast said, *Unless ye believe that I AM?* For of all that Thou hast made, what is there but *is?* Must we not say of the heaven, that it *is?* of the earth, that it *is?* of the things in heaven and earth, that they *are?* of man himself to whom Thou speakest, that he *is?* of the Angel whom Thou sendest, that he *is?* If all these *are*, which were made by Thee, what is it that Thou hast retained as somewhat proper to Thyself,

this To Be, which Thou hast not given to others, that Thou alone shouldest Be? For in what sense am I told, I AM ^{HN} IX. 2. THAT I AM, as if other things *are* not? And in what sense, *Except ye believe that I AM?* They that heard, could they be said not to *be*? Though they were sinners, yet men they *were*. Then what make I? What is this To Be, let Him say to the heart, say within, speak within; let the inner man hear, let the mind take this true To Be: for *Being* ever in the same way *is*. For any thing, any thing soever, without exception,—I have as it were begun to dispute and ceased to seek; perchance what I have heard I wish to speak to you; to my hearing let Him give exultation and to yours while I speak:—any thing soever, no matter of what excellence, if it be mutable, hath not true *being*; for there is not true being in that in which there is possibility of *not-being*. Whatever hath possibility of change, being changed, is not what it was; if that is not which was, a kind of death hath taken place there: something is made away with there, that was, and is not. The blackness hath died on the head of the old man whose hair is whitening, the beauty hath died in the body of the worn out and stooping old man; dead is the strength in the body of him that is sick, dead the walking in the body of him that stands, dead both the walking and the standing in the body of him that lies down, dead is the speaking in the tongue of the silent: something is changed, and is, that was not; I see there a kind of life in that which is, and death in that which hath been. In fact, when we speak of one dead, ‘Where is such an one?’ the answer is, *Fuit* (He hath been, and is no more). O Truth that truly *art!* For in all our actings and movings, in every stirring whatsoever of the creature, I find two times, past and future. I seek the present: nothing stayeth. What I have said, now is not; what I am going to say, as yet is not: what I have done, now is not; what I am going to do, as yet is not: what I have lived, now is not; what I am about to live, as yet is not. Past and future I find in all the motion of things: in the Truth which abideth, I find not past and future, but only present, and this, incorruptibly, which in the creature is not so. Take point by point the mutations of things, thou wilt find *Hath been* and *Will be*: think of God,

Ps. 51, 8.
Vulg.

HOMIL. thou wilt find *Is*, where *Hath been* and *Will be* cannot be.
 XXXVIII. Then that thou also mayest *be*, mount beyond time. But
 who shall mount beyond it by his own strength? Thither
 John 17, let Him lift us up, Who said to the Father, *I will that*
 24. *where I am, they also may be with Me.* Therefore, in
 promising this, that we may not die in our sins, methinks
 our Lord Jesus Christ meant none other in these words,
Unless ye believe that I AM, I say, He meant nothing short
of this—Except ye believe that I AM GOD, ye shall die in
your sins. It is well for us, thank God, that He said,
Except ye believe, not, Except ye understand. For who
 can understand this? Or, in truth, because I have dared
 to speak, and ye have seemed to understand, have ye really
 taken in ought of this so mighty unspeakableness? If
 then thou understandest not, faith delivereth thee. There-
 fore the Lord said not, *Except ye understand that I AM;*
 but what they had power to do, that said He, *Except ye*
believe that I AM, ye shall die in your sins.

v. 25. 11. And they, always savouring the things of earth, and
 always hearing and answering after the flesh, what said
 they to Him? *What art Thou?* For when Thou saidst,
Except ye believe that I AM, thou didst not add, what Thou
 art. *Who art Thou,* that we may believe? And He said,
The Beginning. Lo, what *To Be* is! The Beginning, or
 First Principle, cannot be changed; the Beginning abideth
 in itself, and maketh all things new; the Beginning is He
 Ps. 102, to Whom is said, *But Thou art the Same, and Thy years*
 28. *shall not fail.* *The Beginning,* saith He; *because also*
 de Gen. *I speak to you.* Believe Me to be the Beginning, that ye
 ad litt. die not in your sins. For just as if in saying, *Who art*
 1, 10. *Thou,* they had said none other than, *What believe we*
Thee to be? He answered, *The Beginning;* i. e. believe
 Me to be the Beginning^c. For in the Greek there is a

^c *Principium, quia et loquor vobis:* some copies have *qui*, and so S. Ambrose, who understood the passage as S. Augustine does. This interpretation seems to have prevailed, after Aug., in the Latin Church. It does not appear that it ever obtained in the Greek Church. Origen's interpretation is lost. S. Chrysostom expounds it very briefly, "Ye are unworthy of at

all hearing (τοῦ ὅλας ἀκούειν) My words, much more of learning Who I am: for in all that ye speak, ye tempt, and attend to nothing that I say: and of all this I might convict you even now:" whence it would seem that he read ὅτι, not ὅ, τι, and connected v. 26. with 25: "That I at all (τῆν ἀρχὴν) even open My lips to you, I have much whereof to accuse and

distinction which cannot be expressed in the Latin. In Greek, "beginning," [which with us is neuter,]^d is a word of feminine gender, just as with us *Lex*, "law," is feminine, but with them masculine; as "wisdom" both with us and them is feminine. The custom of speech in different languages varieth the genders of words, because thou findest not sex in the things themselves. For *Wisdom*, "*Sapientia*," is not truly female, seeing Christ is the Wisdom of God, and Christ is a name of masculine gender, "*Sapientia*" of feminine. When therefore the Jews said, *Who art Thou?* He, Who knew there were among them some that would believe, and that those in asking, *Who art Thou?* wanted to know what they ought to believe Him to be, answered, *The Beginning*: not as if He should say, *I am the Beginning*, [using a word of nominative case,] but as much as to say, *Believe Me to be the Beginning* [using the accusative case]. Which thing, as I said, evidently appeareth in the Greek, where the word "beginning" is of feminine gender, [and so hath its accusative differing from its nominative, which with us is not so.] Just as if He should wish to say that He was Truth; and upon their saying, *Who art Thou*, should reply, [using the accusative,] "*Veritatem*," when it should seem that He should have answered, [in the nominative,] "*Veritas*," i. e. I am the Truth. But He gave a deeper answer, when He saw that in saying, *Who art Thou*, it was as if they had said, Since we have been told by Thee, *Except ye believe that I am*, what shall we believe Thee to be? to this then He made answer, *The Beginning*, as much as to say, Believe Me to be the Beginning. And He added, *Because also I speak to you*: i. e. because, being humbled for your sakes, I have descended to these words. For if the Beginning, as It is, should so remain with the Father, as not to take the form of a servant, and speak as Man to men;

JOHN
VIII.
25.

condemn you." S. Cyrill. Alex. takes the other adverbial sense of *τὴν ἀρχήν*: "Well may I be so treated. *δίκαια πᾶσχω*, because I made the beginning of My teaching among you. . . . better it were to have begun with the Gentiles. . . . for it behoved Me not to have

opened My lips to you in the first instance, *οὐχ ὑμῶν ὕλως προσλαλήσαι κατὰ τὴν ἀρχήν*.

^d The clauses in brackets are not in the original, but are inserted in order to make the sense intelligible to the English reader.

HOMIL. how should they believe Him, seeing it was not possible
XXXVIII. for weak hearts to hear the Intelligible Word without sensible voice? Therefore, saith He, believe Me to be the Beginning; because, that ye may believe, I am not alone, but also speak unto you. But of this matter there is too much to speak to you now: therefore let it please you, my beloved, that what remaineth we with His aid keep, to pay you to-morrow.

HOMILY XXXIX.

JOHN viii. 26, 27.

I have many things to say and to judge of you: but He That sent Me is true; and I speak to the world those things which I have heard of Him. They understood not that He spake to them of the Father.

1. THE words of our Lord Jesus Christ which He had with the Jews, so measuring His speech, that the blind should not see, and the faithful should open their eyes, which words have to-day been recited from the Holy Gospel, are these: *The Jews therefore said, Who art Thou? Because the Lord had said above, Unless ye believe that I am, ye shall die in your sins.* To this therefore said they, *Who art Thou?* and He said, *The Beginning, because also I speak to you.* If the Lord affirmed Himself to the Beginning, or First Principle, it may be asked, whether the Father also is the Beginning. For, if the Son, Who hath a Father, is the Beginning, how much more easily may we understand God the Father to be the Beginning, Who hath indeed a Son to Whom He may be Father, but is Himself of none? For the Son is Son of the Father, and the Father is of course Father of the Son: but the Son is called God of God; Light of Light the Son is called: the Father is called Light, but not of Light; the Father is called God, but not of God. If then God of God, Light of Light, be the Beginning, how much more easily do we understand Him to be the Beginning, Who is "Light of Whom Light, and God of Whom God"? It seems absurd then, my beloved, that we should affirm the

HOMIL. SON to be the Beginning, and not affirm the Father to be
 XXXIX. this.

2. But what shall we be doing? Shall there be two Beginnings, two First Principles? We must beware how we say this. How then? If both Father is Beginning and Son is Beginning^a, how are there not two Beginnings? Just how we affirm the Father to be God, and the Son God, and yet affirm not two Gods. For it is impious to say that there be two Gods, impious to say that there be three Gods: and yet He Who is Father is not Son, He Who is Son is not Father, while the Holy Spirit, the Spirit of the Father and the Son, is neither Father nor Son. Albeit therefore, as Catholic ears are taught in the bosom of our Mother the Church, neither He Who is Father be Son, nor He Who is Son be Father, nor the Holy Spirit of the Father and the Son be either Son or Father, yet that there be three Gods, we say not: albeit if of Each severally we be asked, needs must we, of Whomsoever we be interrogated, confess Him to be God.

3. And these things seem absurd to men who draw things wanted to things unwonted, visible to invisible, comparing the creature to the Creator. For now and then the unbelievers question us, and say, 'Whom ye call Father, call ye God?' We answer, God. 'Whom ye call Son, call ye God?' We answer, God. 'Whom ye call Holy Spirit, call ye God?' We answer, God. 'Then,' say they, 'are Father, Son, and Holy Spirit three Gods?' We answer, No. They are confounded, because not enlightened: their heart is shut, because they have not the key of faith. For us then,

^a The Theology of the Eastern Church, as developed in the early controversies with heathens, Gnostics, and Manicheans, had accustomed itself to restrict the term Ἀρχή, Principium, to the Person of the Father alone: "the Father, the μία ἀρχή, the one efficient Cause of all Being; the Word, God revealing and mediating; the Holy Ghost, God perfecting:" therefore, not τρεῖς ἀρχαί, but μία ἀρχή, δημιουργοῦσα δι' ἑαυτοῦ καὶ τελειοῦσα ἐν Πνεύματι; "not three Beginnings, but One Beginning, creating by the Son, and perfecting by the Spirit." S. Athanas. c. Serapion. i. 24. S. Basil. de Sp. Sancto, 16.

Ep. 38. The Latin Church having formed its dogmatic language in the conflict with Arians, especially through St. Augustine, maintained against these heretics that the Son being coequal, is also *Principium*, and consequently that the Holy Ghost proceeds from the Father and the Son: v. *infra*, Hom. 100, § 8.9. Comp. de Trin. 6, 15. fatendum est Patrem et Filium principium esse Spiritus Sancti, non duo principia: sed sicut Pater et Filius unus Deus, et ad creaturam relative unus Creator, sic relative ad Spiritum Sanctum unum principium.

my brethren, who have faith going before, which maketh the eyes of our heart sound, what we understand, let us receive without obscurity; what we understand not, let us without doubting believe: from the foundation of faith let us not swerve, that we may come unto the summit of perfection. The Father is God, the Son is God, the Holy Ghost is God: and yet the Father is not He Who is Son, nor the Son He Who is Father, neither is the Holy Spirit, the Spirit of the Father and the Son, either Father or Son. The Trinity is one God: the Trinity One Eternity, One Might, One Majesty; *three*, howbeit not *Gods*. Let not the caviller answer me, 'Three *what* then? For if three, (saith he,) thou art bound to tell me three *what*?' I answer, Father and Son and Holy Ghost. 'Lo,' (saith he,) 'thou hast told me three: but express to me, three *what*?' Nay: do thou count: for I make up three when I say, Father and Son and Holy Ghost. For that which the Father is in regard to Himself, is God; what He is in regard to the Son, is Father; what the Son is in regard to Himself, is God; what He is in regard to the Father, is Son.

JOHN
VIII.
26, 27.

Comp.
de Trin.
vii. 7-9.

4. These things which I say, ye may recognise by means of every-day similitudes. A man and another man, if the one be father, the other son; that he is man is in regard to himself, that he is son is in regard to the father. For 'father' is a name in regard to something, and 'son' a name in regard to something: these, however, *are* two men. But the Father God is Father in regard to somewhat, i. e. to the Son; and the Son God is Son in regard to somewhat, i. e. to the Father: yet not as those are two men so are these two Gods. Why is this not the case there? Because that is one thing, this another; because *that* is Godhead. There is in It something ineffable, which cannot be unfolded in words, that It should both be number, and not be number. For see if It have not the appearance of number, Father and Son and Holy Spirit, the Trinity. If three, three *what*? Number faileth. So God neither parteth from number, nor is taken by number! Because there be three, it is as number: if thou ask, three *what*? it is not number. Whence it is said, *Great is our Lord, and great is His power, and of His wisdom is no number.* Where thou beginnest to think, thou

Ps. 147,
5.

