



THE HOMILIES ON  
FIRST AND SECOND  
CORINTHIANS

ST. JOHN CHRYSOSTOM

# **The Homilies On First And Second Corinthians**

**St. Chrysostom**

## **Contents:**

[John Chrysostom - A Biography](#)

[Preface](#)

[Homilies on First Corinthians](#)

[Homily I.](#)

[Homily II.](#)

[Homily III.](#)

[Homily IV.](#)

[Homily V.](#)

[Homily VI.](#)

[Homily VII.](#)

[Homily VIII.](#)

[Homily IX.](#)

[Homily X.](#)

[Homily XI.](#)

[Homily XII.](#)

[Homily XIII.](#)

[Homily XIV.](#)

[Homily XV.](#)

[Homily XVI.](#)

[Homily XVII.](#)

[Homily XVIII.](#)

[Homily XIX.](#)

[Homily XX.](#)  
[Homily XXI](#)  
[Homily XXII](#)  
[Homily XXIII.](#)  
[Homily XXIV](#)  
[Homily XXV](#)  
[Homily XXVI.](#)  
[Homily XXVII.](#)  
[Homily XXVIII.](#)  
[Homily XXIX.](#)  
[Homily XXX.](#)  
[Homily XXXI.](#)  
[Homily XXXII.](#)  
[Homily XXXIII.](#)  
[Homily XXXIV.](#)  
[Homily XXXV.](#)  
[Homily XXXVI.](#)  
[Homily XXXVII.](#)  
[Homily XXXVIII.](#)  
[Homily XXXIX](#)  
[Homily XL.](#)  
[Homily XLI.](#)  
[Homily XLII.](#)  
[Homily XLIII.](#)  
[Homily XLIV.](#)

## [Homilies on Second Corinthians](#)

[Homily I](#)  
[Homily II.](#)  
[Homily III.](#)  
[Homily IV](#)  
[Homily V.](#)  
[Homily VI.](#)  
[Homily VII.](#)  
[Homily VIII.](#)

[Homily IX.](#)  
[Homily X.](#)  
[Homily XI](#)  
[Homily XII.](#)  
[Homily XIII.](#)  
[Homily XIV.](#)  
[Homily XV.](#)  
[Homily XVI.](#)  
[Homily XVII.](#)  
[Homily XVIII.](#)  
[Homily XIX.](#)  
[Homily XX.](#)  
[Homily XXI.](#)  
[Homily XXII.](#)  
[Homily XXIII.](#)  
[Homily XXIV.](#)  
[Homily XXV.](#)  
[Homily XXVI.](#)  
[Homily XXVII.](#)  
[Homily XXVIII.](#)  
[Homily XXIX.](#)  
[Homily XXX.](#)

*The Homilies On First And Second Corinthians, St.  
Chrysostom*

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## ***John Chrysostom - A Biography***

John Chrysostom, a bishop, doctor, and saint of the eastern church, born in Antioch, according to the best authorities, Jan. 14, 347, died Sept. 14, 407. His name was only John, the appellation Chrysostom (Greek for "the golden-mouthed"), by which he is usually known, not having been given to him until the 7th century. His father, Secundus, who was *magister militum Orientis*, died while John was still in his infancy. Arethusa, his mother, left a widow in her 20th year, resolved to remain single in order to devote her whole life to her boy. Intending him to follow the legal profession, she sought for him the best school of eloquence, and placed him with the renowned Libanins, then teaching at Antioch. Libanius, who had formerly had among his pupils the great Basil of Csesarea, his brother Gregory of Nyssa, and his bosom friend Gregory Nazianzen, had also been the master of the emperor Julian, and his most ardent auxiliary in his endeavor to put down Christianity and restore the worship of the old gods. He welcomed John, soon discovered his genius, labored to develop it, and predicted the preeminence which his favorite pupil afterward attained. At the age of 18 he was practising at the bar, where even then more than one great success laid the foundation of his fame.

