

***JOHN
CHRYSOSTOM***

***EIGHT
HOMILIES
AGAINST
THE JEWS***



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John Chrysostom

Eight Homilies Against the Jews

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Contact: DigiCat@okpublishing.info



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HOMILY I

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I

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TODAY I HAD INTENDED to complete my discussion on the topic on which I spoke to you a few days ago; I wished to present you with even clearer proof that God's nature is more than our minds can grasp. Last Sunday I spoke on this at great length and I brought forward as my witnesses Isaiah, David, and Paul. For it was Isaiah who exclaimed: "Who shall declare his generation?" David knew God was beyond his comprehension and so he gave thanks to him and said: "I will praise you for you are fearfully magnified: wonderful are your works". And again it was David who said: "The knowledge of you is to wonderful for me, a height to which my mind cannot attain". Paul did not search and pry into God's very essence, but only into his providence; I should say rather that he looked only on the small portion of divine providence which God had made manifest when he called the gentiles. And Paul saw this small part as a vast and incomprehensible sea when he exclaimed: "O the depth of the riches and of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!"

(2) These three witnesses gave us proof enough, but I was not satisfied with prophets nor did I settle for apostles. I mounted to the heavens and gave you as proof the chorus of angels as they sang: "Glory to God in the highest, and on

earth peace, good will among men". Again, you heard the Seraphim as they shuddered and cried out in astonishment: "Holy, holy, holy, the Lord God of hosts, all the earth is filled with his glory". And I gave you also the cherubim who exclaimed: "Blessed be his glory in his dwelling".

(3) So there were three witnesses on earth and three in Heaven who made it clear that God's glory cannot be approached. For the rest, the proof was beyond dispute; there was great applause, the audience warmed with enthusiasm, you assembly came aflame. I did rejoice at this, yet my joy was not because praise was coming to me but because glory was coming to my Master. For that applause and praise showed the love you have for God in your souls. If a servant loves his master and hears someone speak in praise of that master, his heart comes aflame with a love for him who speaks. This is because the servant loves his master. You acted just that way when I spoke: by the abundance of your applause you showed clearly your abundant love for the Master.

(4) And so I wanted again today to engage in that contest. For if the enemies of the truth never have enough of blaspheming our Benefactor, we must be all the more tireless in praising the God of all. But what am I to do? Another very serious illness calls for any cure my words can bring, an illness which has become implanted in the body of the Church. We must first root this ailment out and then take thought for matters outside; we must first cure our own and then be concerned for others who are strangers.

(5) What is this disease? The festivals of the pitiful and miserable Jews are soon to march upon us one after the

other and in quick succession: the feast of Trumpets, the feast of Tabernacles, the fasts. There are many in our ranks who say they think as we do. Yet some of these are going to watch the festivals and others will join the Jews in keeping their feasts and observing their fasts. I wish to drive this perverse custom from the Church right now. My homilies against the Anomians can be put off to another time, and the postponement would cause no harm. But now that the Jewish festivals are close by and at the very door, if I should fail to cure those who are sick with the Judaizing disease. I am afraid that, because of their illsuited association and deep ignorance, some Christians may partake in the Jews' transgressions; once they have done so, I fear my homilies on these transgressions will be in vain. For if they hear no word from me today, they will then join the Jews in their fasts; once they have committed this sin it will be useless for me to apply the remedy.

(6) And so it is that I hasten to anticipate this danger and prevent it. This is what physicians do. They first check the diseases which are most urgent and acute. But the danger from this sickness is very closely related to the danger from the other; since the Anomians impiety is akin to that of the Jews, my present conflict is akin to my former one. And there is a kingship because the Jews and the Anomians make the same accusation. And what charges do the Jews make? That He called God His own Father and so made Himself equal to God. The Anomians also make this charge; they even blot out the phrase "equal to God" and what it connotes, by their resolve to reject it even if they do not physically erase it.