HOMIL.
XXXIX.

beginnest to number: where thou hast done numbering, thou canst not answer what thou hast numbered. Father is Father, Son is Son, Holy Ghost is Holy Ghost: these three, Father Son and Holy Ghost, three what are They? Not three Gods? No. Not three Almightyes? No. Not three Creators of the world? No. Then is the Father Almighty? Almighty assuredly. Then is the Son not also Almighty? Assuredly the Son also is Almighty. Then is the Holy Ghost not also Almighty? Yea, He also is Almighty. Then three Almightyes? No; but One Almighty. In this alone do they suggest the notion of number; namely, in what Each is in regard to Other: not in what Each is in regard to Himself. For, because God the Father in regard to Himself is God together with Son and Holy Ghost, there are not three Gods; because in regard to Himself He is Almighty together with Son and Holy Ghost, there are not three Almightyes: but because, not in regard of Himself He is Father, but in regard of the Son: nor in regard to Himself Son, but to the Father; nor Spirit in regard to Himself, in that He is said to be the Spirit of the Father and the Son; I cannot say, *three what*, but only Father, Son, and Holy Ghost, One God, One Almighty. Therefore One Beginning or First Principle.

5. Receive somewhat from the Holy Scriptures, whence ye may in some slight measure take in this which we are saying. After our Lord Jesus Christ was risen, and, when He would, ascended into heaven, having there fulfilled ten days, He sent thence the Holy Spirit; with Which being filled, they who were together in the one chamber, began to speak with tongues of all nations. They were dismayed by the miracle who had slain the Lord; being pricked in heart they grieved; grieving, they were changed; changed, they believed: there were added to the Body of the Lord, that is, to the number of the faithful, three thousand men. Also, after a certain other miracle, there were added other five thousand: there was made one congregation, and no small one: in which, all having received the Holy Spirit, by Which spiritual love was kindled, by very charity and favour of spirit reduced into one, they began in very oneness of fellowship to sell all that they had, and to lay the prices at the Apostles' feet,

that distribution might be made to each, as each had need. JOHN VIII. 26, 27.
And this saith of them the Scripture, that *they had one soul and one heart in the Lord.* Mark then, my brethren, and hence acknowledge the mystery of the Trinity, how we say, Acts 4, 32.
Both the Father is, and the Son is, and the Holy Ghost is, and yet is One God. Lo, those were so many thousands, yet was it one heart: lo, so many thousands were, and yet was it one soul. But where? In God. How much more God Himself! Do I err in the word, when I call two men two souls, or three men three souls, or many men many souls? Of course I speak rightly. Let them be added to God, there is of them all one soul. If, being added to God, many souls through Charity is one soul, and many hearts one heart; what must be the working of the very Fountain of Charity in the Father and the Son? Must not in It the Trinity be much more One God? For from It cometh Charity to us, from the Holy Spirit Himself, as saith the Apostle, *The Charity of God is shed abroad in our hearts by the Holy Spirit Which is given unto us.* Rom. 5, 5. If then *the Charity of God shed abroad in our hearts by the Holy Spirit Which is given unto us,* maketh many souls to be one soul, and many hearts one heart, how much more must the Father, and Son, and Holy Ghost, be One God, One Light, and One Beginning!

6. Hear we then the Beginning, what He saith to us. *I have many things,* saith He, *to say and to judge of you.* v. 26. Ye remember that He said, *I judge not any:* lo, now He v. 15. saith, *I have many things to say and to judge of you.* But it is one thing, *I judge not;* another, *have to judge.* *I judge not,* He said in regard to the present: for He was come to save the world, not to judge the world; but, when He saith, *I have many things to say and to judge of you,* He saith it of John 12, 47. the Judgment which is to be. For to this end He ascended, that He may come to judge the quick and the dead. None shall more justly judge, than He Who was unjustly judged. *I have many things,* saith He, *to say and to judge of you: but He That sent Me is true.* See how He giveth glory to the Father, He the Equal Son! For He setteth us an example, and doth all one as speak in our hearts: O faithful man, if thou hearest My Gospel, (the Lord thy God saith to thee,) where I, in the beginning, the Word, God with God,

HOMIL. Equal with the Father, Co-eternal with Him that begat,
 XXXIX. give glory to Him Whose Son I am, how art thou proud
 against Him Whose servant thou art!

7. *I have many things, saith He, to say and to judge of you: but He That sent Me is true:* as much as to say, I do therefore judge truly, because I, the Son of the True, am Truth. The Father true, the Son Truth: which reckon we to be greater? Let us think if we may, which is greater, true or truth? Let us seek by means of certain particulars. Is a pious man, or piety, more? But piety itself is more: for a pious man is from piety, not piety from a pious man. For piety may still be, even though the person who was pious become impious. He has suffered loss of piety, not made piety to suffer any loss. What again, a beautiful person, and beauty? Beauty is more than a beautiful person is: for beauty maketh beautiful, not the beautiful person maketh beauty. Chaste person and chastity? Chastity is clearly more than a chaste person is. For if chastity were not, the man would not have whereby he might be chaste; whereas if he choose not to be chaste, chastity remaineth entire. If then piety is more than pious man, beauty more than beautiful man, chastity more than chaste man, shall we say that truth is more than true person? If we say this, we shall begin to affirm the Son greater than the Father. For the Lord
 John 14, Himself most openly saith, *I am the Way, and the Truth,*
 6. *and the Life.* If then the Son is Truth, what is the Father, but that which the Truth Itself saith, *He that sent Me is True?* The Son Truth, the Father True: I ask, which is more? but I find equality. For the True Father is True not from that Truth whereof He hath taken part, but from that Which He begat whole.

8. I see, it must be said more plainly. And at all events, that I may not keep you long, to-day let it be handled thus far: when I shall have finished what I wish to say by God's aid, let the sermon come to a close. This I have said to make you attentive. Every soul, because it is a mutable thing, and albeit a mighty creature, yet a creature; albeit better than the body, yet made: I say, every soul, because it is mutable, i. e. now believeth, now believeth not; now willeth, now willeth not; now is adulterous, now chaste; now

good, now bad; is mutable: but God is That which *is*; therefore hath kept this name proper to Himself, *I am that I am.* JOHN VIII. 26, 27. The same is the Son in saying, *Unless ye believe that I am:* to this pertaineth also, *Who art Thou? The Beginning.* God then is immutable, the soul mutable. When the soul receiveth of God whereby it may be good, by participation is it made good: like as thine eye by participation seeth. For the light being withdrawn, it seeth not, of which being made partaker, it seeth. Because then the soul by participation is made good, if, being changed, it begin to be bad, yet the goodness remaineth, as participant of which it was good. It became partaker of a certain Goodness while it was good: which being changed for the worse, yet the Goodness remaineth entire. If the soul depart therefrom and become bad, the Goodness is not minished: if it return, and become good, the Goodness is not increased. Thine eye was made partaker of this visible light, and thou seest: is it closed? thou hast made this light none the less: is it open? thou hast made this light none the more. By this given similitude, understand, my brethren, that if the soul is pious, there is a Piety with God, of which the soul is made partaker; if the soul is chaste, there is a Chastity with God, whereof the soul is partaker; if the soul is good, there is a Goodness with God, of which the soul is partaker; if the soul is true, there is a Truth with God, whereof the soul is partaker. Whereof if the soul be not partaker, then is *every man a liar*: if every man is a liar, then is no man true of his own. But the Father, the True, is True of His own, because He begat Truth. Ps. 116, 11. Rom. 3, 4. It is one thing, "This man is true, because he hath now perceived and had part of the truth;" another, "God is True, because He begat Truth." Lo, in what way God is True: not by participating, but by begetting of the Truth. I see that you have understood, and I rejoyce: let it suffice you for to-day; the rest, when it shall please the Lord, we will expound, as He shall bestow the ability.

HOMILY XL.

JOHN viii. 28—32.

Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him. As He spake these words, many believed on Him. Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the Truth, and the Truth shall make you free.

1. OF the holy Gospel according to John, which ye see we bear in hand, already, my beloved, ye have heard much, which by the gift of God we have thereupon to the best of our ability discoursed: especially wishing you to bear in mind that this Evangelist hath chosen to speak of the Lord's Godhead, in respect of which He is equal with the Father, as the Only-Begotten Son of God, for which reason John is likened to the eagle, for no bird, it is said, soars higher than that. Accordingly, what comes next in order, as the Lord shall bestow the ability to handle the same, do ye hear with your best attention.

2. We have spoken to you of the foregoing Lesson, taking pains to shew you in what way we are to understand the Father to be True, the Son Truth. But when the Lord had v.26,27. said, *He that sent Me is True*, the Jews did not understand that He spake to them of the Father. And He said to them,

that which ye heard just now when it was read, *When ye shall have lifted up the Son of Man, then ye shall know that I am, and that of Myself I do nothing, but as the Father hath taught Me, these things I speak.* What is this? For He seemeth to have said none other than that they would, after His passion, know who He was. Without doubt, therefore, He saw there some whom He knew, whom He in His foreknowledge had elected together with His other saints, before the foundation of the world, that they after His passion should believe. The same are those whom we so frequently hold up to your regard, and with great exhortation propose to you for imitation. Namely, after that the Holy Ghost was sent from on high, when miracles were wrought in the name of Him, Whom, as dead, the persecuting Jews had despised, they were pricked in heart; and the same who in their rage had killed Him, being changed, believed in Him; and the blood which in their raging they had shed, by believing they drank: they were those three thousand, Acts 2, 37—41; 4, 4. and those five thousand Jews, whom He saw there when He said, *When ye shall have lifted up the Son of Man, then ye shall know that I am.* As much as to say, I defer your knowing, that I may fulfil My suffering: in your order ye shall know Who I am. Not that all of those who heard and were to believe, should believe then first, i. e. not until after the Lord's passion: for a little further on, the Gospel saith, *As He spake these words, many believed on Him,* although the Son of Man was not yet lifted up. The lifting-up that He speaks of is that of His passion, not of His glorifying; the exaltation of the cross, not of heaven: because there also He was exalted, when He hung on the tree. But that exaltation was an humiliation: for then He became obedient even unto the death of the cross. This behoved to be fulfilled by Phil. 2, 6. the hands of them who should after believe, to whom He saith, *When ye shall have lifted up the Son of Man, then ye shall know that I am.* Wherefore this, but to the end that no man should despair, what crime soever he were conscious of having committed, when he saw murder forgiven them who had killed Christ?

3. These then the Lord knew to be in that crowd, and therefore said, *When ye shall have lifted up the Son of Man,*

HOMIL. *ye shall know that I am.* Ye know already what meaneth
 XL. this, *Am*; and one must not be always repeating it, lest so
 great a matter become wearisome to you. Recollect that
 Exod. 3, word, I AM THAT I AM, and, HE THAT IS *hath sent Me*;
 14. and ye will know what is the meaning of, *Then shall ye know
 that I AM.* Howbeit the Father also *is*, and the Holy Ghost
is. To this *To Be*, pertaineth the whole Trinity. But
 because the Lord spake as Son, lest haply in that He
 said, *Then shall ye know that I am*, the error of the
 Sabellians, that is, of the Patripassians, should steal in,
 which error I bade you lay to heart, not to hold but to eschew
 it, the error, to wit, of them that said, The same is the Father,
 the same the Son; the names two, the thing one: I say then,
 in order to guard against this error, when the Lord had said,
Then shall ye know that I am, lest He should be taken to
 be the Father, He straightway added, *And of Myself I do
 nothing, but as the Father hath taught Me, I speak these
 things.* Already the Sabellian had begun to rejoice at
 having found a handle for his error: but no sooner has he
 taken advantage of the obscure to lift himself up, than the
 very next sentence confounds him with its light. Thou
 hadst thought Him to be the Father, because He said, I AM:
 hear that He is Son, *And of Myself I do nothing.* What
 meaneth, *Of Myself do nothing?* Of Myself *am* not. For
 that the Son is God, is of the Father; that the Father is
 God, is not of the Son: the Son is God of God; the Father,
 God, but not of God: the Son is Light of Light; the Father,
 Light, but not of Light: the Son *is*, but there is One of
 Whom He is; the Father *is*, but there is none of whom
 He is.

4. What therefore He hath added, *As the Father taught
 Me, these things I speak*, let not a carnal conception thereof,
 my brethren, creep into your minds. For such is human in-
 firmity, that it cannot conceive except what it has been used to
 do or to hear. Then do not as it were represent to yourselves
 two men, the one father, the other son, and the father speak-
 ing to the son; as thou doest, when thou sayest certain words
 to thy son, advising and instructing him how to speak, that
 whatever he has heard from thee he should commit to his
 memory; and having committed to memory should utter

also with the tongue, articulate by sounds, convey to others' ears what he hath perceived in his own. Do not so conceive, lest in your heart ye make idols. Human form, lineaments of human limbs, shape of human flesh, these things of sense which strike the eye; stature, and motions of the body, the office of the tongue, distinctions of sounds—do not go about to conceive these in that Trinity, save only as concerning the form of a servant, which the Only-begotten Son took upon Him when the Word was made flesh, that It might dwell in us. There indeed I forbid thee not, O human infirmity, to conceive what thou knowest; nay, I even compel thee. If the faith in thee be true, such conceive thou Christ to be; howbeit, of the Virgin Mary: not as He is of God the Father, conceive thou Him to be such! He was an infant, He grew as man, walked as man, hungered, thirsted as man, slept as man, in fine suffered as man, was hanged upon the tree, put to death, buried as man; in the same form He rose again, in the same form before the eyes of the disciples He ascended into heaven, in the same form He will come to judgment. For it is the express voice of the Angels in the Gospel, *Shall so come in like manner as ye have seen Him going into heaven.* When therefore thou thinkest of the form of a servant in Christ, think of the human shape, if there be faith in thee: but when thou thinkest of this, *In the beginning was the Word, and the Word was with God, and the Word was God,* perish from thy heart all notion of human figure! be it all driven away from thy thoughts, whatever is bounded by corporeal limitation, whatever is by space of place contained, or, no matter in how vast dimensions of bulk, diffused; from thine heart let such a figment perish utterly! Conceive, if thou canst, the beauty of wisdom; represent to thy mind the beauty of righteousness. Is it form? is it stature? is it colour? It is none of these, and yet it *is*, it hath being; for had it not being, it could neither be loved, nor deservedly praised, neither loved nor praised could it be held in the heart and life. But now, men become wise; whence should they become so, if Wisdom were not? But then, O man, if thine own wisdom thou canst not see with eyes of flesh, nor with such imagination conceive as corporeal things are conceived withal, dost thou

Acts 1,
11.