This, as well as his social position and the virtues of his mother, drew on him the eyes of Meletius, bishop of Antioch, who wished to secure as a member of his clergy one so full of promise. He instructed and baptized him, gave him his first lessons in ecclesiastical science, ordained him lector or reader, and assigned him a residence beneath his own roof. This was not what his mother had designed

for him; she had set her heart on seeing him foremost in the race for worldly honors, and resisted with all her might his entrance on a career so different. She represented to him that for love of him she had in youth renounced all earthly joys, and that he must not think of forsaking her now when old age and its infirmities were fast approaching. It was all in vain. The same wave of ascetic fervor which was carrying away into solitude and the austerities of monastic life the very elite of Christian youth, bore John into the mountains which surrounded his native city. For six years, two of which were spent in a hermitage, he gave himself up to a life divided between the study of the Scriptures and prayer, mortifying his body meanwhile with such rigor that his limbs were nearly paralyzed.

The urgent solicitations of his friends at length drew him back to Antioch, where the pallor of his countenance and his extreme emaciation touched all beholders with pity or veneration. Several years passed before he was ordained deacon. In 381 Meletius died. A rival Christian faction, with Paulinus as its bishop, had divided the church at Antioch. John, while yet a deacon, strove in vain to heal the schism. Flavian, successor to Meletius, appreciated his learning, eloquence, and disinterestedness. So great, indeed, was the esteem in which he was held throughout Asia Minor, that even before his elevation to the priesthood the neighboring bishops sought to raise him to the episcopal office. He shrank from the honor and responsibility, but induced his friend Basil to accept the proffered rank. In 386 John became a priest, and commenced his course as a preacher. He was justly considered even then as the shining light of the eastern church. In 397 the see of Constantinople became vacant by the death of Nectarius. For three months rival candidates and contending factions sought to no purpose to fill the coveted see.

The eunuch Eutropius, then all-powerful at court, and who had heard John's preaching, submitted his name to the emperor Arcadius. The latter approved of the choice; and forthwith a messenger was sent to Asterius, prefect of the East, who resided at Antioch, bidding him to secure by some stratagem the person of the presbyter John, and send him to Constantinople. John was invited by Asterius to accompany him on a visit to a new church just erected outside of Antioch, and his chariot was driven amid an armed escort toward the Bosphorus. After the first emotion of surprise and anger, John thought he saw in all this the hand of an overruling Providence, and submitted passively. The episcopal chair of Constantinople, in which John now found himself, had a few years before been adorned by Gregory Nazianzen. Nectarius, whom Theodosius chose as his successor, had not even been baptized when, to his dismay, he, in the midst of the second general council, saw himself raised to such an exalted rank. But he discharged his episcopal functions with a careful piety, charming Theodosius and his court by his majestic presence and graceful manners, and dispensing in the patriarchal residence a princely hospitality to the many churchmen whom business drew to the capital.

Chrysostom brought a new spirit to these halls. He resolved to make his household a model for every household of churchman and layman within his jurisdiction, and his own life a mirror in which every bishop and priest should see what they must be themselves in order to be true shepherds in Christ's flock. He made a monastic frugality preside over his table and all his domestic expenses. The rich furniture of his predecessors and their abundant wardrobe of silks and cloth of gold were sold at auction, and the proceeds given to the poor. Nectarius had purposed erecting a magnificent basilica, and collected a large quantity of precious marbles and other rare building

material. John did not hesitate to sell them for the benefit of the needy classes. The very sacred vessels which he judged too costly for the altar were similarly disposed of. This displeased the clergy, while the people were taught to attribute these reforms to parsimony or avarice. But when the poorly clad archbishop appeared in the pulpit of St. Sophia, his hearers forgot everything but that they possessed a man of God in their midst. It is impossible to study his works without being impressed with his deep devotion to the people.

Hence, in Constantinople as at Antioch, whenever he preached the largest edifices could not contain the crowds who flocked to hear him. They surrounded him in the streets, pouring blessings on his head as he passed along; and when his liberty or his life was threatened at a later period, they watched night and day around his dwelling. "I love you," he one day exclaimed to the worshipping throng "I love you as you love me. What should I be without you? You are to me father, mother, brothers, and children; you are all the world to me. I know no joy, no sorrow, which is not yours." This popularity constituted one great source of his power, and he used it in his vain attempt at reform both in court and church. Eutropius, who had been mainly instrumental in his elevation, did not find favor with the archbishop, who denounced his tyranny and the corruption which he encouraged in every branch of the administration. He retaliated by having a law passed which repealed or abridged ecclesiastical immunities, and in particular limited the right of asylum granted to churches. John inveighed against the extravagance and licentiousness of the court.