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But do not be surprised that I called the Jews pitiable. They really are pitiable and miserable. When so many blessings from heaven came into their hands, they thrust them aside and were at great pains to reject them. The morning Sun of Justice arose for them, but they thrust aside its rays and still sit in darkness. We, who were nurtured by darkness, drew the light to ourselves and were freed from the gloom of their error. They were the branches of that holy root, but those branches were broken. We had no share in the root, but we did reap the fruit of godliness. From their childhood they read the prophets, but they crucified him whom the prophets had foretold. We did not hear the divine prophecies but we did worship him of whom they prophesied. And so they are pitiful because they rejected the blessings which were sent to them, while others seized hold of these blessing and drew them to themselves. Although those Jews had been called to the adoption of sons, they fell to kinship with dogs; we who were dogs received the strength, through God's grace, to put aside the irrational nature which was ours and to rise to the honor of sons. How do I prove this? Christ said: "It is no fair to take the children's bread and to cast it to the dogs". Christ was speaking to the Canaanite woman when He called the Jews children and the Gentiles dogs.

(2) But see how thereafter the order was changed about: they became dogs, and we became the children. Paul said of the Jews: "Beware of the dogs, beware of the evil workers, beware of the mutilation. For we are the circumcision". Do

you see how those who at first were children became dogs? Do you wish to find out how we, who at first were dogs, became children? "But to as many as received him, he gave the power of becoming sons of God".

(3) Nothing is more miserable than those people who never failed to attack their own salvation. When there was need to observe the Law, they trampled it under foot. Now that the Law has ceased to bind, they obstinately strive to observe it. What could be more pitiable than those who provoke God not only by transgressing the Law but also by keeping it? On this account Stephen said: "You stiffnecked and uncircumcised in heart, you always resist the Holy Spirit", not only by transgressing the Law but also by wishing to observe it at the wrong time.

(4) Stephen was right in calling them stiff-necked. For they failed to take up the yoke of Christ, although it was sweet and had nothing about it which was either burdensome or oppressive. For he said: "Learn from me for I am meek and humble of heart", and "Take my yoke upon you, for my yoke is sweet and my burden light". Nonetheless they failed to take up the yoke because of the stiffness of their necks. Not only did they fail to take it up but they broke it and destroyed it. For Jeremiah said: "Long ago you broke your yoke and burst your bonds". It was not Paul who said this but the voice of the prophet speaking loud and clear. When he spoke of the yoke and the bonds, he meant the symbols of rule, because the Jews rejected the rule of Christ when they said: "We have no king but Caesar". You Jews broke the yoke, you burst the bonds, you cast yourselves out of the kingdom of heaven, and you made

yourselves subject to the rule of men. Please consider with me how accurately the prophet hinted that their hearts were uncontrolled. He did not say: "You set aside the yoke", but "You broke the yoke" and this is the crime of untamed beasts, who are uncontrolled and reject rule.

(5) But what is the source of this hardness? It come from gluttony and drunkenness. Who say so? Moses himself. "Israel ate and was filled and the darling grew fat and frisky". When brute animals feed from a full manger, they grow plump and become more obstinate and hard to hold in check; they endure neither the yoke, the reins, nor the hand of the charioteer. Just so the Jewish people were driven by their drunkenness and plumpness to the ultimate evil; they kicked about, they failed to accept the yoke of Christ, nor did they pull the plow of his teaching. Another prophet hinted at this when he said: "Israel is as obstinate as a stubborn heifer". And still another called the Jews "an untamed calf".

(6) Although such beasts are unfit for work, they are fit for killing. And this is what happened to the Jews: while they were making themselves unfit for work, they grew fit for slaughter. This is why Christ said: "But as for these my enemies, who did not want me to be king over them, bring them here and slay them". [Luke 19:27] You Jews should have fasted then, when drunkenness was doing those terrible things to you, when your gluttony was giving birth to your ungodliness—not now. Now your fasting is untimely and an abomination. Who said so? Isaiah himself when he called out in a loud voice: "I did not choose this fast, say the Lord". Why? "You quarrel and squabble when you fast and

strike those subject to you with your fists". But if you fasting was an abomination when you were striking your fellow slaves, does it become acceptable now that you have slain your Master? How could that be right?