HOMIL. presume to thrust upon the Wisdom of God the bodily form
 XL. of man?

5. What say we then, brethren? In what sort spake the Father to the Son, since the Son saith, *As the Father taught Me, these things I speak?* Spake He to Him? When the Father taught the Son, made He words as thou, when thou teachest thy son, makest words? How maketh He words to the Word? How should there be words many made to the One and Only Word? Had the Word of the Father ears to hearken to the mouth of the Father? These notions are carnal, let them perish from your hearts! For this I say; lo, if ye have understood what I have said, I at least have spoken, and my words have sounded, and by sounds have struck your ears, and through the sense of hearing have brought the sense of my meaning to your heart, if ye have understood. Suppose some person to have heard me, a man of the Latin tongue, but that he has merely heard, not understood what I said: as far as concerns the noise sent out from my mouth, the man who did not understand was partaker of that, in just the same way as you were: he heard the sound, the same syllables smote his ears, but in his heart they begat nothing. Why? because he did not understand. But if ye have understood, whence did ye understand? I made a sound to the ear; but did I kindle a light in the heart? Without doubt, if the thing I said be true, and this true thing ye not only heard, but understood, two things have taken place there, hearing and understanding. The hearing was caused by me; by whom was the understanding? I spoke to your ear that ye should hear; who spake to your heart that ye should understand? Without doubt some one hath said somewhat to your heart also, that not only this noise of words should strike your ear, but somewhat of truth should descend also into your heart: some one has spoken to your heart, albeit ye see Him not; if ye understood, my brethren, there has been somewhat spoken to your heart also. The faculty of understanding is God's gift. Who spoke this in your heart, if ye understood? He, to Whom

Ps. 119, the Psalm saith, *Give me understanding, that I may learn Thy commandments.* For example; 'The Bishop has spoken.' What spake he? saith one: thou answerest, and tellest what

he spake, and addest, 'He said true.' Then another, who did not understand, asks, 'What said he? or what is it thou praisest?' Both heard me, *I* said the thing to both, but to one of them God said it. If it is allowable to compare great things with small—for what are we to Him?—yet something or other in incorporeal and spiritual manner God doeth in us, which is neither sound to strike the ear, nor colour to be discerned by the eyes, nor smell to be perceived by the nostrils, nor taste to be judged of by the palate, nor hard or soft to be felt by the touch; yet something there is that is easy to feel, impossible to explain. If then God, as I had begun to say, speaketh in our hearts without sound, in what manner speaketh He to His Son? In this way, therefore, my brethren, in this way do ye, as much as ye can, conceive it, as I said; if one may in any sort compare great things with small; in this way conceive ye it. Incorporeally the Father spake to the Son, because incorporeally the Father begat the Son. And not taught Him, as if He had begotten Him ignorant and in need of teaching; but this, "taught," is the same as, "begat Him knowing;" and this, *The Father taught Me*, is the same as, *The Father begat Me knowing*. For if (which few understand) the essence of Truth be simple, to the Son, "To Be" is the same as "to know;" the *Esse* and the *Nosse* is identical. From Him therefore hath He that He should know, from Whom He hath it that He should be: not that He should first have from Him To Be, and after To know; but as by begetting He gave Being, so by begetting gave He Knowing; because to Truth, which as I said is simple in its essence, the *Esse* and the *Nosse*, To Be and To Know, are not one and other, but is one and the self-same thing.

6. He said therefore these things to the Jews, and added; *And He That sent Me is with Me*. Already He had said this before, but as it is a mighty matter, He repeatedly puts them in mind of it: *hath sent Me*, and, *is with Me*. If then He sent Thee, O Lord, not One was sent by Other, but Ye Both came. And yet, albeit Both are together, One was sent, the Other did send: because the sending is the Incarnation, and Incarnation is of the Son only, not of the Father. Therefore, the Father *sent* the Son, yet quitted not the Son. For it is not so, that whither the Father sent the

HOMIL. SON, there the Father was not. For where is He not, He
 XL. That made all things? Where is He not, Who hath said,
 Jer. 23, *I fill heaven and earth?* 'But haply, the Father is every
 24. where, the Son not every where?' Hear the Evangelist; *He*
 John 1, *was in this world, and the world was made by Him.* There-
 10. fore, saith Christ, *He that sent Me*, by Whose authority as
 that of a Father, I became incarnate, *is with Me, hath not*
left Me. Wherefore not left Me? *Hath not left Me alone,*
 saith He, *because the things that pleased Him, I do always.*
 The Equality itself is *always*, not from a certain beginning
 and thenceforth, but without beginning, without end. For
 God's begetting hath not beginning of time, because by the
 Begotten were all times made.

v. 30. 7. *As He spake these words, many believed on Him.*
 Would to God, that while *I* speak, many who were otherwise
 minded may understand, and believe on Him! Thus some,
 belike, in this multitude are Arians. I do not venture to
 suspect that there are Sabellians, who affirm the Father to
 be the same person with the Son: for this heresy is out of
 date, and little by little has become eviscerated and reduced
 to a mere skeleton. But the Arians' heresy seems still to
 have some stirrings as it were of a dead body rotting, or at
 most, of a man who has the bare life in him. It behoves
 that the rest be delivered from it, as many have been thence
 delivered. And indeed this city did not use to have them;
 but since many foreigners have come in, some of these also
 have come. Lo, *as the Lord spake these words, many Jews*
believed on Him: lo, while I speak, let the Arians believe,
 not on me, but with me!

v. 31. 8. *Then said Jesus to those Jews which believed on Him:*
If ye shall continue in My word. Shall continue, because
 ye are initiated, because ye have begun to be therein. *If ye*
continue, that is, in the faith which began to be in you when
 ye believed, whither shall ye come? See what sort of beginning
 it is, whither it bringeth a man. Thou hast loved the founda-
 tion, mark the summit of the edifice, and from this lowliness
 seek other loftiness. For faith hath lowliness; knowledge and
 immortality and eternity hath not lowliness but loftiness; a
 raising up, no falling short; an eternal stability, no storming
 by any enemy, no fear of failing. Great is that which be-

giuneth with faith, but it is despised. The foundation in a building too is wont to be despised by the ignorant. A great ditch is made; stones are thrown in at random; no polish there, no beauty apparent; just as in the root of a tree there is no beauty apparent; yet all that delighteth thee in the tree sprung from the root. But thou seest the root, and hast no delight in it; thou seest the tree, and admirest it. Thou fool, that which thou admirest sprung but from that in which thou hast no delight! It seems to thee a small thing, the faith of believers; thou hast not a balance wherewith to weigh it. Hear then what it cometh to in the end, and see how great it is: as the Lord saith in another place, *If ye have faith as a grain of mustard seed.* What more lowly, what more forcible? What more minute, what hotter? Then ye also, saith He, *if ye continue in My Word,* in which ye have believed, to what shall ye be brought in the end? *Ye shall be My disciples indeed.* And what advantageth it us? *And ye shall know the truth.* JOHN VIII. 31.

9. What promiseth He them that believe, my brethren? *And ye shall know the truth.* What? Knew they it not, when the Lord spake? if they knew it not, how did they believe? They did not believe because they knew, but in order that they might know, therefore they believed. For we believe in order to know, not know in order to believe. The thing we are to know, *Eye hath not seen, nor ear heard, neither hath ascended into the heart of man.* For what is faith, but, to believe what thou seest not? *Faith* then is, what thou seest not, to believe; *truth* is, what thou hast believed, to see: as Himself in a certain place saith. To this end, the Lord first, in order to make faith, walked on earth. He was Man, He had been made lowly; He was seen of all, not known of all; by many He was rejected, by the multitude put to death, by few mourned: but yet even of them by whom He was mourned was He not yet known as He was. All this is a kind of first outline of faith, and of the structure that was to be. Which thing the Lord having in view, saith in a certain place, *He that loveth Me, keepeth My commandments; and he that loveth Me, shall be loved of My Father, and I will love him, and shew Myself unto him.* Mat.17, 19. Is.64, 4. 1 Cor. 2, 9. John20, 29. John14, 21. Whom they that heard, of course did already see; yet to

HOMIL. them, if they loved, He promised the seeing of Him. So
 XL. likewise here, *Ye shall know the truth.* How? What
 Thou hast said, is that not truth? It is truth; only, as yet
 it is believed, not seen. If there be a continuing in that
 which is believed, there shall be a coming unto that which
 may be seen. Thence saith John himself the holy Evangelist
 1 John in his Epistle, *Beloved, saith he, we are sons of God, but it*
 3, 2. *hath not yet appeared what we shall be.* Already we are,
 and something we shall be. What more shall we be than
 we are? Hear: *It hath not yet appeared what we shall be:*
we know that when He shall appear, we shall be like Him.
 Wherefore? *Because we shall see Him as He is.* A mighty
 promise! but it is the wages of faith. Thou seekest the
 wages; let the work go before. If thou believest, demand
 the wages of faith; but if thou believest not, with what face
 wilt thou seek the wages of faith? *If then ye continue in*
My Word, ye shall be My disciples indeed: that ye may
 behold the Truth Itself as It is: not by words that sound,
 but by light that shineth, when that shall have satiated us
 Ps. 4, 6. which we read in the Psalm, *It is signed upon us, even the*
 LXX. *Light of Thy Countenance, O Lord.* We are money of
 and God's mint, we are coin that has wandered far from the
 Vulg. treasury. By our wandering, the impress that was upon us
 is worn out; there is One come to reform us, because it was
 He that formed us: He too seeketh His own coin, as doth
 Mat. 22, Cæsar his; therefore saith He, *Render unto Cæsar the*
 21. *things that be Cæsar's, and unto God the things that be*
God's; to Cæsar, the coin of the realm; to God, your own
 selves. Then, I say, shall the truth be expressed in us.

10. What shall I say to you, my beloved? O that there
 were an heart in any measure panting for that ineffable
 glory! O that we felt with groans our state as pilgrims and
 foreigners, and loved not the world, and at the door of Him
 Who hath called us did with pious mind keep up a perpetual
 knocking! Desire is to the heart as its bosom and lap; we
 shall receive, if we stretch out our desire as widely as we
 can. This is the very purpose of the Scripture concerning
 us, for this very purpose is the assembling of the congrega-
 tions, for this the celebrating of sacraments, for this holy
 Baptism, for this the chaunting of the praise of God, for this

our very preaching; that this desire may not only be sown, and may take root, but also grow to the measure of such capacity, that it may be equal to receive *what eye hath not seen, ear heard, nor hath ascended into the heart of man.* But then, love ye with me. He loveth not much money, who loveth God! Even I have gently handled your infirmity; I did not dare to say, Loveth not money; but only, Not much loveth money: as if money might be loved, only not much! O, if we worthily love God, we shall not love money at all! Money will be to thee the furnishing of thy pilgrimage, not provocative of lust; a thing to use for necessity, not to enjoy for delight. Love God, if that which thou hearest and praisest hath wrought any thing with thee. Use the world, let not the world take thee! That thou hast entered into the world, is because thou art on a journey: thou camest to depart hence, not to remain: thou art on a journey, this life is the inn. Use money, as the traveller in the inn useth table, cup, pitcher, bed, to leave them, not to remain. If such ye be, lift up your heart ye who can, and hear me; if such ye be, ye shall come to His promises. For it is not much for you, because mighty is the hand of Him Who called you. He hath called, let Him be called upon; let it be said to Him, Thou hast called us, we call upon Thee; lo, we have heard Thy vocation, hear Thou our invocation; bring us whither Thou hast promised, perfect that Thou hast begun; forsake not Thine own gifts, forsake not Thine own field, let Thy plants enter into Thy barn! Temptations abound in the world, but greater is He That made the world: temptations abound, but that man faileth not, who putteth his trust in Him, in Whom is no failing.

11. Hereunto have I given you these exhortations, my brethren, because the liberty of which our Lord Jesus Christ speaketh, is not of this present time. See what He added: *Ye shall be My disciples indeed, and ye shall know the truth, and the truth "liberabit vos."* What meaneth this? *Shall make you free.* And in fact, the Jews, carnal and carnally judging, (not these which had believed, but those who in that crowd were men that believed not,) imagined that they were wronged, in that He said to them, *the truth shall make you free.* They were indignant that they should

HOMIL. be signified to be slaves. And they were indeed slaves:
XL. and He expoundeth to them what slavery is, and what is
the future liberty which He promiseth. But of this liberty,
and of that slavery, it were too long that we should discourse
to-day.