Arcadius dreaded the remonstrances which tended to rouse him from his unmanly love of ease, and the empress Eudoxia hated the man who dared to reprove openly her



illicit amours. The courtiers and ministers of state shared their master's enmity, and only waited for an opportunity to make the archbishop feel the weight of their resentment. Eutropius fell into disgrace and fled for his life to the church of St. Sophia, where Chrysostom gave him a shelter, and protected him against the united rage of the courtiers, the military, and the populace. But it was only for a time. Eutropius was induced to leave his asylum, and perished by the hands of Eudoxia's satellites. She now ruled with absolute sway both the emperor and the empire. Her avarice was equal to her ambition, and she went so far as to take open possession of a vineyard which the owner would neither sell nor give up to her. Chrysostom denounced her from the pulpit as a second Jezebel. This brought matters to a crisis. Theophilus, bishop of Alexandria, who had himself aspired to the succession of Nectarius, found new matter of complaint as well as of hatred against Chrysostom in the toleration which the latter extended to some monks expelled from Egypt and excommunicated on account of their attachment to Origen and his doctrines.

This caused the accusation of heresy to be made against the archbishop, although at that time no council had condemned the opinions attributed to Origen. Chrysostom summoned before himself every member of his clergy in order to examine into the scandalous reports about their relations with deaconesses and other women. He reformed or rebuked wherever he found just cause; and thus there was wide-spread discontent among the clergy. It had been reported to him that the episcopal office was bought and sold in the provinces dependent on his patriarchate. In the midst of winter he set out, visiting every diocese, and before; he returned to Constantinople deposed 13 bishops convicted of simony and immorality. He even extended his visitation into provinces which owed him no obedience, and

there exercised the same rigor against the guilty. This raised a great outcry against him, and gave the advantage to his enemies. Eudoxia and Theophilus joined hands; and in 403 a council of 36 bishops assembled at Chalcedon, a suburb of Constantinople. There Chrysostom was accused, among other crimes, of pride, oppression of the clergy, inhospitality, avarice, gluttony, undue familiarity with women, and high treason.

He refused to appear before his self-constituted judges until their president, Theophilus, and three other bishops, his declared enemies, had been excluded. Meanwhile he continued to give his usual homilies in the cathedral, and the people watched unceasingly his coming and going lest any evil should befall him. He was found guilty and deposed from his see, and a new bishop was appointed by the council and approved by the emperor. At length his house was surrounded in the night by soldiers, and himself borne off into exile at Nicaea. The people on hearing this rose and besieged the imperial palace, demanding his instant recall. An earthquake happened at this very moment, and seemed even to Eudoxia a manifest sign of the divine displeasure. She rushed into the presence of Arcadius and besought him to lose not one moment in bringing back the exiled archbishop. But his return did not cause the court to mend its morals, nor the city to lay aside its love of the most costly pleasures. The connection of the empress with the count John was now a subject of comment in every household, while the courtiers tried to cloak over the scandal by showing new honor to Eudoxia, and she endeavored to divert the attention of the populace by inventing for them new games in the circus.

The erection of a silver statue to her in the square adjoining the church of St. Sophia was made the occasion of the most extravagant festivities, at a time when the

people were suffering from want. The archbishop publicly reproved the people for their love of dissipation, and as openly blamed those whose vanity had caused this display. The empress took mortal offence, and threatened a second exile. The courtiers, too, replied to the archbishop's denunciation by inaugurating a new feast, in which the honors paid to the statue verged on idolatry. Chrysostom was not to be intimidated. On appearing in the pulpit, he alluded in his commentary on the gospel to Herodias dancing, and demanding as a reward the head of John. The allusion was too transparent. This time the court resolved to take no half-way measures. A second assembly of bishops was summoned, more numerous than the first; and, although 42 among the number were faithful to Chrysostom, he was condemned. In 404, six years after he had been forcibly borne off from his native Antioch to assume the spiritual government of the capital, when every appeal to the Roman pontiff had only increased the rage of his enemies, and the efforts made to assemble a full council had proved abortive, he was compelled to set out for a second exile.

