



COMMENTARIES ON 'ROMANS'

ST. JOHN CHRYSOSTOM

Chapter 13

Verse 1. *"Let every soul be subject unto the higher powers."*

Of this subject he makes much account in other epistles also, setting subjects under their rulers as household servants are under their masters. And this he does to show that it was not for the subversion of the commonwealth that Christ introduced His laws, but for the better ordering of it, and to teach men not to be taking up unnecessary and unprofitable wars. For the plots that are formed against us for the truth's sake are sufficient and we have no need to be adding temptations superfluous and unprofitable. And observe too how well-timed his entering upon this subject is. For when he had demanded that great spirit of heroism, and made men fit to deal either with friends or foes, and rendered them serviceable alike to the prosperous and those in adversity and need, and in fact to all, and had planted a conversation worthy of angels, and had discharged anger, and taken down recklessness, and had in every way made their mind even, he then introduces his exhortation upon these matters also. For if it be right to requite those that injure us with the opposite, much more is it our duty to obey those that are benefactors to us. But this he states toward the end of his exhortation, and hitherto does not enter on these reasonings which I mention, but those only that enjoin one to do this as a matter of debt. And to show that these regulations are for all, even for priests, and monks, and not for men of secular occupations only, he hath made this plan at the outset, by saying as follows: "let every soul be subject unto the higher powers," if thou be an Apostle even, or an Evangelist, or a Prophet, or anything whatsoever, inasmuch as this subjection is not subversive of religion. And he does not say merely "obey," but "be subject." And the first claim such an enactment has upon us, and the reasoning that suiteth the faithful, is, that all this is of God's appointment.

"For there is no power," he says, "but of God." What say you? it may be said; is every ruler then elected by God? This I do not say, he answers. Nor am I now speaking about individual rulers, but about the thing in itself. For that there should be rulers, and some rule and others be ruled, and that all things should not just be carried on in one confusion, the people swaying like waves in this direction and that; this, I say, is the work of God's wisdom. Hence he does not say, "for there is no ruler but of God;" but it is the thing he speaks of, and says, "there is no power but of God. And the powers that be, are ordained of God." Thus when a certain wise man saith, "It is by the Lord that a man is matched with a woman" (Proverbs 19:14, LXX.), he means this, God made marriage, and not that it is He that joineth together every man that cometh to be with a woman. For we see many that come to be with one another for evil, even by the law of marriage, and this we should not ascribe to God. But as He said Himself, "He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh." (Matthew 19:4, 5; Genesis 2:24.) And this is what that wise man meant to explain. For since equality of honor does many

times lead to fightings, He hath made many governments and forms of subjection; as that, for instance, of man and wife, that of son and father, that of old men and young, that of bond and free, that of ruler and ruled, that of master and disciple. And why are you surprised in the case of mankind, when even in the body He hath done the same thing? For even here He hath not made all parts of equal honor, but He hath made one less and another greater, and some of the limbs hath He made to rule and some to be ruled. And among the unreasoning creatures one may notice this same principle, as amongst bees, amongst cranes, amongst herds of wild cattle. And even the sea itself is not without this goodly subordination; for there too many of the clans are ranged under one among the fishes, and are led thus as an army, and make long expeditions from home. For anarchy, be where it may, is an evil, and a cause of confusion. After having said then whence governments come, he proceeds, "Whosoever therefore resisteth the power, resisteth the ordinance of God." See what he has led the subject on to, and how fearful he makes it, and how he shows this to be a matter of debt. For lest the believers should say, You are making us very cheap and despicable, when you put us, who are to enjoy the Kingdom of Heaven, under subjection to rulers, he shows that it is not to rulers, but to God again that he makes them subject in doing this. For it is to Him, that he who subjects himself to authorities is obedient. Yet he does not say this - for instance that it is God to Whom a man who listens to authorities is obedient - but he uses the opposite case to awe them, and gives it a more precise form by saying, that he who listeneth not thereto is fighting with God, Who framed these laws. And this he is in all cases at pains to show, that it is not by way of favor that we obey them, but by way of debt. For in this way he was more likely to draw the governors who were unbelievers to religion, and the believers to obedience. For there was quite a common report in those days, which maligned the Apostles, as guilty of a sedition and revolutionary scheme, and as aiming in all they did and said at the subversion of the received institutions. When then you show our common Master giving this in charge to all His, you will at once stop the mouths of those that malign us as revolutionists, and with great boldness will speak for the doctrines of truth. Be not then ashamed, he says, at such subjection. For God hath laid down this law, and is a strong Avenger of them if they be despised. For it is no common punishment that He will exact of thee, if thou disobey, but the very greatest; and nothing will exempt thee, that thou canst say to the contrary, but both of men thou shalt undergo the most severe vengeance, and there shall be no one to defend thee, and thou wilt also provoke God the more. And all this he intimates when he says,