(7) The man who fast should be properly restrained, contrite, humbled—not drunk with anger. But do you strike your fellow slaves? In Isaiah's day they quarreled and squabbled when they fasted; now when fast, they go in for excesses and the ultimate licentiousness, dancing with bare feet in the marketplace. The pretext is that they are fasting, but they act like men who are drunk. Hear how the prophet bit them to fast. "Sanctify a fast", he said. He did not say: "Make a parade of your fasting", but "call an assembly; gather together the ancients". But these Jews are gathering choruses of effeminate and a great rubbish heap of harlots; they drag into the synagogue the whole theater, actors and all. For there is no difference between the theater and the synagogue. I know that some suspect me of rashness because I said there is no difference between the theater and the synagogue; but I suspect them of rashness if they do not think that this is so. If my declaration that the two are the same rests on my own authority, then charge me with rashness. But if the words I speak are the words of the prophet, then accept his decision.



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Many, I know, respect the Jews and think that their present way of life is a venerable one. This is why I hasten to uproot and tear out this deadly opinion. I said that the

synagogue is no better than a theater and I bring forward a prophet as my witness. Surely the Jews are not more deserving of belief than their prophets. "You had a harlot's brow; you became shameless before all". Where a harlot has set herself up, that place is a brothel. But the synagogue is not only a brothel and a theater; it also is a den of robbers and a lodging for wild beasts. Jeremiah said: "Your house has become for me the den of a hyena". He does not simply say "of wild beast", but "of a filthy wild beast", and again: "I have abandoned my house, I have cast off my inheritance". But when God forsakes a people, what hope of salvation is left? When God forsakes a place, that place becomes the dwelling of demons.

(2) But at any rate the Jews say that they, too, adore God. God forbid that I say that. No Jew adores God! Who say so? The Son of God say so. For he said: "If you were to know my Father, you would also know me. But you neither know me nor do you know my Father". Could I produce a witness more trustworthy than the Son of God?

(3) If, then, the Jews fail to know the Father, if they crucified the Son, if they thrust off the help of the Spirit, who should not make bold to declare plainly that the synagogue is a dwelling of demons? God is not worshipped there. Heaven forbid! From now on it remains a place of idolatry. But still some people pay it honor as a holy place.

(4) Let me tell you this, not from guesswork but from my own experience. Three days ago—believe me, I am not lying—I saw a free woman of good bearing, modest, and a believer. A brutal, unfeeling man, reputed to be a Christian (for I would not call a person who would dare to do such a

thing a sincere Christian) was forcing her to enter the shrine of the Hebrews and to swear there an oath about some matters under dispute with him. She came up to me and asked for help; she begged me to prevent this lawless violence—for it was forbidden to her, who had shared in the divine mysteries, to enter that place. I was fired with indignation, I became angry, I rose up, I refused to let her be dragged into that transgression, I snatched her from the hands of her abductor. I asked him if were a Christian, and he said he was. Then I set upon him vigorously, charging him with lack of feeling and the worst stupidity; I told him he was no better off than a mule if he, who professed to worship Christ, would drag someone off to the dens of the Jews who had crucified him. I talked to him a long time, drawing my lesson from the Holy Gospels; I told him first that it was altogether forbidden to swear and that it was wrong to impose the necessity of swearing on anyone. I then told him that he most not subject a baptize believer to this necessity. In fact, he must not force even an unbaptized person to swear an oath.

(5) After I talked with him at great length and had driven the folly of his error from his soul, I asked him why he rejected the Church and dragged the woman to the place where the Hebrews assembled. He answered that many people had told him that oaths sworn there were more to be feared. His words made me groan, then I grew angry, and finally I began to smile. When I saw the devil's wickedness, I groaned because he had the power to seduce men; I grew angry when I considered how careless were those who were

deceived; when I saw the extent and depth of the folly of those who were deceived, I smiled.