Feeble in body, but unbroken in spirit, the high-souled old man traversed Asia Minor, and took up his abode in Cucusus, a town of the Armenian Taurus. Again the indignant populace arose to demand his recall; but, although in their fury they burned to the ground the senate house and the metropolitan church, the emperor firmly withstood all their clamor. The devoted adherents of the exiled archbishop would not acknowledge while he lived the jurisdiction of any other, and, under the name of "Johannites," they worshipped apart until his remains were brought to Constantinople in 438. For about 18 months Chrysostom resided in Cucusus, when an attack of the Isaurians compelled him to take refuge in the distant stronghold of Arabissus. In the latter place, as in the

former, he continued to be the light and life of the Asiatic church. At length a new decree banished him to the remote desert of Pityus. On foot, bareheaded, beneath a burning sun, he was driven pitilessly along by his military escort, until he broke down on reaching Comana in Cappadocia. He felt that the end was at hand; and putting on a white robe, he dragged himself feebly a few miles further to the tomb of St. Basiliscus, where he laid himself down to rest for ever.

The surrounding country flocked to his obsequies, and honored his remains as those of a man of God. Thirty years later the entire population of Constantinople, headed by Theodosius II., welcomed the relics back with solemn pomp and rejoicing. Chrysostom was a voluminous writer. The best edition of his works is that of the Benedictines, in Greek, with a Latin translation (13 vols, folio, Paris, 1718-'38; reprinted in Venice, 1734-'41; in Paris, 1834-'39; and in Migne's Patrologia, 1859-'60). A translation into English of his homilies is contained in the "Library of the Fathers " (Oxford, 1842-'53). Most of his works are homilies and commentaries on the Bible. A minute analysis of his writings is contained in Butler's " Lives of the Saints." His biography has been written, among others, by Neander (2 vols., Berlin, 1821-'2; 3d ed., 1848), Perthes (English translation, Boston, 1854), Rochet (Paris, 1866), and Stephens (" St. Chrysostom, his Life and Times," London, 1872).

## **Preface**

The British edition of this translation has a preface in which is given a short "sketch" of Chrysostom's history. As a fuller outline has been given in the course of the present

reproduction of the homilies, it is considered advisable to omit this sketch here. (See Vol. ix. pp. 3-23.) the remainder of the English editor's preface is as follows:

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

Another reason undoubtedly is the remarkable energy and fruitfulness of the writer's mind, that command of language and of topics, and above all, that depth of charitable and religious feeling, which enabled him, to a very remarkable extent, to carry his hearers along with him, even when the things he recommended were most distasteful to their natures and prejudices. It is obvious how much of the

expression of this quality must vanish in translation: the elegance and fluency of his Greek style, the flow of his periods, the quickness and ingenuity of his turns, all the excellencies to which more especially his surname was owing, must in the nature of things be sacrificed, except in case of very rare felicity, on passing into a modern language. His dramatic manner indeed, which was one of the great charms of his oratory among the Greeks, and his rapid and ingenious selection and variation of topics, these may in some measure be retained, and may serve to give even English readers some faint notion of the eloquence which produced so powerful effects on the susceptible people of the East.

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

“Again, this profusion of literary talent, and eloquence and vehemence and skill in moral teaching, is of itself, as human nature now exists, a matter of much jealousy to considerate persons, and found answerable to the profession implied in their works. and therefore it was desirable to dwell on it in this instance, for the purpose of pointing out afterwards how completely his life gave evidence that he meant and practices what he taught.

“The Homilies on the first Epistle to the Corinthians have ever been considered by learned and devout men as among

the most perfect specimens of his mind and teaching. They are of that mixed form, between exposition and exhortation, which serves perhaps better than any other, first, to secure attention, and then to convey to an attentive hearer the full purport of the holy words as they stand in the Bible, and to communicate to him the very impression which the preacher himself had received from the text.