"And they that resist shall receive to themselves damnation." Then to show the gain of the thing after the fear, he uses reasons too to persuade them as follows:

Verse 3. *"For rulers are not a terror to good works, but to the evil."*

For when he has given a deep wound, and stricken them down, he again uses gentler treatment, like a wise physician, who applies soothing medicines, and he comforts them, and says, why be afraid? why shudder? For does he punish a person that is doing well? Or is he terrible to a person who lives in the practice of virtue? Wherefore also he proceeds, "Wilt thou then not be afraid of the power? Do that which is good, and thou shall have praise of the same." You see how he has made him friends with the ruler, by showing that he even praises him from his throne. You see how he has made wrath unmeaning.

Verse 4. *"For he is the minister of God to thee for good."*

So far is he from terrifying thee, he says, that he even praises thee: so far from being a hindrance to thee, that he even works with thee. When then thou hast his praise and his succor, how is it that thou art not in subjection to him? For he maketh virtue easier for thee in other ways also, by chastising the wicked, by benefiting and honoring the good, and by working together with the will of God. Whence too he has even given him the name of "Minister." And consider: I give you counsel to be sober-minded, and he, by the laws, speaks the same language. I exhort you not to be rapacious and grasping. And he sits in judgment in such cases, and so is a worker together with us, and an assistant to us, and has been commissioned by God for this end. Hence there are both reasons for reverencing him, both because he was commissioned by God, and because it was for such an object. "But if thou do that which is evil, be afraid." It is not then the ruler that maketh the fear, but our own wickedness.

"For he beareth not the sword in vain." You see how he hath furnished him with arms, and set him on guard like a soldier, for a terror to those that commit sin. "For he is the minister of God to execute wrath, a revenger upon him that doeth evil." Now lest you should start off at hearing again of punishment, and vengeance, and a sword, he says again that it is God's law he is carrying out. For what if he does not know it himself? yet it is God that hath so shaped things. If then, whether in punishing, or in honoring, he be a Minister, in avenging virtue's cause, in driving vice away, as God willeth, why be captious against him, when he is the cause of so many good doings, and paves the way for thine too? since there are many who first practiced virtue through the fear of God. For there are a duller sort, whom things to come have not such a hold upon as things present. He then who by fear and rewards gives the soul of the majority a preparatory turn towards its becoming more suited for the word of doctrine, is with good reason called "the Minister of God."

Verse 5. *"Wherefore ye must needs be subject, not only for wrath but also for conscience sake."*

What is the meaning of, "not only for wrath?" It means not only because thou dost resist God by not being subject, nor only because thou art procuring great evils for thyself, both from God and the rulers, but also because he is a benefactor to thee in things of the greatest importance, as he procures peace to thee, and the blessings of civil institutions. For there are countless blessings to states through these authorities; and if you were to remove them, all things would go to ruin, and neither city nor country, nor private nor public buildings, nor anything else would stand, but all the world will be turned upside down, while the more powerful devour the weaker. And so even if some wrath were not to follow man's disobedience, even on this ground thou oughtest to be subject, that thou mayest not seem devoid of conscience and feeling towards the benefactor.