(6) I told you this story because you are savage and ruthless in your attitude toward those who do such things and undergo these experiences. If you see one of your brothers falling into such transgressions, you consider that it is someone else's misfortune, not your own; you think you have defended yourselves against your accusers when you say: "What concern of mine is it? What do I have in common with that man"? When you say that, your words manifest the utmost hatred for mankind and a cruelty which benefits the devil. What are you saying? You are a man and share the same nature. Why speak of a common nature when you have but a single head, Christ? Do you dare to say you have nothing in common with your own members? In what sense do you admit that Christ is the head of the Church? For certainly it is the function of the head to join all the limbs together, to order them carefully to each other, and to bind them into one nature. But if you have nothing in common with your members, then you have nothing in common with your brother, nor do you have Christ as your head.

(7) The Jews frighten you as if you were little children, and you do not see it. Many wicked slaves show frightening and ridiculous masks to youngsters—the masks are not frightening by their nature, but they seem so to the children's simple minds—and in this way they stir up many a laugh. This is the way the Jews frighten the simpler-minded Christians with the bugbears and hobgoblins of their shrines. Yet how could their ridiculous and disgraceful

synagogues frighten you? Are they not the shrines of men who have been rejected, dishonored, and condemned?

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Our churches are not like that; they are truly frightening and filled with fear. God's presence makes a place frightening because he has power over life and death. In our churches we hear countless homilies on eternal punishments, on rivers of fire, on the venomous worm, on bonds that cannot be burst, or exterior darkness. But the Jews neither know nor dream of these things. They live for their bellies, they gape for the things of this world, their condition is not better than that of pigs or goats because of their wanton ways and excessive gluttony. They know but one thing: to fill their bellies and be drunk, to get all cut and bruised, to be hurt and wounded while fighting for their favorite charioteers.

(2) Tell me, then, are their shrines awful and frightening? Who would say so? what reasons do we have for thinking that they are frightening unless someone should tell us that dishonored slaves, who have no right to speak and who have been driven from their Master's home, should frighten us, who have been given honor and the freedom to speak? Certainly this is not the case. Inns are not more august than royal palaces. Indeed the synagogue is less deserving of honor than any inn. It is not merely a lodging place for robbers and cheats but also for demons. This is true not only of the synagogues but also of the souls of the Jews, as I shall try to prove at the end of my homily.

(3) I urge you to keep my words in your minds in a special way. For I am not now speaking for show or applause but to cure your souls. And what else is left for me to say when some of you are still sick although there are so many physicians to effect a cure?

(4) There were twelve apostles and they drew the whole world to themselves. The greater portion of the city is Christian, yet some are still sick with the Judaizing disease. And what could we, who are healthy, say in our own defense? Surely those who are sick deserve to be accused. But we are not free from blame, because we have neglected them in their hour of illness; if we had shown great concern for them and they had the benefit of this care, they could not possibly still be sick.

(5) Let me get the start on you by saying this now, so that each of you may win over his brother. Even if you must impose restraint, even if you must use force, even if you must treat him ill and obstinately, do everything to save him from the devil's snare and to free him from fellowship with those who slew Christ.

(6) Tell me this. Suppose you were to see a man who had been justly condemned being led to execution through the marketplace. Suppose it were in your power to save him from the hands of the public executioner. Would you not do all you could to keep him from being dragged off? But now you see your own brother being dragged off unjustly to the depth of destruction. And it is not the executioner who drags him off, but the devil. Would you be so bold as not to do your part toward rescuing him from his transgression? If you don't help him, what excuse would you find? But your

brother is stronger and more powerful than you. Show him to me. If he will stand fast in his obstinate resolve, I shall choose to risk my life rather than let him enter the doors of the synagogue.

(7) I shall say to him: What fellowship do you have with the free Jerusalem, with the Jerusalem above? You chose the one below; be a slave with that earthly Jerusalem which, according to the word of the Apostle, is a slave together with her children. Do you fast with the Jews? Then take off your shoes with the Jews, and walk barefoot in the marketplace, and share with them in their indecency and laughter. But you would not chose to do this because you are ashamed and apt to blush. Are you ashamed to share with them in outward appearance but unashamed to share in their impiety? What excuse will you have, you who are only half a Christian?