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

“The Text which has been used in this translation is the Benedictine, corrected however in many places by that of Savile. The Benedictine Sections are marked in the margin thus, (2.) For the Translation, the Editors are indebted to the Reverend Hubert Kestell Corhish, M. A., late Fellow of Exeter College, and to the Reverend John Medley, M. A., of

Wadham College, Vicar of St. Thomas, in the city of Exeter.”

The Homilies on the Second Epistle were issued four years later than those on the First, and were preceded by the following note:

“The present Volume completes the set of St. Chrysostom’s Commentaries on the Epistles of St. Paul, with the exception of that to the Hebrews, the Translation of which is preparing for the press. The edition of the original by Mr. Field has afforded the advantage of an improved text, in fact of one as good as we can hope to see constructed from existing MSS.;

“These Homilies were delivered at Antioch in the opinion of the Benedictine Editors, though Savile doubted it. The question depends on the interpretation of a passage near the end of Hom. xxvi., in which St. Chrysostom speaks of Constantinople, and presently says ‘here.’ this, it has been rightly argued, he might say in the sense of “in the place I am speaking of.’ while he was not likely to say, ‘in Constantinople’ if he were speaking there.

“For the Translation the Editors are indebted to the Rev. J. Ashworth, M.A., of Brasenose College.”

S. Clement, 1848

## ***Homilies on First Corinthians***

Argument.



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

Paul also himself suffered many things in this city; and Christ, too, in this city appears to him and says, (Acts chapter 18, verse 10), "Be not silent, but speak; for I have much people in this city:" and he remained there two years. In this city [Acts chapter 19, verse 16 Corinth put here, by lapse of memory, for Ephesus]. also the devil went out, whom the Jews endeavoring to exorcise, suffered so grievously. In this city did those of the magicians, who repented, collect together their books and burn them, and there appeared to be fifty thousand. (Acts chapter 19, verse 18 arguriou omitted.) In this city also, in the time of Gallio the Proconsul, Paul was beaten before the judgment seat.

[2.] The devil, therefore, seeing that a great and populous city had laid hold of the truth, a city admired for wealth and wisdom, and the head of Greece; (for Athens and Lacedaemon were then and since in a miserable state, the dominion having long ago fallen away from them;) and seeing that with great readiness they had received the word of God; what doth he? He divides the men. For he knew that even the strongest kingdom of all, divided

against itself, shall not stand. He had a vantage ground too, for this device in the wealth, the wisdom of the inhabitants. Hence certain men, having made parties of their own, and having become self-elected made themselves leaders of the people, and some sided with these, and some with those; with one sort, as being rich; with another, as wise and able to teach something out of the common. Who on their part, receiving them, set themselves up forsooth to teach more than the Apostle did: at which he was hinting, when he said, "I was not able to speak unto you as unto spiritual" (ch. iii. 1.); evidently not his inability, but their infirmity, was the cause of their not having been abundantly instructed. And this, (ch. iv. 8.) "Ye are become rich without us," is the remark of one pointing that way. And this was no small matter, but of all things most pernicious; that the Church should be torn asunder.

And another sin, too, besides these, was openly committed there: namely, a person who had had intercourse with his step-mother not only escaped rebuke, but was even a leader of the multitude, and gave occasion to his followers to be conceited. Wherefore he saith, (ch. 5. 2.) "And ye are puffed up, and have not rather mourned." And after this again, certain of those who as they pretended were of the more perfect sort, and who for gluttony's sake used to eat of things offered unto idols, and sit at meat in the temples, Were bringing all to ruin. Others again, having contentions and strifes about money, committed unto the heathen courts (toi" exwqen sicadthrioi") all matters of that kind. Many persons also wearing long hair used to go about among them; whom he ordereth to be shorn. There was another fault besides, no trifling one; their eating in the churches apart by themselves, and giving no share to the needy.

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

[3.] They had written accordingly to him by the hand of Fortunatus and Stephanas and Achaicus, by whom also he himself writes; and this he has indicated in the end of the Epistle: not however upon all these subjects, but about marriage and virginity; wherefore also he said, (ch. vii. 1.) "Now concerning the things whereof ye wrote" &c. And he proceeds to give injunctions, both on the points about which they had written, and those about which they had not written; having learnt with accuracy all their failings. Timothy, too, he sends with the letters, knowing that letters indeed have great force, yet that not a little would be added to them by the presence of the disciple also.