Verse 6. *"For, for this cause pay ye tribute also; for they are God's ministers, attending continually on this very thing."*

Without going one by one into the benefits done to states by the rulers, as that of good order and peace, the other services, as regarding the soldiery, and those over the public business, he shows the whole of this by a single case. For that thou art benefited by him, he means, thou bearest witness thyself, by paying him a salary. Observe the wisdom and judgment of the blessed Paul. For that which seemed to be burdensome and annoying - the system of imposts - this he turns into a proof of their care for men. What is the reason, he means, that we pay tribute to a king? It is not as providing for us? And yet we should not have paid it unless we had known in the first instance that we were gainers from this

superintendence. Yet it was for this that from of old all men came to an agreement that governors should be maintained by us, because to the neglect of their own affairs, they take charge of the public, and on this they spend their whole leisure, whereby our goods also are kept safe. After saying then what the external goods are, he again averts to the former line of argument (for in this way he was more likely to attract the believer to him), and he shows again that this is God's decree, and on it he makes his advice rest finally, in these words, "they are God's ministers." Then to show the pains they take, and their hard life, he proceeds,

"Waiting continually upon this very thing."

For this is their life, this their business, that thou mayest enjoy peace. Wherefore in another Epistle, he bids them not only be subject, but also "pray" in their behalf. And as showing there too that the advantage was common to all, he adds, "that we may lead a quiet and peaceable life in all things." (1 Timothy 2:1, 2.) For it is in no small degree that they contribute to the settled state of the present life, by keeping guard, beating off enemies, hindering those who are for sedition in the cities, putting an end to differences among any. For do not tell me of some one who makes an ill use of the thing, but look to the good order that is in the institution itself, and you will see the great wisdom of Him who enacted this law from the first.

Verse 7, 8. *"Render therefore to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor. Owe (or ye owe) no man anything, but to love one another."*

He still keeps upon the same line, bidding them pay them not money only, but honor and fear. And how is it when he said above, "Wilt thou not be afraid of the power? do that which is good;" that he here says "render fear?" He does it meaning exceeding honor, and not the fear which comes from a bad conscience, which he alluded to before. And it is not "give," that he says, but "render", and then adds to it, the "dues." For it is not a favor that you confer by so doing, since the thing is matter of due. And if you do it not, you will be punished as Obstinate. Do not suppose that you are lowering yourself, and detracting from the dignity of your own philosophy, if you rise up at the presence of a ruler, or if you uncover your head. For if he laid these laws down at that time, when the rulers were Gentiles, much more ought this to be done with them now they are believers. But if you mean to say, that you are entrusted with greater privileges, be informed that this is not thy time. For thou art a stranger and a sojourner. A time will be when thou shalt appear brighter than all. Now thy "life is hid with Christ in God. When Christ shall appear, then shall ye also appear with Him in glory" (Colossians 3:3, 4.) Seek not then in this life of accidents thy change, but even if thou hast to be with fear in a ruler's presence, do not think that this is unworthy thy noble birth. For so God willeth, that the ruler who has his place marked by Him, should have his own power; And when he who is conscious of no evil in himself, stands with fear in the judge's presence, much more will he who doth evil things be affrighted, and thou in this way wilt be the more respected. For it is not from honoring that the lowering of self comes but from dishonoring him. And the ruler will treat thee with greater respect, and he will glorify thy Master owing to this, even if he be an unbeliever. "Owe no man anything, but to love one another. Again he has recourse to the mother of good deeds, and the instructress of the things spoken of, who is also productive of every virtue, and says that this is a debt also, not however such as the tribute or the custom, but a continuous one. For he does not wish it ever to be paid off, or rather he would have it always rendered, yet never

fully so, but to be always owing. For this is the character of the debt, that one keeps giving and owing always. Having said then how he ought to love, he also shows the gain of it, saying,

“For he that loveth another hath fulfilled the Law.”