HOMILY XLI.

JOHN viii. 31—36.

Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the Truth, and the Truth shall make you free. They answered Him, We be Abraham's seed, and were never in bondage to any man; how sayest Thou, Ye shall be made free? Jesus answered them, Amen, Amen, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: the Son abideth for ever. If the Son therefore shall make you free, ye shall be free indeed.

1. WHAT of the former Lesson comes next, and from the holy Gospel hath been recited to us to-day, I at that time deferred to speak of, because I had already said a good deal, and the liberty into which the grace of the Saviour calleth us, was not a subject to be discoursed upon slightly and as in passing: hereof to-day, with the Lord's help, we purpose to speak to you. Now they to whom the Lord Jesus Christ spake, were Jews, in great part indeed enemies, but also in some part friends, already become such, or about to become such: for He saw certain there, as we have already said, who would believe, after His passion. Looking upon these, He said, *When ye shall have lifted up the Son of Man*, v. 28. *then ye shall know that I am.* There were of them also some who, when He spake these words, did forthwith believe; to them He spake what we have heard to-day: *Then said Jesus to them which had believed in Him*, namely, the v. 31.

HOMIL. *Jews: If ye continue in My word, ye shall be My disciples*
 XLl. *indeed.* By continuing, ye shall be: for because now ye
 are men believing, by continuing ye shall be men seeing.
 Therefore it comes next, *And ye shall know the Truth.*
 Truth is unchangeable. Truth is bread, it refresheth our
 exhausted minds, itself ever fresh and inexhaustible¹: it
 changeth the eater, and is not itself changed into the sub-
 stance of the eater. *The Truth* is none other than the
 Word of God, God with God, Only-Begotten Son. This
 Truth put on flesh for us, so as to be born of the Virgin
 Mary, that the prophecy might be fulfilled, *Truth hath sprung*
 Ps. 85, 11. *from the earth.* This Truth, therefore, while It spake with
 the Jews, was latent in the flesh: but was latent, not that It
 should be denied, but that It should be deferred; deferred, that
 It might suffer in the flesh; and suffer in the flesh, that
 flesh of sin might be redeemed. And so, our Lord Jesus
 Christ standing conspicuous as touching infirmity of the
 flesh, and hidden as touching the Majesty of the Godhead,
 said to those, who while He spake these words had believed,
If ye continue in My word, ye shall be My disciples indeed.
 Mat. 10, 22. *For he that shall persevere unto the end, the same shall be*
saved. And ye shall know the Truth, which is at present
 latent from you, and speaketh to you. *And the Truth*
“liberabit vos.” This word the Lord hath used in the sense
 of liberty, *liberabit vos.* For the word “liberat” (liberateth)
 Sermon. 134, 2. properly meaneth none other than “liberum facit,” *maketh*
free [not, as we commonly use it, “*delivereth*”]. Just as the
 word “salvat” is none other than “salvum facit;” “sanat,”
 “sanum facit;” “ditat,” “ditem, i. e. divitem facit;” so “li-
 berat” is none other than “liberum facit.” This meaning is
 plainer in the Greek word². For in the Latin usage, when
 we say that a person “liberari,” we mean that he is “de-
 livered,” which pertaineth not to freedom, but only to safety;
 as we say, that a person “liberari ab infirmitate” [is delivered,
 i. e. saved from an infirmity, not with the notion of setting
 free]; so we commonly use the word, but not in its proper
 sense according to its etymology. The Lord however so
 used this word, in saying, *Et veritas liberabit vos*, that in
 the Greek tongue there can be no doubt that He spake
 concerning liberty or freedom, *the truth shall set you free.*

¹ reficit
 mentes,
 nec de-
 ficit

² ἐλευθε-
 ρώσεται

2. In fact, the Jews also thus understood it, and they answered Him: not those who had now believed, but those who in the crowd were not yet believing; *They answered Him, We be Abraham's seed, and never were in bondage to any man; how sayest Thou, Ye shall be free?* The Lord, however, had not said, *Ye shall be free*; but, *The truth "liberabit vos."* In which word, however, they, because, as I have said, it is plain in the Greek, did understand only concerning liberty, *shall make you free*; and they lifted up themselves because they were Abraham's seed, and said, *We be Abraham's seed, and never were in bondage to any man: how sayest Thou, Ye shall be free?* O skin, puffed up with wind! This is not greatness, but swelling. And even this, in respect of the liberty of this life, how can ye be said to have spoken truly, *We were never in bondage to any man?* Was not Joseph sold? Were not the holy prophets led into captivity? Then is not this same the people which in Egypt made bricks, and was in bondage to hard kings, not (at worst) in gold and silver, but in clay? If ye never were in bondage to any man, O ye ingrates, what meaneth it that the Lord constantly casteth up to you that He delivered you out of the house of bondage? Or haply, your ancestors were in bondage, but ye who speak were never in bondage to any man? Then how came it ye were paying tribute to the Romans, from which very circumstance ye propounded to Truth Itself a snare to catch Him withal, asking, *Is it lawful to pay tribute to Cæsar?* that, if He should say, It is lawful, ye might have a hold upon Him, as that He was an ill-wisher to the liberty of the seed of Abraham: but, if He should say, It is not lawful, ye might spitefully accuse Him to the kings of the earth, that He forbade to pay tribute to kings. Deservedly were ye defeated by the production of the piece of money, and were compelled to make answer yourselves to your own captious device. For there it was said to you, *Render unto Cæsar the things that be Cæsar's, and unto God the things that be God's*; when ye yourselves had answered that the coin bore Cæsar's image. Because as Cæsar seeketh on the coin of the realm his image, so God seeketh His in man. These words therefore spake He in answer to the Jews. Indeed,

JOHN
VIII.
33.

v. 33.

Gen. 37,
28.
2 Kings
c. 24.
Exod. 1,
14.Ex. 13,
3.
Deut. 5,
6. et
passim.Mat. 22,
15—21.

HOMIL. my brethren, I know not what to make of the pride of
 XLI. these men, who, even in the matter of that liberty of theirs,
 which they carnally understood, lied when they said, *We
 were never in bondage to any man.*

v. 34. 3. But let us rather hear, what the Lord said in answer ;
 and hear it with more earnest heed, lest we also be found
 servants of sin. *Jesus, namely, answered them: Amen, Amen, I say unto you, Whosoever committeth sin is slave of sin. Is slave:* would to God it were of man, not of sin! Who but must quake beneath these words? The Lord our God grant unto us, that is, both to me and to you, that agreeably with His meaning I may speak of the seeking after this liberty, and the fleeing from that slavery! *Amen, Amen, I say unto you.* The Truth saith it: and what a saying must this be, the saying of the Lord our God, *Amen, Amen, I say unto you!* He would have that much laid to heart which He so pronounceth; it is, in some sort, if it may be reverently spoken, as if He used an oath, *Amen, Amen, I say unto you.* For *Amen* is, by interpretation, *True*; and yet is the word left minterpreted, though it might have been said, *Truth I say unto you.* Neither the Greek interpreter hath dared to do this, nor the Latin: for this word *Amen* is neither Greek nor Latin, but Hebrew. It is left thus, uninterpreted, that it might have honour by being veiled with secrecy; not in order that it should be denied us, but that it might not be cheap in our eyes being laid bare. Nor yet is it put only once, but twice is this word said by our Lord, *Amen, Amen, I say unto you.* How great the thing must be that is here given us to lay to heart, learn from the very iteration.

4. What then is the thing urged upon us? *True, true, I say unto you,* saith Truth: Which even without saying, *True I say,* of course could by no possibility lie: yet He would have us take it to heart, He doth inculcate and drive it into us; rouseth us, so to say, out of our sleep, putteth us upon the stretch, will not be slighted. Saying what? *Amen, Amen, I say unto you,* that *whosoever committeth sin, is sin's slave.* O miserable slavery! In general, when men suffer under bad masters, they¹ ask to be put up to sale; not seeking to have no master, but at all events to change masters: the slave of sin, what can he do? whom can he

ask to interpose? to interpose with whom? with whom make interest to be put up to sale? Then the slave of man, sometimes, wearied by the hard rule of his master, by flight gets rest: the slave of sin, whither can he flee? He drags himself along with him, flee whither he may. An evil conscience cannot flee from itself; it hath no place to go unto, it pursueth itself; nay, never quitteth itself: for the sin which the man committeth is within. He committed a sin, that he might take some bodily pleasure: the pleasure passeth away, the sin remaineth: that hath passed which delighted, that remained which must sting. An evil slavery! Sometimes men flee to the Church, and in general we put up with them as undisciplined men, fain to have no masters, not fain to have no sins. Sometimes, however, they who have been subjected to an unlawful and wicked yoke also flee to the Church, because they being free-born are held in slavery, and the Bishop is called to interpose: and unless he take care to do his endeavour that the free-born be not oppressed, he is accounted unmerciful. To Christ let us all flee; against sin let us call upon God to interpose as our liberator: let us ask to be taken on sale, that we may be redeemed by His blood. For the Lord saith, *Ye were sold for nought, and without silver shall ye be redeemed.* Without price, that is, without any paid by you, because paid by Me. This the Lord saith; for He paid the price, not silver, but His blood. For as for us, we were left both slaves and destitute.

5. He then that setteth free from this slavery, is the Lord alone: He Who had it not, even He setteth free therefrom: for He alone in this flesh came without sin. For the babes that ye see borne in their mothers' hands, not yet they walk, and already they are fettered, for they have contracted that from Adam which must be loosed by Christ. To them also belongeth, when they are baptized, this grace which the Lord promiseth; because He only can set free from sin, Who came without sin, and was made a sacrifice for sin. For ye heard, when the Apostle was read, *For Christ, saith He, we are ambassadors, as though God did exhort you by us: we beseech you for Christ, i. e. as though Christ besought you; what? to be reconciled to God.* If the Apostle exhorteth and be-

Is. 52, 3.

2 Cor. 5,
20. 21.

HOMIL. seecheth that we be reconciled to God, we were enemies to
XLI. God. For no man is reconciled save from enmities. But

enemies, not nature, but our sins made us. Whence enemies to Him, thence slaves of sin. God hath no free enemies; they must needs be slaves: and slaves they will remain, unless they be set free by Him to Whom by sinning they chose to be enemies. *We beseech you*, therefore, saith he, *to be reconciled to God.* But how are we to be reconciled,

Is. 59,
1, 2.

Him? For He saith by the Prophet, *He hath not made His ear heavy, that He should not hear, but your sins separate between you and God.* Then seeing we are reconciled only

1 Tim.
2, 5.

by the taking away of somewhat in the midst, and the putting in of somewhat to be in the midst—for there is that in the midst that separates, but on the other hand there is One in the midst, a Mediator, that reconcileth; that in the midst that separateth, is sin; He in the midst that reconcileth,

is the Lord Jesus Christ: *for there is one God, and one Mediator between God and man, the Man Christ Jesus*:—in order, then, that the hedge of separation, which is sin, may be taken away, He came as Mediator, and He, the Priest, was made the Sacrifice. And because He was made a sacrifice for sin, offering Himself as a whole-burnt sacrifice on the Cross of His Passion, the Apostle goeth on and saith,—after he had said, *We beseech you to be reconciled to Christ*, as if one had asked, How shall we be able to be reconciled?—*Him*, saith he, *Who knew not sin, He hath made to be sin for us, that we may be made the righteousness of God in Him.* HIM, saith he, even Christ God, *Who*

Rom. 8,
3.

knew not sin. For He came in flesh, i. e. *in likeness of flesh of sin*, yet not in flesh of sin; not having any sin at all: and for this very reason was made a true sacrifice for sin, because Himself had no sin.

6. But haply I have said it of my own mind that *sin* means sacrifice for sin? Let them acknowledge who have read; those who have not read, let them not be sluggish; let them not, I say, be sluggish to read, that they may be true in judging. Namely, when the Lord gave commandment concerning sacrifices to be offered for sin, in which sacrifices, there was not expiation of sins, but a shadow of

things to come, those same sacrifices, those same offerings, those same victims, those same animals which were brought to be slaughtered for sins, in whose blood that Blood was prefigured, the Law calleth *sins*: insomuch that in some places it is written thus, that the priests about to immolate the victim should lay their hands *upon the head of the sin*, i. e. upon the head of the victim about to be immolated for sin. Such *sin*, then, i. e. sacrifice for sin, was our Lord Jesus Christ made, *Who knew not sin*.

7. Well may He set free from this slavery of sin, Who saith in the Psalms, *I am become as a man without help, free among the dead*. For He alone was free, because He had no sin. Thus He saith Himself in the Gospel, *Behold, the prince of this world cometh, and in Me shall find nothing*. Not as in those whom he slayeth, albeit righteous: in them, he findeth sin of some kind or other; *in Me he will find nothing*. And as if it were asked, If he shall in Thee find nothing, why will he slay Thee? the Lord went on to say, *But that all may know that I do the will of My Father, arise, let us go hence*. My death, saith He, I am not paying as a debt by necessity of any sin of Mine, but, in that I die, *I do the will of My Father*: and therein I more do than suffer, because if I would not, I should not suffer at all. Thou hast Him in another place, saying: *I have power to lay down My life, and I have power to take it again*. Behold One indeed *free among the dead*!