Now whereas those who had divided the Church among themselves, from a feeling of shame lest they should seem to have done so for ambition's sake, contrived cloaks for what had happened, their teaching (forsooth) more perfect doctrines, and being wiser than all others; Paul sets himself first against the disease itself, plucking up the root of the

evils, and its offshoot, the spirit of separation. And he uses great boldness of speech: for these were his own disciples, more than all others. Wherefore he saith (ch. ix. 2.) "If to others I be not an Apostle, yet at least I am unto you; for the seal of my apostleship are ye." Moreover they were in a weaker condition (to say the least of it) than the others. Wherefore he saith, (ch. iii. 1, 2. oude for oute). "For I have not spoken unto you as unto spiritual; for hitherto ye were not able, neither yet even now are ye able." (This he saith, that they might not suppose that he speaks thus in regard of the time past alone.)

However, it was utterly improbable that all should have been corrupted; rather there were some among them who were very holy. And this he signified in the middle of the Epistle, where he says, (ch. iv. 3, 6.) "To me it is a very small thing that I should be judged of you:" and adds, "these things I have in a figure transferred unto myself and Apollos."

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

## **Homily I.**

*1 Corinthians chapter 1, verse 1-3 Paul, called to be an Apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be Saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours: Grace unto you and peace from God our Father and the Lord Jesus Christ.*

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

“Of Jesus Christ.” Your teacher is Christ; and do you register the names of men, as patrons of your doctrine?

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

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

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

“Which is at Corinth.” Seest thou how at each word he puts down their swelling pride; training their thoughts in every way for heaven? He calls it, too, the Church “of God;” shewing that it ought to be united. For if it be “of God,” it is united, and it is one, not in Corinth only, but also in all the world: for the Church’s name (ecclhsia: properly *an*

*assembly*) is not a name of separation, but of unity and concord.

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

“Called to be Saints.” For even this, to be saved by faith, is not saith he, of yourselves; for ye did not first draw near, but were called; so that not even this small matter is yours altogether. However, though you had drawn near, accountable as you are for innumerable wickednesses, not even so would the grace be yours, but God’s. Hence also, writing to the Ephesians, he said, (Ephesians chapter 2, verse 8) “By grace have ye been saved through faith, and this not of yourselves;” not even the faith is yours altogether; for ye were not first with your belief, but obeyed a call.

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

[2.] “In every place, both theirs and ours.” For although the letter be written to the Corinthians only, yet he makes mention of all the faithful that are in all the earth; showing that the Church throughout the world must be one, however separate in divers places; and much more, that in Corinth. And though the place separate, the Lord binds them together, being common to all. Wherefore also uniting them he adds, “both theirs and ours.” And this is far more powerful [to unite], than the other [to separate]. For as men in one place, having many and contrary masters,

become distracted, and their one place helps them not to be of one mind, their masters giving orders at variance with each other, and drawing each their own way, according to what Christ says, (St. Matthew chapter 6, verse 24) "Ye cannot serve God and Mammon;" so those in different places, if they have not different lords but one only, are not by the places injured in respect of unanimity, the One Lord binding them together. "I say not then, (so he speaks,) that with Corinthians only, you being Corinthians ought to be of one mind, but with all that are in the whole world, inasmuch as you have a common Master." This is also why he hath a second time added "our;" for since he had said, "the Name of Jesus Christ our Lord," lest he should appear to the inconsiderate to be making a distinction, he subjoins again, "both our Lord and theirs."