And do not, pray, consider even this a favor; for this too is a debt. For thou owest love to thy brother, through thy spiritual relationship. And not for this only, but also because “we are members one of another.” And if love leave us, the whole body is rent in pieces. Love therefore thy brother. For if from his friendship thou gainest so much as to fulfill the whole Law, thou owest him love as being benefited by him.

Verse 9. *“For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, and any other commandment, is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself.”*

He does not say merely it is fulfilled, but “it is briefly comprehended, that is, the whole work of the commandments is concisely and in a few words completed. For the beginning and the end of virtue is love. This it has for its root, this for its groundwork, this for its summit. If then it be both beginning and fulfillment, what is there equal to it? But he does not seek love merely, but intense love. For he does not say merely “love thy neighbor” but, “as thyself.” Hence also Christ said that “the Law and the Prophets hang upon” it. And in making two kinds of love, see how He has raised this! For after saying that the first commandment is, “Thou shalt love the Lord thy God,” He added a second; and He did not stay, but added, “like unto it; Thou shall love thy neighbor as thyself.” What can be equal to this love to man, or this gentleness? That when we were at infinite distance from Him, He brings the love to us into comparison with that toward Himself, and says that “is like unto this.” Hence then, to put the measures of either as nearly the same, of the one He says, “with all thy heart, and with all thy soul,” but of this towards one’s neighbor, He says, “as thyself.” But Paul said, that when this did not exist even the other was of no great profit to us. As their we, when we are fond of any one, say, if you love him, then you love me; so He also to show this saith, “is like unto it;” and to Peter, “If thou lovest Me, feed My sheep.” (John 21:16.)

Verse 10. *“Love worketh no ill to his neighbor, therefore love is the fulfilling of the Law.”*

Observe how it has both virtues, abstinence from evils (for it “worketh no ill,” he says), and the working of good deeds. “For it is,” he says, “the fulfilling (or filling up) of the Law;” not bringing before us instruction only on moral duties in a concise form, but making the accomplishment of them easy also. For that we should become acquainted with things profitable to us was not all that he was careful for (which is the Law’s care), but also with a view to the doing of them it brought us great assistance; accomplishing not some part of the commandments, but the whole sum of virtue in us. Let us then love one another, since in this way we shall also love God, Who loveth us. For in the case of men, if you love a man’s beloved, he that loveth him is contentious at it. But here He deemeth thee worthy to share His love, and hateth thee when thou sharest not. For man’s love is laden with envy and grudging; but God’s is free from all passion, whence also He seeketh for those to share His love. For He says, love thou with Me, and then thyself also will I love the more. You see the words of a vehement lover! If thou love My beloved, then will I also reckon Myself to be greatly beloved of thee. For He vehemently desireth our