8. Since then every one that doeth sin is slave of sin, what hope of freedom there is for us, this hear ye. *But the slave*, saith He, *abideth not in the house for ever*. The house is the Church: the slave is the sinner. There come into the Church many sinners. He said not then, *the slave is not in the house*, but, *abideth not in the house for ever*. Then if there shall be no slave there, who shall be there? For when *the just king shall sit on the throne*, as the Scripture speaketh, *who shall boast that his heart is chaste, who shall boast himself to be clean from sin?* He hath much dismayed us, O my brethren, by saying, *the slave abideth not in the house for ever*. But He addeth this, saying, *But the Son abideth for ever*. Then shall Christ be alone in His

JOHN
VIII.
35.

Levit.
4, 29.
LXX.

Ps 88,
4, 5.

John 14,
30, 31.

John 10,
18.

v. 35.

Prov.
20, 8, 9.

HOMIL. house? shall there be no people joined in one with Him?
XLI. To what shall He be Head, if there shall be no body? Or haply is the Son all this, Head and body? Not without cause hath He both dismayed and given hope; dismayed, that we should not love sin; given hope, that we should not be distrustful of the releasing of sin; *Every one*, saith He, *that doeth sin, is the slave of sin. But the slave abideth not in the house for ever.* What hope then is there for us, who are not without sin? Hear thy hope: *the Son abideth for ever. If then the Son shall make you free, ye shall be free indeed.* This then is our hope, brethren, that we be freed by the Free, and that by freeing He should make us bondmen: for we were bondmen of lust; set free, we are made bondmen of Love. This also the Apostle saith: *But ye, brethren, are called into liberty; only use not liberty for an occasion of the flesh, but by love serve one another.* Then let not the Christian say, I am free, I am called into liberty: I was a slave, but I am redeemed, and by this very redemption made free; let me do what I list, let none hinder me of my will, if I be free. But if by this will thou committest sin, thou art the slave of sin. Then do not abuse freedom to sin freely, but use it in order not to sin. Thy will shall be free, if it be pious. Thou shalt be free, if thou shalt be a servant; free from sin, servant of righteousness: as the Apostle saith, *When ye were the servants of sin, ye were free from righteousness: but now being freed from sin, and made servants of God, ye have your fruit unto sanctification, and the end, eternal life.* Be this our endeavour, this our aim.

Gal. 5,
13.

Rom. 6,
20. 22.

9. The beginning of freedom is to be without crimes. Attend, my brethren, attend earnestly, in case I may be able to bring it home to your feelings what this liberty now is, and what it shall be. Take any exceeding righteous man you please in this life, and discuss him thoroughly: albeit he be already worthy of the name of a righteous man, yet is he not without sin. St. John himself, whose is this Gospel, hear him in his Epistle, saying: *If we say that we have no sin, we deceive ourselves*, and the truth is not in us. HE alone could say this, *the Free among the dead*, of Him alone could this be said, Who knew not sin; of Him only could it be

1 John
1, 8.

said: for He experienced all things after His likeness, without sin^a. He alone could say, Behold the prince of the world will come, and will find nothing in Me. Discuss any other, however righteous man, he is not at all points without sin.

JOHN
VIII.
35.
Heb. 4,
15.

Not even such as Job, to whom the Lord bore such testimony, that the devil was envious, and asked leave to tempt him, and tempting was overcome, that the man might be proved. Now he was proved, not because God did not know that he was meet to be crowned, but that he might be made known to men as meet to be imitated. Even Job, what saith he?

Who is clean? Not even the infant, whose life is of one day upon the earth. But of course many righteous persons have been said to be blameless, which means, free from crime:

Job 14,
4. LXX.
and Vet.
Lat.

for no blame can justly attach in the affairs of men to those who are without crime. But a crime is a grievous sin, most worthy of accusation and condemnation. It is not, then, that God condemns some sins, and some justifies and praises: He praises none, hates all. Just as the physician hates the sickness of the sick, and in his treatment makes this his object, that the sickness may be expelled, the sick raised up: so God by His grace worketh to this end in us, that sin may be consumed, man set at liberty. But when consumed? thou wilt ask: if diminished, why not consumed? That, however, is in process of diminution in the life of the proficient, which in the life of the perfect is utterly done away.

10. Well, the beginning of freedom is, to be without crimes. For this cause also the Apostle Paul, when he would choose men to be ordained either presbyters or deacons, and any who should be ordained to the chief rule of the Church, said not, *If any be without sin*; for to say this, would be to reject every man alike, and leave none to be ordained: but he said, *If any be without crime*, such as murder, adultery, any uncleanness of fornication, theft, fraud, sacrilege, and other such like. When once a man is without these, (and without these ought every Christian man to be,) he begins to lift up his head unto freedom: but this is freedom begun, not perfected. Why not perfect freedom?

1 Tim.
3, 10.
Tit 1, 6.

^a *Expertus est omnia secundum similitudinem sine peccato*, implying *πεπειραμένον*. But Vulg. tentatum per

omnia pro similitudine absque peccato: *πεπειραμένον*, which is Origen's reading.

HOMIL. it may be asked. *Because I see another law in my members*
 N.L.I.
 Rom. 7. *fighting against the law of my mind; for, saith the Apostle^b,*
 23. 15. *not what I would, practise I, but what I hate, that do I.*
 Gal. 5, *The flesh, saith he, lusteth against the Spirit, and the Spirit*
 17. *against the flesh, that ye may not do the things ye would.*

In part freedom, in part slavery: not yet whole, not yet pure, not yet full freedom, because not yet eternity. For we have in part infirmity, in part we have received freedom. Whatever sin was committed by us before, was blotted out in Baptism. Does it follow that, because all iniquity was blotted out, no infirmity remained? Had none remained, we should be without sin in this life. But who can dare to say this, but he that is proud, he that is unworthy of the mercy of the Giver of freedom, he that wants to deceive himself, and the truth is not in him? Therefore, in regard that somewhat of infirmity hath remained, I dare to say it, in what part we serve God, we are free; in what part we serve the law of sin, we are yet slaves. Whence the Apostle saith, as we had begun to say, *I delight in the Law of God after the inner man*: lo, here is that by which we are free; by which we delight in the Law of God: for liberty delighteth. For so long as thou doest of fear that which is just, it is not God that delighteth thee. So long as thou doest it, being still a slave, He delighteth thee not: let Him delight thee, and thou art free. Let not fear of punishment be the motive, but love of righteousness. Art thou not yet able to love righteousness? at least fear punishment, that thou mayest attain to love righteousness.

11. Accordingly, he did already feel himself free, in that
 Rom. 7, part of him of which he said, *I delight in the Law of God*
 22. 23. *after the inner man*. I take delight in the Law, delight in the Law's bidding, delight in righteousness itself. *But I see*

^b In his "Exposition of certain propositions from the Epistle to the Romans," St. Augustine, at that time a Presbyter, expounded the passage, Rom. 7, 14—25, to be spoken, "not in the person of the Apostle, seeing he was now spiritual, but of man under the Law, not yet under grace. For so (he says) I at first understood these words: which at a later time, having read certain expositors of the Word of

God, whose authority weighed much with me, I considered more diligently, and saw that it may be understood of the Apostle himself, when he saith, We know that the Law is spiritual, but I am carnal; which in the books I lately wrote against the Pelagians, I have done what I could to prove." *Retract. i. 23.* Hence it appears that this interpretation did not originate with St. Augustine.

another law in my members: here is the infirmity that remaineth: *fighting against the law of my mind, and taking me captive in the law of sin, which is in my members.* He feels captivity in that part of him where righteousness is not fulfilled: for where he delights in the Law of God, he is not a captive, but a friend of the Law, and therefore free because a friend. What then results from that which remains? What but this, that we look unto Him Who said, *If the Son shall set you free, then shall ye be free indeed?* And indeed the person here speaking did look to Him; *Wretched man that I am! Who shall deliver me from the body of this death? The Grace of God, through Jesus Christ our Lord.* Therefore, *if the Son shall make you free, then shall ye be free indeed.* In fine, he hath thus concluded the matter: *So then with the mind I myself serve the Law of God; but with the flesh the law of sin.* I myself, saith he: for we are not two contraries, coming from different principles; but *I myself with the mind serve the Law of God, but with the flesh, the law of sin.*

JOHN
VIII.
35.

12. Howbeit, if with the flesh thou servest the law of sin, do what the Apostle saith: *Let not therefore sin reign in your mortal body, that ye should obey the desires thereof,* Rom. 6, 12. 13. *neither yield ye your members as weapons of iniquity unto sin.* He saith not, *Let not sin exist,* but, *let it not reign.* So long as sin must needs be in thy members, at least let its reign be put an end to, let not its bidding be done. Does anger rise within thee? Do not give anger thy tongue to curse withal: give not anger hand or foot to strike withal. There would be no rising within us of unreasonable anger, were there not sin in the members: but put a stop to its reign, let it not have weapons wherewith to fight against thee; it will learn not to rise, when once it finds no weapons at hand. *Yield not your members as weapons of iniquity unto sin;* otherwise ye will be wholly captives, and it will not be in your power to say, *With the mind I serve the Law of God.* For if the mind keep the weapons, sin may rage, but the members do not stir to do its bidding. Let the inner man as commander keep the citadel, for he is set under orders of a greater Commander, and to be aided by Him: let him curb anger, hold lust in check: yet is there that within that must be curbed;

HOMIL.
XLI.
within, that must be held in check; within, that must be kept in ward. But what was the wish of that just man, who with the mind served the Law of God, but, that there should be nothing at all to be curbed? And this ought to be the endeavour of every man who aims at perfection, that the concupiscence itself, to which he does not give his members to obey it, should day by day wax less and less, as
ib. 7, 18. the man advances towards perfection? *To will*, saith he, *is within my reach, but to accomplish what is good, is not so.* Said he, to *do good* is not within my reach? If he had said this, there would be no hope. But he saith not, 'to do,' but, *to accomplish*, to do in perfection, *is not within my reach.* For what is the perfection of good, but the consuming of evil? And what is the consuming of evil, but that which the Law saith, *Thou shalt not covet?* To be altogether without concupiscence is the perfecting of good, because it is the consuming of evil. In saying, *To accomplish that which is good, is not within my reach*, he meant, that to be without concupiscence was not in his power: yet he made it his business to curb concupiscence, not to consent to concupiscence, not to make his members satellites of concupiscence. *To accomplish* then (saith he) *that which is good, is not within my reach*: I have not the ability to fulfil that which is said, *Thou shalt not covet.* What then must be done? That thou fulfil this: *Go not after thy lusts.* Make this thy concern, so long as unlawful lusts exist in thy flesh, *Go not after thy lusts.* Abide in the service of God, in the liberty of Christ; with the mind, serve the Law of thy God. Do not give thyself to thy lusts: by following them, thou puttest more strength in them; in giving them strength, how shalt thou overcome, when with thy strength thou nourishest thine enemies against thyself?

Eccelus.
18, 30.

1 Cor.
15, 26.
53—55.

13. That therefore which is liberty full and perfect in that Lord Jesus, Who said, *If the Son shall set you free, then shall ye be free indeed*; when shall it be full and perfect liberty? When there shall be no enmities, when *the last enemy shall be destroyed, even death.* For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,

then shall be brought to pass the saying that is written, *Death is swallowed up in victory.* O death, where is thy contention? What meaneth, *Where, O death, is thy contention?* ^{JOHN VIII. 36.} *The flesh lusted against the Spirit, and the Spirit* ^{supra} *against the flesh,* but only when flesh of sin was strong. *Where, O death, is thy contention?* Now shall we live, now shall we not die, in Him Who for us died and rose again: *that they which live,* saith he, *may no longer live to themselves, but to Him Who for them died and rose again.* ^{2 Cor. 5, 15.}

Pray we the Physician, we wounded wretches; let us be borne into the inn for cure. For He Who promiseth health is the Same Who had compassion on the man who was left by the robbers on the road half-dead; He poured in oil and wine, dressed the wounds, set the man on His beast, bore him to the inn, gave him in charge to the keeper of the inn. To what innkeeper? Perchance to that, who said, *We are ambassadors for Christ.* He gave also *twopence,* ^{Luke 10, 30—35.} ^{2 Cor. 5, 37—40.} to be laid out in tending the wounded man; perchance these are *the two commandments* on which hang all the *Law and the Prophets.* Therefore, my brethren, the Church also at this present time, in which the wounded man is under cure for healing, is an inn for the traveller: but the Church itself hath on high the inheritance for the possessor.

HOMILY XLII.

JOHN viii. 37—47.

I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father: and ye do that which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye be Abraham's children, do the works of Abraham^a. But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to Him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would in any wise love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe Me not. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

^a So Origen in loc. ἐστε and ποιεῖτε, several old copies of the Lat. have but elsewhere he cites the text with *essetis* and *faceretis*. Vulg. *estis* and ἦτε and ἐποιεῖτε ἔν. S. Hilary and *facite*.

1. OUR Lord even in the form of a servant not a servant, but in the form even of a servant, Lord, (for that form of the flesh was servile, but albeit likeness of flesh of sin, yet was it not flesh of sin,) promised liberty to them that believe in Him: but the Jews, proud of a conceited liberty of their own, disdained to be made free, although they were servants of sin. Now they said they were free because they were the seed of Abraham. What then the Lord said in answer to these words of theirs, we heard when the lesson of to-day was recited. *I know, saith He, that ye are sons of Abraham: but ye seek to kill Me, because My word taketh not in you.* I acknowledge you, He saith; *ye are sons of Abraham; but ye seek to kill Me.* I acknowledge the origin of the flesh, not the faith of the heart. *Ye are sons of Abraham,* but after the flesh. Therefore, saith He, *ye seek to kill Me; for My word taketh not in you.* If My word were taken, it would take; if ye were taken, ye would, like fishes, be enclosed in the nets of faith. Then what meaneth it, *Taketh not in you?* Taketh not your heart, because not taken in by your heart. For so is the Word of God, and so ought to be to faithful men, as the hook to a fish; it takes when it is taken. And no harm is done to them that are taken: for it is for salvation, not for destruction, that they are taken. Whence the Lord saith to His disciples; *Come after Me, and I will make you fishers of men.* Not these then were such; and yet they were sons of Abraham. They derived from him the generation of the flesh, but they were become degenerate, by not imitating the faith of him whose sons they were.