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

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

Now if our peace be of grace, why hast thou high thoughts? Why art Thou so puffed up, being saved by grace? And if

thou hast peace with God, why wish to assign thyself to others? since this is what separation comes to. For what if you be at "peace" with this man, and with the other even find "grace?" My prayer is that both these may be yours from God; both from Him I say, and towards Him. For neither do they abide (menei, Savile in marg.) secure except they enjoy the influence from above; nor unless God be their object will they aught avail you: for it profiteth us nothing, though we be peaceful towards all men, if we be at war with God; even as it is no harm to us, although by all men we are held as enemies, if with God we are at peace. And again it is no gain to us, if all men approve, and the Lord be offended; neither is there any danger, though all shun and hate us, if with God we have acceptance and love. For that which is verily grace, and verily peace, cometh of God, since he who finds grace in God's sight, though he suffer ten thousand horrors, feareth no one; I say not only, no man, but not even the devil himself; but he that hath offended God suspects all men, though he seem to be in security. For human nature is unstable, and not friends only and brethren, but fathers also, before now, have been altogether changed and often for a little thing he whom they begat, the branch of their planting, hath been to them, more than all foes, an object of persecution. Children, too, have cast off their fathers. Thus, if ye will mark it, David was in favor with God, Absalom was in favor with men. What was the end of each, and which of them gained most honor, ye know. Abraham was in favor with God, Pharaoh with men; for to gratify him they gave up the just man's wife. (See St. Chrys. on Genesis chapter 12, verse 17) Which then of the two was the more illustrious, and the happy man? every one knows. And why speak I of righteous men; The Israelites were in favor with God, but they were bated by men, the Egyptians; but nevertheless they prevailed against their haters and vanquished them, with how great triumph, is well known to you all.



For this, therefore, let all of us labor earnestly; whether one be a slave, let him pray for this, that he may find grace with God rather than with his master; or a wife, let her seek grace from God her Saviour rather than from her husband; or a soldier, in preference to his king and commander let him seek that favor which cometh from above. For thus among men also wilt thou be an object of love. [4.] But how shall a man find grace with God? How else, except by lowliness of mind? "For God, "saith one, (St. Jas. iv. 6.) "resisteth the proud, but giveth grace unto the humble; and, (Psalms chapter 51, verse 17.

tetapeiinwmenhn.) the sacrifice of God is a broken spirit, and a heart that is brought low God will not despise." For if with men humility is so lovely, much more with God. Thus both they of the Gentiles found grace and the Jews no other way fell from grace; (Romans chapter 10, verse 13) "for they were not subject unto the righteousness of God." The lowly man of whom I am speaking, is pleasing and delightful to all men, and dwells in continual peace, and hath in him no ground for contentions. For though you insult him, though you abuse him, whatsoever you say, he will be silent and will bear it meekly, and will have so great peace towards all men as one cannot even describe. Yea, and with God also. For the commandments of God are to be at peace with men: and thus our whole life is made prosperous, through peace one with another. For no man can injure God: His nature is imperishable, and above all suffering. Nothing makes the Christian so admirable as lowliness of mind. Hear; for instance, Abraham saying, (Genesis chapter 18, verse 27.) "But I am but dust and ashes;" and again, God [saying] of Moses, that (Numbers chapter 12, verse 3) "he was the meekest of all men." For nothing was ever more humble than he; who, being leader of so great a people, and having overwhelmed in the sea the king and the host of all the Egyptians, as if they had

been flies; and having wrought so many wonders both in Egypt and by the Red Sea and in the wilderness, and received such high testimony, yet felt exactly as if he had been an ordinary person, and as a son-in-law was humbler than his father-in-law, (Exodus chapter 18, verse 24) and took advice from him, and was not indignant, nor did he say, "What is this? After such and so great achievements, art thou come to us with thy counsel?" This is what most people feel; though a man bring the best advice, despising it, because of the lowliness of the person. But not so did he: rather through lowliness of mind he wrought all things well. Hence also he despised the courts of kings, (Hebrews chapter 11, verse 24-Hebrews chapter 11, verse 26) since he was lowly indeed: for the sound mind and the high spirit are the fruit of humility. For of how great nobleness and magnanimity, thinkest thou, was it a token, to despise the kingly palace and table? since kings among the Egyptians are honored as gods, and enjoy wealth and treasures inexhaustible. But nevertheless, letting go all these and throwing away the very sceptres of Egypt, he hastened to join himself unto captives, and men worn down with toil, whose strength was spent in the clay and the making of bricks, men whom his own slaves abhorred, (for, saith he (ebdelussonto, Sept. Exodus chapter 1, verse 2) "The Egyptians abhorred them;") unto these he ran and preferred them before their masters. From whence it is plain, that whoso is lowly, the same is high and great of soul. For pride cometh from an ordinary mind and an ignoble spirit, but moderation, from greatness of mind and a lofty soul.