(8) Believe me, I shall risk my life before I would neglect any one who is sick with this disease—if I see him. If I fail to see him, surely God will grant me pardon. And let each one of you consider this matter; let him not think it is something of secondary importance. Do you take no notice of what the deacon continuously calls out in the mysteries? "Recognize one another", he says. Do you not see how he entrusts to you the careful examination of your brothers? Do this in the case of Judaizers, too. When you observe someone Judaizing, take hold of him, show him what he is doing, so that you may not yourself be an accessory to the risk he runs.

(9) If any Roman soldier serving overseas is caught favoring the barbarians and the Persians, not only is he in

danger but so also is everyone who was aware of how this felt and failed to make this fact known to the general. Since you are the army of Christ, be overly careful in searching to see if anyone favoring an alien faith has mingled among you, and make his presence know—not so that we may put him to death as those generals did, nor that we may punish him or take our vengeance upon him, but that we may free him from his error and ungodliness and make him entirely our own.

(10) If you are unwilling to do this, if you know of such a person but conceal him, be sure that both you and he will be subject to the same penalty. For Paul subjects to chastisement and punishment not only those who commit acts of wickedness but also those who approve what they have done. The prophet, too, brings to the same judgment not only thieves but also who run with the thieves. And this is quite reasonable. For if a man is aware of a criminal's actions but covers them up and conceals them, he is providing a stronger basis for the criminal to be careless of the law and making him less afraid in his career of crime.

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But I must get back again to those who are sick. Consider, then, with whom they are sharing their fests. It is with those who shouted: "Crucify him, Crucify him", with those who said: "His blood be upon us and upon our children". If some men had been caught in rebellion against their ruler and were condemned, would you have dared to go up to them and to speak with them? I think not. Is it not

foolish, then, to show such readiness to flee from those who have sinned against a man, but to enter into fellowship with those who have committed outrages against God himself? Is it not strange that those who worship the Crucified keep common festival with those who crucified him? Is it not a sign of folly and the worst madness?

(2) Since there are some who think of the synagogue as a holy place, I must say a few words to them. Why do you reverence that place? Must you not despise it, hold it in abomination, run away from it? They answer that the Law and the books of the prophets are kept there. What is this? Will any place where these books are be a holy place? By no means! This is the reason above all others why I hate the synagogue and abhor it. They have the prophets but not believe them; they read the sacred writings but reject their witness—and this is a mark of men guilty of the greatest outrage.

(3) Tell me this. If you were to see a venerable man, illustrious and renowned, dragged off into a tavern or den of robbers; if you were to see him outraged, beaten, and subjected there to the worst violence, would you have held that tavern or den in high esteem because that great and esteemed man had been inside it while undergoing that violent treatment? I think not. Rather, for this very reason you would have hated and abhorred the place.

(4) Let that be your judgment about the synagogue, too. For they brought the books of Moses and the prophets along with them into the synagogue, not to honor them but to outrage them with dishonor. When they say that Moses and the prophets knew not Christ and said nothing about his

coming, what greater outrage could they do to those holy men than to accuse them of failing to recognize their Master, than to say that those saintly prophets are partners of their impiety? And so it is that we must hate both them and their synagogue all the more because of their offensive treatment of those holy men.

(5) Why do I speak about the books and the synagogues? In time of persecution, the public executioners lay hold of the bodies of the martyrs, they scourge them, and tear them to pieces. Does it make the executioners' hands holy because they lay hold of the body of holy men? Heaven forbid! The hands which grasped and held the bodies of the holy ones still stay unholy. Why? Because those executioners did a wicked thing when they laid their hands upon the holy. And will those who handle and outrage the writings of the holy ones be any more venerable for this than those who executed the martyrs? Would that not be the ultimate foolishness? If the maltreated bodies of the martyrs do not sanctify those who maltreated them but even add to their blood-guilt, much less could the Scriptures, if read without belief, ever help those who read without believing. The very act of deliberately choosing to maltreat the Scriptures convicts them of greater godlessness.