2. Certainly ye have heard the Lord saying, *I know that ye are sons of Abraham:* hear what He saith next, *I speak that which I have seen with My Father; and ye do that which ye have seen with your father.* He had just said, *I know that ye are Abraham's sons.* But what do they? That which He told them, *Ye seek to kill Me.* This with Abraham they never saw! Now the Lord would be understood to speak of God as His Father, when He saith, *I speak that which I have seen with My Father.* Truth have I seen, Truth I speak, because Truth I am. For if the Lord speaketh the Truth, which He hath seen with the Father, it is Himself

JOHN
VIII.
37, 38.
Rom. 8,
3.

Matt. 4,
19.

v. 38.

HOMIL. that He hath seen, it is Himself that He speaketh, because
 XLII. He is Himself the Truth which He hath seen with the
 Father, for He is Himself the Word, which Word was with
 God. The evil then that these men do, which the Lord
 rebuketh and chideth, where have they seen it? With their
 father. When we shall be told more openly in the following
 words, who is their father, then we shall understand what sort
 of works they have seen with that sort of father; for as yet He
 nameth not their father. A little above, He mentioned Abra-
 ham, but as touching the origin of the flesh, not likeness of life:
 He is about to tell them of another father of theirs, who neither
 begat them, nor created them to be men, yet were they his sons,
 inasmuch as they were evil, not inasmuch as they were men; in
 that wherein they imitated him, not for that they were created.

v. 39. 3. *They answered and said unto Him, Abraham is our
 father.* As much as to say, What art thou going to say
 against Abraham? or, If thou canst ought, dare to find
 fault with Abraham. Not that the Lord did not dare to
 find fault with Abraham, but such was Abraham that he was
 not to be blamed by the Lord, but rather to be praised; yet
 these men thought to provoke Him to say some evil of
 Abraham, that it might be an occasion of doing the thing
 they meditated. *Our Father is Abraham.*

4. Let us hear how the Lord answered them, coupling
 with the praise of Abraham the condemnation of them.
 v. 40. *Jesus saith to them, If ye be Abraham's sons, do the works
 of Abraham. But now ye seek to kill Me, a Man that have
 spoken to you the truth, which I have heard of God; this
 did not Abraham!* Lo, he is praised, these condemned.
 Abraham was no murderer. 'I say not (saith He), I am
 Abraham's Lord; which thing should I say, I should say
 true.' For He said in another place, *Before Abraham,*
 John 8, I am; namely, at the time when they would have stoned
 55. Him. He said not this here. 'For the present, what ye
 see, what ye look upon, what alone ye take Me to be, I am
 Man: a Man, telling you what He hath heard of God,
 wherefore would ye kill, but because ye are not Abraham's
 sons?' Not that He denieth their origin: He only con-
 demneth their deeds: their flesh was from Abraham, but
 their life was not so.

5. But as for us, my beloved, came we of the seed of Abraham, or was Abraham in any way our father after the flesh? From his flesh, the flesh of Jews, not of Christians, deriveth its origin: we came from other nations, and yet by imitating we are made Abraham's sons. Hear the Apostle: *To Abraham were the promises made, and to his seed.* He saith not, *And to seeds, as of many, but as of One, And to thy Seed, which is, Christ.* But if ye be Christ's, then are ye Abraham's seed, heirs according to the promise. We, then, are become the seed of Abraham by the grace of God. Not of the flesh of Abraham hath God raised up joint-heirs with him. Those He put out of the inheritance, these He hath adopted; and from that olive-tree, whose root is in the Patriarchs, the proud natural branches He hath lopped off, the lowly wild-olive He hath grafted in. Accordingly, when the Jews came to John to be baptized, he burst forth against them, and said to them, *Ye generation of vipers.* For what they most of all gloried in, was loftiness of their origin: now he called them a *generation of vipers*; not of men (at the worst), but of vipers. The form of men, he saw; but he took note of the venom in them. They were come, however, to be changed, because to be baptized: and he said to them, *O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.* If ye bring not forth fruits meet for repentance, do not flatter yourselves because of that extraction: God is able both to condemn you, and not defraud Abraham of sons. For He hath whereof to raise up children unto Abraham: they shall become sons, who shall imitate his faith: *God is able of these stones to raise up children unto Abraham.* We are they. In our parents we were stones, when instead of God we worshipped stones; from such stones hath God raised up a family unto Abraham.

6. Then what meaneth this self-elation of empty and vain boasting? Let the sons of Abraham now cease to glory: they have heard what they behoved to hear; *If ye be Abraham's sons, prove it by deeds, not words.* *Ye seek to*

JOHN
VIII.
40.

Gal. 3,

16.

Ib. v. 29.

Rom. 11,

17.

Matt. 3,
7—9.

HOMIL. XLII. *kill Me, a Man ; for a while, I say not, Son of God ; I say not, God ; say not, the Word, seeing the Word dieth not ; this I say, which ye see, because the thing ye see is that which ye are able also to kill, and to stumble at One Whom ye do not see. This, then, did not Abraham ! Ye do the works of your father. And still as yet He saith not who is their father.*

v. 41. 7. And now they said somewhat in answer. For they began to have some sort of notion that the Lord was not speaking of the generation of the flesh, but of the character of the life. And because it is the custom of the Scriptures which they read to call it fornication in a spiritual sense, when to many and false gods the soul is, so to say, prostituted, to this point they framed their answer: *They said then to Him, We be not born of fornication ; we have one Father, even God.* Now Abraham is small in their eyes. For they have been repulsed, as they deserved to be repulsed, by the mouth of Truth ; because such was Abraham, whose deeds they imitated not, and yet gloried of their extraction from him. So they gave a different turn to their answer : I suppose, saying in themselves, ‘ As often as we shall name Abraham, He will say to us, Why do ye not imitate him of whose kindred ye boast ? That holy, just, innocent man, so great is he, we cannot imitate him : let us say that God is our Father ; let us see what He will say to that.’

v. 42. 8. Did downright falsehood find what to say, and should Truth not find what to reply ? Let us hear what they say, hear what they hear in answer. *One, say they, have we for our Father, even God. Jesus said unto them, If God were your Father, ye would love Me : for I proceeded forth and came from God ; neither came I of Myself, but He sent Me. ‘ Ye say that God is your Father : acknowledge Me to be at least your brother.’ But, however, He hath lifted up the heart of them that understand, and hath touched upon that which He useth to say, I came not from Myself, He sent Me, from God I proceeded and came. Remember what we are wont to say, “ From Him He came ; from Whom He came, with Him He came. The sending therefore of Christ, is His Incarnation.” But, that the Word proceeded from God, is an eternal procession : time is not to Him, by*

Whom time itself was made. Let no man say in his heart, Before the Word was, in what manner did God exist? Never say, 'Before the Word of God was.' Never was God without the Word; because the Word was abiding, not transient; God, not sound; by Whom heaven and earth were made, not that which passed away together with the things that have been made upon the earth. Therefore from Him He *proceeded*, as God, as Equal, as Only Son, as Word of the Father: and *came* to us, because the Word was made flesh to dwell in us. His *coming*, is His Humanity; His abiding, His Godhead; His Godhead, the goal to which we go; His Manhood, the way by which we go. Unless He were made unto us the way by which we should go, we should never come unto Him as He abideth.

JOHN
VIII.
43.

9. *Why, saith He, do ye not understand My speech?* v. 43. *Even because ye cannot hear My Word.* The reason why they could not understand, was, because they could not hear. But whence came it that they could not hear, but because they did not choose to be corrected by believing? And whence this? *Ye are of your father the devil.* How long will ye talk of father? how long shift from father to father, now Abraham, now God? Hear from the Son of God, *whose sons ye are: ye are of your father the devil.*

10. Now here straightway we must beware of the heresy of the Manicheans, which affirms that there is a certain 'nature of evil,' and a certain 'race of darkness,' together with its rulers, which dared to fight against God: that the said God, however, in order that this adverse race might not subdue his kingdom, sent against it, like as his own bowels, rulers emanating from his light, and so that race was subdued, from which the devil derived his origin. From this they say our flesh deriveth its origin, and in this regard they take it to have been said by the Lord, *Ye are of your father the devil,* because the Jews were as the nature of evil, deriving their origin from the contrary race of darkness. So err they, are so blinded, so make themselves a race of darkness, by believing what is false against Him by Whom they were created! For every nature is good; but man's nature is vitiated by an evil will. That which God made cannot be evil, if man be not evil to himself: but plainly, Creator is

S. Aug.
c. Adim.
Manich.
5, 1.

de Civ.
Dei 11,
9.

HOMIL. Creator, creature is creature; and the creature cannot be
 XLII. made equal to the Creator. Distinguish Him that made from the thing which He made. The bench which the carpenter made cannot be equalled to the carpenter; the pillar cannot be equalled to the mason who built it: and yet the carpenter, if he made the bench, did not create the timber himself. But because the Lord our God is omnipotent, and made by the Word, that which He made, all the things that He made He had nothing to make them of, and yet He made them. For they were made because He would, made because He spake: but the things made cannot be put upon a par with the Maker. Seekest thou what thou mayest put upon a par with Him? Acknowledge the Only Son. Whence then were those Jews sons of the devil? By imitation, not by birth. Hear what is the custom of the Holy Scripture. The Prophet saith to the Jews, *Thy father was an Amorite, and thy mother a Hittite*. The Amorites were a certain race, from which the Jews derived not their extraction; the Hittites also were of a race altogether alien from the kindred of the Jews. But because the Amorites and Hittites were impious, and the Jews imitated their impieties, they found for themselves parents, not to be born of, but, by following their manners, to share in their damnation. But ye ask, belike, whence comes the devil himself? Why, just whence the other angels. But the other angels were stedfast in their obedience: he, by disobeying and by waxing proud, fell from being an angel, and became a devil.

Ezech.
16, 3.

v. 44.

11. But now hear what the Lord saith: *Ye, saith He, are of your father the devil, and the lusts of your father ye will do*. Lo, whence it comes that ye are his sons: because ye lust after the like things, not because born of him. What are his lusts? *He was a murderer from the beginning*. Lo, what that is, *the lusts of your father ye will do: ye seek to kill Me, a Man that tells you the truth*. The devil envied man, and killed man. For, because he envied man, he put on the form of the serpent and spoke to the woman, and by the woman poisoned also the man. They died by hearing the devil, whom they would not have heard, if they had chosen to hear the Lord: for man, being set betwixt

Him Who created him and him who fell, was bound to obey the Creator, not the deceiver. Therefore *he was a murderer from the beginning*. See the kindred of murder, my brethren! The devil is called a murderer, or man-slayer; not armed with sword, not with the steel at his side, he came to man, sowed in him an evil word, and killed him. Then think not thou art any thing but a murderer, when thou persuadest thy brother to evil; if thou persuade thy brother to evil, thou murderest. And that thou mayest know that thou murderest, hear the Psalm; *The children of men, their teeth are weapons and arrows, and their tongue a sharp sword. Ye then will do the lusts of your father: therefore ye rage against the flesh, because ye cannot against the mind. He was a man-slayer from the beginning; of course, in the first man. A man-slayer he, from the time that it was first possible for manslaughter to be committed: manslaughter was possible since the time that man was made: there could be no killing a man, unless man were first made. So then, he was a murderer from the beginning. And what made him a murderer? And stood not in the truth. Consequently, he was once in the truth, and by not standing, fell. And wherefore stood not in the truth? Because truth is not in him. Not like as in Christ the truth so is, that Christ Himself is Truth. If then he had stood in the truth, he would have stood in Christ; but he stood not in the truth, because the truth is not in him.*

12. *When he speaketh a lie, he speaketh of his own; "quia mendax est et pater ejus."* What is this? Ye have heard the words of the Gospel; ye have attentively received them; lo, I repeat them, that ye may know what to demand of us. Of the devil the Lord was speaking what was meet to be said of the devil by the Lord. *He was a murderer from the beginning*, is true, for he murdered the first man; *and stood not in the truth*, because he fell from the truth. *When he* (i. e. of course, the devil) *speaketh a lie, he speaketh of his own; "quia mendax est et pater ejus."* In these words, some have imagined that the devil hath a father, ["because his father also is a liar,"] and have asked, who the devil's father might be. Here, however, the detestable error of the Manicheans hath found something more

HOMIL. wherewith to deceive the ignorant. They are wont, namely,
 XLII. to say; "Grant that the devil was an angel, and fell; from him sin had its beginning, as ye say: now who was his father?" We on the other hand say, Why, who of us ever said that the devil has a father? They rejoin: "The Lord saith it, the Gospel speaketh it: speaking of the devil, He saith, *He was a murderer from the beginning, and stood not in the truth, because truth is not in him: when he speaketh a lie, he speaketh of his own,*" quia mendax est et pater ejus," *because his father also is a liar.*"