[5.] And if you please, let us try each by examples. For tell me, what was there ever more exalted than Abraham? And yet it was he that said, "I am but dust and ashes;" it was he who said, (Genesis chapter 13, verse 8) "Let there be no strife between me and thee." But this man, so humble,

(Genesis chapter 14, verse 21-Genesis chapter 14, verse 24,) despised ("Persian," i.e. perhaps, "of Elam.") Persian spoils, and regarded not Barbaric trophies; and this he did of much highmindedness, and of a spirit nobly nurtured. For he is indeed exalted who is truly humble; (not the flatterer nor the dissembler;) for true greatness is one thing, and arrogance another. And this is plain from hence; if one man esteem clay to be clay, and despise it, and another admire the clay as gold, and account it a great thing; which, I ask, is the man of exalted mind? Is it not he who refuses to admire the clay? And which, abject and mean? Is it not he who admires it, and set much store by it? Just so do thou esteem of this case also; that he who calls himself but dust and ashes is exalted, although he say it out of humility; but that he who does not consider himself dust and ashes, but treats himself lovingly and has high thoughts, this man for his part must be counted mean, esteeming little things to be great. Whence it is clear that out of great loftiness of thought the patriarch spoke that saying, "I am but dust and ashes;" from loftiness of thought, not from arrogance.

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

for he is exalted who wants none of these things, but despises them, and has his greatness from himself. Let us therefore become humble that we may become exalted; (St. Luke chapter 14, verse 11) "For he that humbleth himself shall be exalted." Now the self-willed man is not such as this; rather he is of all characters the most ordinary. For the bubble, too, is inflated, but the inflation is not sound; wherefore we call these persons "puffed up." Whereas the sober-minded man has no high thoughts, not even in high fortunes, knowing his own low estate; but the vulgar even in his trifling concerns indulges a proud fancy.

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

## Homily II.

*1 Corinthians chapter 1, verse 4 and 1 Corinthians chapter 1, verse 5 I thank my God always concerning you, for the Grace of God which was given you in Jesus Christ; that in every thing you were enriched in him.*

[1.] THAT which he exhorts others to do, saying, “(Philemon chapter 4, verse 6) Let your requests with thanksgiving be made known unto God,” the same also he used to do himself: teaching us to begin always from these words, and before all things to give thanks unto God. For nothing is so acceptable to God as that men should be thankful, both for themselves and for others wherefore also he prefaces almost every Epistle with this. But the occasion for his doing so is even more urgent here than in the other Epistles. For he that gives thanks, does so, both as being well off, and as in acknowledgment of a favor: now a favor is not a debt nor a requital nor a payment: which indeed every where is important to be said, but much more in the case of the Corinthians who were gaping after the dividers of the Church.

[2.] “Unto my God.” Out of great affection he seizes on that which is common, and makes it his own; as the prophets also from time to time use to say, (Psalms chapter 43, verse 4 and Psalms chapter 62, verse 1) “O God, my God;” and by way of encouragement he incites them to use the same language also themselves. For such expressions belong to one who is retiring from all secular things, and moving towards Him whom he calls on with so much earnestness: since he alone can truly say this, who from things of this life is ever mounting upwards unto God, and always preferring Him to all, and giving thanks continually, not [only] for the grace already given, but whatever blessing

hath been since at any time bestowed, for this also he offereth unto Him the same praise. Wherefore he saith not merely, "I give thanks," but "at all times, concerning you;" instructing them to be thankful both always, and to no one else save God only.

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

"Which is given you." And by whom was it given? By me, or by another Apostle? Not at all, but "by Jesus Christ." For the expression, "In Jesus Christ," signifies this. Observe how in divers places he uses the word en, "in," instead of di ou, "through means of whom;" therefore its sense is no less.()

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

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

Ver. 6. "Even as the testimony of Christ was confirmed in you." Under the color of praises and thanksgiving he