(6) If they did not have the prophets, they would not deserve such punishment; if they had not read the sacred books, they would not be so unclean and so unholy. But, as it is, they have been stripped of all excuse. They do have the heralds of the truth but, with hostile heart, they set themselves against the prophets and the truth they speak.

So it is for this reason that they would be all the more profane and blood-guilty: they have the prophets, but they treat them with hostile hearts.

(7) So it is that I exhort you to flee and shun their gatherings. The harm they bring to our weaker brothers is not slight; they offer no slight excuse to sustain to the folly of the Jews. For when they see that you, who worship the Christ whom they crucified, are reverently following their rituals, how can they fail to think that the rites they have performed are the best and that our ceremonies are worthless? For after you worship and adore at our mysteries, you run to the very men who destroy our rites. Paul said: "If a man sees you that have knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols"? And let me say: If a man sees you that have knowledge come into the synagogue and participate in the festival of the Trumpets, shall not his conscience, being weak, be emboldened to admire what the Jews do? He who falls not only pays the penalty for his own fall, but he is also punished because he trips others as well. But the man who has stood firm is rewarded not only because of his own virtue but people admire him for leading others to desire the same things.

(8) Therefore, flee the gatherings and holy places of the Jews. Let no man venerate the synagogue because of the holy books; let him hate and avoid it because the Jews outrage and maltreat the holy ones, because they refuse to believe their words, because they accuse them of the ultimate impiety.

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That you may know that the sacred books do not make a place holy but that the purpose of those who frequent a place does make it profane, I shall tell an old story. Ptolemy Philadelphus had collected books from all over the world. When he learned that the Jews had writings which treated of God and the ideal state, he sent for men from Judea and had them translate those books, which he then had deposited in the temple of Serapis, for he was a pagan. Up to the present day the translated books remain there in the temple. But will the temple of Serapis be holy because of the holy books? Heaven forbid! Although the books have their own holiness, they do not give a share of it to the place because those who frequent the place are defiled.

(2) You must apply the same argument to the synagogue. Even if there is no idol there, still demons do inhabit the place. And I say this not only about the synagogue here in town but about the one in Daphne as well; for at Daphne you have a more wicked place of perdition which they call Matrona's. I have heard that many of the faithful go up there and sleep beside the place.

(3) But heaven forbid that I call these people faithful. For to me the shrine of Matrona and the temple of Apollo are equally profane. If anyone charges me with boldness, I will in turn charge him with the utmost madness. For, tell me, is not the dwelling place of demons a place of impiety even if no god's statue stands there? Here the slayers of Christ gather together, here the cross is driven out, here God is blasphemed, here the Father is ignored, here the Son is

outraged, here the grace of the Spirit is rejected. Does not greater harm come from this place since the Jews themselves are demons? In the pagan temple the impiety is naked and obvious; it would not be ease to deceive a man of sound and prudent mind or entice him to go there. But in the synagogue there are men who say they worship God and abhor idols, men who say they have prophets and pay them honor. But by their words they make ready an abundance of bait to catch in their nets the simpler souls who are so foolish as to be caught of guard.

(4) So the godlessness of the Jews and the pagans is on a par. But the Jews practice a deceit which is more dangerous. In their synagogue stands an invisible altar of deceit on which they sacrifice not sheep and calves but the souls of men.

(5) Finally, if the ceremonies of the Jews move you to admiration, what do you have in common with us? If the Jewish ceremonies are venerable and great, ours are lies. But if ours are true, as they are true, theirs are filled with deceit. I am not speaking of the Scriptures. Heaven forbid! It was the Scriptures which took me by the hand and led me to Christ. But I am talking about the ungodliness and present madness of the Jews.

(6) Certainly it is the time for me to show that demons dwell in the synagogue, not only in the place itself but also in the souls of the Jews. As Christ said: "When an unclean spirit is gone out, he walks through dry places seeking rest. If he does not find it he says: I shall return to my house. And coming he finds it empty, swept, and garnished. Then he goes and takes with him seven other spirits more wicked