13. Hear, understand: I do not send thee far off; in the very words understand thou. The Lord hath called the devil the father of a lie. What does this mean? Hear what it is: just retrace the words themselves, and understand. Not every one that lies, is father of his own lie. For, if thou hast received the lie from another, and told it, thou indeed hast lied in uttering a lie, but father of the lie itself thou art not, because thou didst receive the lie from a second person. But the devil was from himself a liar; his lie he begat himself, heard from none. As God the Father begat the Son Who is the Truth, so the devil, fallen, begat as son the lie. Having heard this, retrace now and go over again the words of the Lord: O Catholic mind, observe what thou shalt hear, mark what He saith: *He—who? the devil—was a murderer from the beginning.* We acknowledge it; he murdered Adam. *And stood not in the truth.* We acknowledge it; because he fell from the truth. *Because the truth is not in him.* It is true; by quitting the Truth he hath not truth. *When he speaketh a lie, he speaketh of his own;* not from elsewhere receiveth whereof to speak. *When he speaketh a lie, he speaketh of his own; because he is a liar, and the father of it^b.* Both liar he is, and father of

^b Origen Comm. in Joann. tom. xx. 19. and 23. makes τὸ ψεῦδος nominative: "when the Lie speaketh, of its own speaketh it because its father also [i. e. the devil] is a liar:" and explains "the Lie" to mean either *Antichrist* as the adversary of Christ Who is "the Truth;" or τὸ ἐν ἐκάστῳ τῶν ψευδομένων ψεῦδος, "the lie which is in any individual who lies;" or, (which

he prefers,) every wicked and deceitful spirit" (πνεῦμα ψεύδους 1 Kings 22, 22.) as opposed to the Spirit of Truth Who speaketh not of Himself, John 16, 13. Some, it seems, took τὸ ψεῦδος to mean the devil, and inferred, both from the words ἐκ τοῦ πατρὸς τοῦ διαβόλου, ("from the father of the devil,") and from ὁ πατὴρ αὐτοῦ, ("father of the Lie, i. e. of the devil,") that the devil

a lie. For thou perchance art a liar, because thou speakest a lie; but thou art not the father of it. For if what thou speakest, thou didst receive from the devil, and didst believe the devil, a liar thou art, father of the lie thou art not. But he, because he did not from elsewhere receive the lie, with which lie as with poison the serpent should kill man, is the father of the lie, even as God is Father of Truth. Quit the father of the lie, run to the Father of the Truth; embrace Truth, that ye may receive liberty.

14. Those Jews therefore saw with their father that which they spake: what, but a lie? And the Lord did with His Father see that which He should speak: what, but Himself? what, but the Word of the Father? what, but the Truth of the Father, Eternal, and with the Father Co-eternal? *He, then, was a murderer from the beginning, and stood not in the truth, because truth is not in him: when he speaketh a lie, he speaketh of his own; because he is a liar.* And not only is a liar, but is also *the father of it*: i. e. of the lie itself which he speaketh, he is the father, because he did himself beget his own lie. *But because I tell you the truth,* v. 45, 46, *ye believe Me not. Which of you convinceth Me of sin, in what manner I convince both you and your father? If I say the truth, why do ye not believe Me;* but because ye are children of the devil?

15. *He that is of God heareth God's words; ye therefore* v. 47. *hear them not, because ye are not of God.* Once more, think not of nature, but of fault and corruption¹. So these men *are of* vitium God, and *are not* of God: by nature, of God; by corruption, not of God. I beseech you, give heed; in the Gospel ye have that whereby ye may be made sound against the venomous and impious errors of the heretics. For from these words also the Manicheans use to say, 'Behold there are two natures, one good, the other evil; the Lord saith: what

has a father. Origen does not expressly mention any interpretation in which τὸ ψεῦδος was made accusative to λάλη, but perhaps he may allude to such in the end of §. 19, where he says, "If one should refer the words ψευστής ἐστιν ὁ πατήρ αὐτοῦ to this, that every one who utters a lie from his own mouth is father of the lie which he

speaks, this rendering also would not lack plausibility." (It is remarkable that a Greek interpreter should take ὁ πατήρ αὐτοῦ to be the predicate, see Bp. Middleton *Doctr. of the Gr. Art.* in loc., yet the construction seems to be necessarily implied in the interpretation here mentioned by Origen.)

HOMIL.
XLII. saith the Lord? *Therefore ye hear Me not, because ye are not of God.* This saith the Lord. Then what sayest thou to this? Hear what I say. They *are* of God, and they *are not* of God; by nature, are of God; by corruption, are not of God: for the good nature which is of God, sinned by its will, by believing the persuasion of the Devil, and was vitiated; therefore it craves the Physician, because it is not sound. Lo, this is what I say. But it seems to thee impossible that they should be of God, and not be of God: hear that it is not impossible. That they are of God, and are not of God, is just in the same way as they are sons of Abraham, and are not sons of Abraham. Here ye have it: there is nothing for you to say. Hear the Lord Himself: He said to them, *I know that ye are Abraham's seed.* Should the Lord lie? Far be the thought! Then is it true what the Lord said? It is true. It is true then that they were sons of Abraham? It is true. Hear the Lord Himself denying it. The Same Who said, *Ye are Abraham's sons,* denied them to be sons of Abraham; *If ye be Abraham's sons, do the deeds of Abraham.* But now, *ye seek to kill Me, a Man that tell you the truth which I have heard of God: this did not Abraham.* *Ye do the works of your father,* i. e. the devil. Then how were they sons of Abraham and *not* sons of Abraham? He sheweth both in them; they were sons of Abraham, because of the origin of the flesh; and were not sons of Abraham, because of the fault and corruption produced by persuasion of the devil. So likewise mark our Lord and God. They both were of Him, and were not of Him. How were of Him? Because He created man of whom they were born. How were of Him? Because He is Maker of nature, He Creator of flesh and soul. Then how were they not of Him? Because they were become faulty and corrupt of themselves. Of Him they were not, because by imitating the devil, they were made children of the devil.

16. The Lord God, therefore, cometh to man a sinner. Two names thou hast heard, man, and sinner. That he is man, is of God; that he is sinner, is not of God. From nature let corruption be kept distinct: let nature be acknowledged, as that the Creator may be praised therefore; let fault and corruption be acknowledged, as that for which

the physician must be called in. Therefore, in that the Lord saith, *He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God*, He did not discriminate the merits of different natures, or beside His own flesh and soul find any nature in man that was not vitiated by sin; but, because He foreknew who would believe, them He affirmed to be of God, because by adoption of regeneration they should be born again of God. In regard of these it is said, *He that is of God, heareth God's words*. But that which follows, *Ye therefore hear not, because ye are not born of God*, was said to those, who not only were vitiated by sin, (for this evil was common to all,) but also were foreknown that they would not believe with that faith by which alone they should be able to be set free from the obligation of sins. Wherefore He foreknew that those to whom He spake such words, would remain in that which they were of the devil, i. e. that in their sins and impiety they would die, wherein they were like him; and that they would not come to regeneration in which they would be sons of God; i. e. born of that God, by Whom they were created men. In respect of this predestination spake the Lord: not that He had found any of mankind, who, either as touching regeneration was already of God, or in respect of nature was already not of God.

HOMILY XLIII.

JOHN viii. 48—59.

Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour My Father, and ye do dishonour Me. And I seek not Mine own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep My saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself? Jesus answered, If I honour Myself, My honour is nothing: it is My Father that honoureth Me; of whom ye say, that He is your God: Yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying. Your father Abraham rejoiced to see My day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.

1. IN this Lesson of the Holy Gospel which has been recited to-day, we are taught Patience by Power. For

what are we, servants to the Lord, sinners to the Righteous, creature to the Creator? Yet as, if we be ought evil, we are it of ourselves, so whatever of good we are, by Him and through Him are we it. And there is nothing a man so craves as he does power: he hath in the Lord Christ great Power: but first let him imitate His patience, that he may come unto power. Who of us would patiently hear it, if said to any one, *Thou hast a devil?* which was said to Him Who not only was saving men, but was commanding the devils also.

2. For when the Jews had said this, *Say we not well that* v. 48. *Thou art a Samaritan, and hast a devil?* of these two things cast up to Him, He denied the one, the other He denied not. For He answered and said, *I have not a devil.* He said not, *I am not a Samaritan;* and yet the two things were cast up to Him. Albeit He rendered not railing for railing, albeit He rebutted not reproach by reproach; yet it concerned Him to deny the one, and leave the other not denied. Not for nothing, my brethren. For *Samaritan* is by interpretation, “keeper.” He knew Himself our keeper. For *He that keepeth Israel doth neither slumber nor sleep;* and, *Except the Lord keep the city, in vain shall they watch that keep it.* Ps. 121, Ps. 127, He then is our Keeper, Who is also our 1. Creator. For did it concern Him that we should be created, and not concern Him that we should be saved? In short, that ye may more fully know the mystery why He behoved not to deny Himself to be a Samaritan, mark that well-known parable, in which a certain man was going down from Jerusalem to Jericho, and fell among thieves, who, wounding him grievously, left him on the road half dead. A priest went that way, took no notice: a Levite went that way, and he too passed on: there came that way a certain Samaritan, the same is our Keeper; He came near to the wounded man, and shewed Himself neighbour to him whom He counted not for an alien. To this then alone He made answer, that He had not a devil, not, that He was not a Samaritan.

3. Then after such a reproach, this only said He of His v. 49. glory. *But I honour the Father, and ye have dishonoured Me.* That is: I honour not Myself; that ye may not deem Me arrogant, I have Whom I may honour; but if ye ac-

HOMIL. XLIII. knowledged Me, as I honour the Father, so would ye honour Me: I do what I ought, ye do not what ye ought.

v. 50. 4. But I, saith He, *seek not Mine own glory; there is That seeketh and judgeth.* Whom meaneth He but the Father? How then saith He in another place, *The Father judgeth not any, but hath given all judgment to the Son,* and yet here saith, *There is That seeketh and judgeth?* If then the Father judgeth, how judgeth He not any, but hath given all judgment to the Son?

5. That we may solve this question, do ye give heed: it may be solved by a similar expression. Thou hast it written, *God tempteth no man;* and again thou hast it written, *The Lord your God doth tempt you, that He may know whether ye love Him.* Well, this is the question. Moreover; it is written, *Fear is not in love, but perfect love casteth out fear:* and in another place it is written, *The fear of the Lord is chaste, abiding for ever and ever.* It is the very same question. For how doth *perfect love cast out fear, if the fear of the Lord is chaste, and endureth for ever and ever?*

6. We understand therefore that there are two sorts of tempting: one which deceives, another which proves. In regard of that which deceives, *God tempteth no man;* in regard of that which proves, *The Lord your God tempteth you, that He may know whether ye love Him.* But again here also arises another question, how *He tempts in order to know,* from Whom, before He tempts, nothing can be hidden? It is not then that God doth not know: but, *That He may know,* means, *that He may make you know.* Such expressions occur both in our common talk, and in authors of good style. I will give an instance from common talk. We say a "blind ditch," not meaning that it has lost its eyes, but that by being hidden it makes people not to see it. I will also give an instance from those authors. One of them has the expression, *tristes lupinos,* "sad lupins:" not meaning that they are sad themselves, but that being tasted they sadden, i. e. make sad. Well, in the Scriptures also there are expressions of this kind. They who are at pains to understand such questions, need no pains to solve such questions. Well, *the Lord your God tempteth you, that He*

may know: what meaneth, *that He may know?* that He may make you know, *whether ye love Him.* Job was hidden from himself, but not hidden from God; He let the tempter come to him, and made him to know himself.

7. What of the two fears? There is a fear that is slavish, and there is a fear that is chaste; there is a fear of suffering punishment, there is another fear of losing righteousness. That fear of suffering punishment is a slavish fear: what great matter is it to fear punishment? This the most worthless slave does, this the most cruel robber. It is no great matter to fear punishment, but it is a great matter to love righteousness. Then doth the man who loveth righteousness fear nothing? He does fear, undoubtedly: but his fear is, not of falling into punishment, but of losing righteousness. My brethren, believe it, and form some notion of it from the love that ye yourselves have. Some one of you loves money. Think you, shall I find any who does not love it? Nevertheless from this very thing that he loves, let him understand what I say. He fears loss: why does he fear loss? Because he likes money. In proportion as he loves money, he is afraid of losing money. So then there is found some lover of righteousness, who shall be more afraid of loss in the heart, who shall more fear to be bereft of righteousness, than thou of thy money. This is the fear that is chaste, this, that endureth for ever and ever: this fear, love taketh not away nor casteth out, but rather hath it hand in hand, and for companion holdeth it and letteth it not go. For say, we are come to the Lord to see face to face: why, there this chaste fear is our preservative; for this fear hath not perturbation but confirmation. An adulteress fears lest her husband should come; a chaste wife also fears lest he depart.

8. Then as in respect of one kind of temptation, *God tempteth no man:* but in respect of another, *The Lord your God tempteth you:* and in respect of one kind of fear, *there is no fear in love, but perfect love casteth out fear;* but in respect of another kind of fear, *the fear of the Lord which is chaste, endureth for ever and ever:* so in this place, in respect of one kind of judgment, *the Father judgeth not any, but hath given all judgment to the Son;* but in respect of

HOMIL. another kind, *I, saith He, seek not mine own glory: there is*
 XLIII. *that seeketh and judgeth.*

9. Let the present question be solved also in regard of the word itself. In the Gospel thou findest mention of penal judgment: *He that believeth not is already judged*; and in another place, *The hour will 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.* See how He hath put 'judgment' for damnation and punishment. And yet if judgment were always to be taken for damnation, should we hear it said in the Psalm, *Judge me, O God?* In the former place judgment was put in respect of affliction, here it is put in respect of discrimination. How so? As he expounds it, who said, *Judge me, O God.* For read and see what follows. What meaneth, *Judge me, O God? And discern my cause*, saith he, *from an unholy people.* What therefore is here said, *Judge me, O God, and discern my cause from an unholy people*, in respect of it saith here the Lord Christ, *I seek not Mine own glory; there is that seeketh and judgeth.* How, *There is that seeketh and judgeth?* There is the Father to discern and separate my glory from your glory. For ye glory in regard of this world: I glory not in regard of this world, Who say to the Father, *Father, glorify Me with that glory which I had with Thee before the world was.* How, *With that glory?* With a glory quite apart from human inflation. In regard of this the Father judgeth. What meaneth, *judgeth?* Discerneth, discriminateth. Discriminateth what? The glory of His Son from the glory of men; because on this behalf it is said, *Thee, O God, Thy God hath anointed with the oil of gladness above Thy fellows.* For it does not follow that because He was made man, He is straightway to be put upon a par with us. We are men with sin, He without sin: we, men contracting from Adam death and delict; He, of the Virgin, mortal flesh, no iniquity. In short, we neither were born because we would, nor live so long as we will, nor die in what manner we will: He, before He was born, chose of whom He would be born; being born, He caused Himself to be worshipped by the Wise Men; as an infant, He grew;

by miracles He shewed Himself to be God, by infirmity presented Himself as man. Lastly, He chose also the kind of death He would die; i. e. to hang fixed on the Cross, and fix the very Cross on the brows of the faithful: that the Christian may say, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ.* On the very Cross, when He would, He left the body and departed; in the very sepulchre, as long as He would, He was laid; when He would, as from a bed He thence rose again. Therefore, my brethren, even as touching the form of a servant, (for who can worthily express that, *In the beginning was the Word, and the Word was with God, and the Word was God?*)^{1.} I say even as touching the form of a servant, there is a wide difference between the glory of Christ, and the glory of all other men. Of that glory He spake, when, upon their saying that He had a devil, He said, *I seek not Mine own glory; there is that seeketh and judgeth.*

10. But *Thou*, O Lord, what sayest Thou of Thyself? *Verily, verily I say unto you; If any man keep My saying, he shall not see death for ever.* Ye, saith He, say, *Thou hast a devil*; I call you to life: keep My saying, and ye shall not die. They were told, *He shall not see death for ever, who shall keep My saying*; and they were wroth, because they were already dead by that death which was to be eschewed. *The Jews therefore said, Now we know that Thou hast a devil. Abraham is dead, and the Prophets, and Thou sayest, If a man keep My saying, He shall not taste death for ever.* See the Scripture manner of speech. *Shall not see death*, i. e. *taste*. Who seeth? who tasteth? What eyes hath the man, that he should see when he dies? When by its coming, death shuts the very eyes that they may not see any thing, how is it said, *Shall not see death*? Also, with what palate, with what jaws is death tasted, that its relish may be discerned? When it takes away all sense, what shall remain in the palate? But *shall see* and *taste*, is said instead of, *shall experience*.

11. These words spake the Lord—it were too little that I should say, "to dying men," Himself a dying man: for *the Lord's also are the issues of death*, as saith the Psalm. Seeing then they were dying men He spake unto, and Himself

JOHN
VIII.
51, 52.

Gal. 6,

14.

John 1,

1.

v. 51.

v. 52.

HOMIL. a dying man that spake, what meaneth it that He saith, *He*
 XLIII. *that shall keep My saying, shall not see death for ever*; but,
 that the Lord saw another death from which He was come to
 deliver us, the second death, eternal death, death of hell,
 death of damnation with the devil and his angels? That is,
 indeed death; for this death of ours is but a migration.
 What is this death? A leaving of the body, a putting off
 of a heavy load: provided however there be not another
 load carried, by which the man shall be cast headlong into
 hell. Of that death then the Lord said, *He shall not see*
death for ever, who shall keep My saying.

12. Let us not dread this death; only let us fear that.
 But what is more grievous, many by perversely fearing this
 have fallen into that. It has been said to some, Worship
 idols; which thing if ye will not do, ye shall be killed: or,
 Dan. 3, as that Nebuchadnezzar said, *If ye will not do this, ye shall*
 15—18. *be cast into a furnace of burning fire.* Many feared, and
 worshipped: unwilling to die, they died: by fearing the
 death which there is no escaping, they fell into the death
 which it was in their power to have happily escaped, if they
 had not unhappily feared this death which there is no
 escaping. Thou wast born man, thou art destined to die.
 Which way wilt thou go, that thou mayest not die? what
 wilt thou do, that thou mayest not die? That thy Lord
 might console thee who of necessity must die, He deigned
 of His own will to die. When thou seest Christ to have
 died, dost thou think it beneath thee to die? Well, thou
 must die: way to escape this, thou hast none. Be it
 to-day, be it to-morrow; be, it must: the debt must be paid.
 Then what would the man get by fearing, fleeing, hiding
 himself, that he may not be found by the enemy? Would
 he get not to die? No, only to die a little later. He does
 not get a quittance of the debt, he only craves a delay.
 No matter how long it is delayed, the thing will come that
 is delayed. Let us fear that death which the three men
 feared, when they said to the king, *The Lord our God is*
able to deliver us from the flame, but if not—There was
 fear of that death which the Lord here threateneth, when
 they said, but if He will not openly deliver, He is able in
 secret to crown. Whence also the Lord Himself, being

about to make martyrs, and to be the Head of martyrs, said, *Fear not them which kill the body, and after that have no more that they can do.* How, have no more that they can do? What if, when they have slain, they cast forth the body to be rent by wild beasts, and plucked asunder by the birds? it seems that cruelty hath yet somewhat that it may do. But to whom doeth it this? To one that is departed! The body is in their hands, but there is no feeling in it: the habitation lies there, but the inhabitant is gone. Therefore, *after that, they have no more that they can do*: for to that which feels nothing, they do nothing. *But fear Him Who hath power to kill both soul and body in hell-fire.* Lo, this is the death of which He spake, when He said, *He that shall keep My saying, shall not see death for ever.* Then let us keep, my brethren, His saying, in faith, to come unto sight, when we shall have received most full liberty.

13. These, however, were indignant, these dead men, and predestined to eternal death, and made an answer full of railing, and said, *Now we know that Thou hast a devil. Abraham is dead, and the Prophets.* Howbeit, by this death which the Lord meaneth, is neither Abraham dead, nor the Prophets. For those died, and yet live: these Jews lived, and were dead. For, making answer in a certain place to the Sadducees who raised a question about the resurrection, the Lord Himself saith this: *But as touching the resurrection of the dead, have ye not read how the Lord from the bush said to Moses, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.* If therefore those live, let us labour so to live, that with them we may live when we are dead. *Whom makest Thou Thyself*, say they, that Thou shouldest say, *He shall not see death for ever, who keepeth My saying*, when Thou knowest that both Abraham is dead, and the Prophets?

14. *Jesus answered, If I glorify Myself, My glory is nothing: it is My Father that glorifieth Me.* This He said because of that which they had said, *Whom makest Thou Thyself?* Namely, He referreth His glory to the Father, of Whom it is that He is God. Sometimes the Arians take occasion also of this word to impeach our faith,

HOMIL. XLIII. and say, Lo, the Father is greater, because it is He that glorifieth the Son. Thou heretic, hast thou not read where JOHN 17, the Son Himself saith that He glorifieth His *Father*? If 4. both the Father glorifieth the Son, and the Son the Father, leave thy stubbornness, acknowledge equality, correct thy perversity.

v. 55. 15. *It is then, saith He, My Father that glorifieth Me, of Whom ye say, He is our God, yet have ye not known Him.* See, my brethren, how He sheweth that the Father of Christ is the same God Who was announced to the Jews. I say it, because there be again certain heretics who say, that the God announced in the Old Testament, is not the Father of Christ, but I know not what prince of evil angels. The Manicheans are they that say this, the Marcionites they that say this. Belike there be also other heretics, whom to mention is either not necessary, or not possible for me to go over them all at present: however, there have not lacked that said this. Therefore attend, that ye may have what ye may say against these people. The Lord Christ affirmeth, that Same to be His Father, Whom they affirmed to be their God, and knew Him not: for had they known Him, they would have received His Son. *But I, saith He, know Him.* To men judging after the flesh, He might seem arrogant in this also, that He said, *I know Him.* But see what follows: *If I shall say that I know Him not, I shall be like you, a liar.* Then let not arrogance be so shunned, as to abandon truth. *But I know Him, and I keep His saying.* The saying of the Father He as Son did speak, and was Himself the Word of the Father, Which spake unto men.

v. 56. 16. *Abraham your father rejoiced that he might see My day; and he saw it, and was glad.* A great testimony He beareth to Abraham, He, the Seed of Abraham, Creator of Abraham: *Abraham rejoiced, saith He, that he might see My day.* Not feared, but *rejoiced, that he might see.* For there was in him the love which casteth out fear. He said not, *Rejoiced, because he saw, but, Rejoiced, that he might see.* Believing, he rejoiced in hope, that he might see in understanding. *And he saw.* And what could our Lord Jesus Christ say more, or what ought He to have said

more? *And he saw it, saith He, and was glad.* Who can express this joy, my brethren? If they rejoiced, for whom the Lord opened the eyes of the flesh, what must have been the joy of one seeing with the eyes of the heart the ineffable Light, the Word abiding, the Brightness which shineth for godly minds, the Wisdom unfailing, God abiding with the Father, and sometime to come in the flesh, yet not quit the bosom of the Father? All this Abraham saw. For that He saith, *My day*, it may be uncertain of what He said it, whether of the temporal day of the Lord in which He was to come in the flesh, or of the day of the Lord which knoweth no dawn, no setting. But I doubt not that father Abraham knew the whole. And where shall I find it? Or ought the testimony of our Lord Jesus Christ to suffice us? Put the case that we be not able to find, because perchance it is difficult, how it is manifest that Abraham *rejoiced to see the day* of Christ, and that *he saw it and was glad.* And if we do not find it, was it possible for the Truth to lie? Let us believe the Truth, and make no doubt at all of the favour obtained by Abraham. However, hear one passage, which occurs to me on the instant. Father Abraham, when he sent his servant to seek a wife for his son Isaac, bound him by this oath, that he should faithfully fulfil what was bidden him to do, and that he too might know what he was doing. For it was a matter of great concernment, when a wife was sought for the seed of Abraham. But, that the servant might learn this thing which Abraham knew, that he did not desire grandchildren in a carnal regard, neither was in ought carnally minded concerning his progeny, he said to his servant whom he was sending, *Put thine hand under my thigh, and swear by the God of heaven.* What would the God of heaven in relation to Abraham's thigh? Already ye understand the spiritual meaning: the thigh, means, the progeny. Then what was that oath, but a signifying that of the progeny of Abraham would come in the flesh the God of heaven? Fools find fault with Abraham, that he said, *Put thy hand under my thigh.* They who find fault with the flesh of Christ, find fault with the action of Abraham. For us, my brethren, if we acknowledge the flesh of Christ to be had in veneration, let us not despise that thigh, but receive

JOHN
VIII.
56.

Gen. 24,
2-4.

HOMIL. XLIII. the saying as a prophecy. For indeed Abraham was a prophet. A prophet of whom? Of his Seed and his Lord. He signified his Seed in saying, *Put thine hand under my thigh*; and signified his Lord in adding, *And swear by the God of heaven*.

v. 57. 17. The Jews being angry, answered, *Thou art not yet fifty years old, and hast Thou seen Abraham?* And the
 v. 58. Lord answered, *Verily, verily, I say unto you, Before Abraham came into being, I am*. Weigh well the words, and note the mystery. "*Antequam Abraham fieret,*" before Abraham was made. Understand the "*fieret,*" was made, in respect of the making of man, of man's coming into being, but *I Am*, to pertain to the Substance of Godhead. *Was made*, because Abraham is a creature. He said not, *Before Abraham was, I was*; but, *Before Abraham was made*, and he could not be made but by Me, *I am*. Neither said He this, *Before Abraham was made, I was made*. For, *In the beginning, God created the heaven and the earth*: namely, *In the beginning was the Word*. *Before Abraham was made, I Am*. Acknowledge the Creator, discern the creature. He that spake was made the Seed of Abraham; and, that Abraham might be made, before Abraham He was.

v. 59. 18. Hereupon as if Abraham had been most openly disgraced, they were more fiercely excited. It seemed to them blasphemy in the Lord Christ, that He said, *Before Abraham was made, I am*. *Therefore they took up stones to cast at Him*. Such hardness as theirs, to what should it betake itself but to its like? *But Jesus*, as man, as in the form of a servant, as lowly, as one that should suffer, as one that should die, as one that should with His blood redeem us: not as HE THAT IS, not as the Word in the Beginning, and Word with God. For when they took up stones to cast at Him, what great matter was it for Him to cause that the earth should cleave asunder and swallow them up forthwith, and so instead of finding stones they should find themselves in hell? It was no great matter for God; but He would rather enhance His patience than put forth His power. *He hid Himself* therefore from them, that He might not be stoned. As man, He fled from the stones: but woe to them from whose stony hearts God fleeth!

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