salvation, and this He showed from of old. Now hear what He saith when He was forming the man, "Let Us make man in Our Image:" and again, "Let Us make an help meet for him. It is not good for him to be alone." (Genesis 1:26.) And when he had transgressed, He rebuked him, observe how gently; and He does not say, Wretch! thou very wretch! after receiving so great benefits, hast thou after all trusted to the devil? and left thy Benefactor, to take up with the evil spirit? But what saith He? "Who told thee that thou art naked, unless thou hast eaten of the Tree, from which alone I commanded thee not to eat?" (ib. 3:11.) As if a father were to say to a child, who was ordered not to touch a sword, and then disobeyed and got wounded, "How camest thou wounded? Thou camest so by not listening to me." You see they are the words of a friend rather than a master, of a friend despised, and not even then forsaking. Let us then imitate Him, and when we rebuke, let us preserve this moderation. For even the woman He also rebuketh again with the same gentleness. Or rather what He said was not so much rebuke as admonition and correction, and security against the future. This is why He saith nothing to the serpent. For he was the designer of the mischiefs, and had it not in his power to put off the accusation on any one else, wherefore He punished him severely: and even here He did not come to a pause, but made the earth also to share in the curse. But if He cast them out of paradise, and condemned them to labor, even for this we ought to adore and reverence Him the most. For since self-indulgence issues in listlessness, He trenches upon the pleasure by building a fort of pain against listlessness, that we may return to the love of Him. And what of Cain's case? Doth he not meet with the same gentleness? For being by him also insulted, He doth not reproach in return, but entreats, (or comforts) him, and says, "Why is thy countenance fallen?" (Genesis 4:6.) And yet what he had done allowed of no excuse whatever. And this the younger brother shows. But still even then He doth not rebuke him: but what saith He? "Hast thou sinned: keep peace;" "do so no more." "To thee shall his turning be, and thou shalt rule over him" (ib. 7, LXX.), meaning his brother. "For if thou art afraid, lest for this sacrifice," He means, "I should deprive thee of the preeminence of the first-born, be of good cheer, for the entire command over him do I put into thy hands. Only be thou better, and love him that hath done thee no wrong; for I have an interest in you both. And what maketh Me most glad is, that ye be not at variance one with another." For as a devoted mother, so doth God do and plan everything to keep one from being torn from another; but that you may get a clearer view, by an example, of my meaning, call to your mind, pray, Rebecca in her trouble, and running about everywhere, when the elder son was at enmity with the younger. For if she loved Jacob, still she did not feel averse to Esau. And therefore she said, Lest by any means "I be deprived of both of you, my children, in one day." (ib. 27:45.) Therefore also God upon that occasion said, "Thou hast sinned: be at peace: unto thee shall his turning be" (ib. 4:7), so repressing the murder beforehand, and aiming at the peace of them both. But when he had murdered him, He did not even then bring His care for him to a close, but again answers the fratricide in gentle terms, saying, "Where is thy brother Abel?" that even now, if he would, he might make a full confession. But he struggled in defense of his former misdeeds, with a greater and sadder shamelessness. But even then God doth not leave him, but again speaks the language of an injured and despised lover, and says, "The voice of thy brother's blood crieth unto Me." (Genesis 4:10.) And again He rebukes the earth with the murderer, turning His wrath off to it, and saying, "Cursed be the earth, which opened her mouth to receive thy brother's blood" (ib. ii.); and doing like those who lament, as David also did when Saul was fallen. For he made an address to the mountains which received him as he died, in the words, "Ye mountains of Gilboa, let there fall on you neither rain nor dew, because there were the shields of the mighty cast away." (2 Samuel 1:21.) And thus God also, as though singing some solitary dirge, saith, "The voice of thy brother's blood crieth unto Me and now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand." And this He said to humble his fiery passion, and to

persuade him to love him at least now he was gone. Hast thou extinguished his life? He would say; why dost thou not now extinguish the hatred also? But what doth He do? He loveth both the one and the other, since He made them both. What then? doth He let the murderer go unpunished? Nay, he would but have grown worse. Will He punish him then? Nay, He hath more tenderness than a father. See then how He at once punisheth and also displays, even in this, His love. Or rather, He doth not so much as punish, but only corrects. For He doth not kill him, but only fetters him with trembling, that he may divest himself of the crime, that so at least he may come back to a natural tenderness for the other, and that so at last he may make a truce with him now he hath gone; for He were fain he should not go away to the other world in enmity with him that was deceased. This is the way wherein they that love, when in doing acts of kindness they meet with no love in return, are led on to be vehement and to threaten, not with their will indeed, but led by their love to do this: that at least in this way they may win over those that scorn them. Yet affection of this sort is one of compulsion, and still this even solaces them, through the vehemency of their love. And so punishment itself comes from affection, since unless pained at being hated, they would not choose to punish either. Now observe, how this is what Paul says to the Corinthians. For “who is he” (says he) “that maketh me glad, but the same which is made sorry by me?” (2 Corinthians 2:2.) And so when he is going to the full extent of punishment, then he shows his love. Thus the Egyptian woman too, from her vehement love, as vehemently punished Joseph: and she indeed did so for mischief, the love being unchaste; but God for good, since the love was worthy of Him who loved. This is why He does not refuse even to condescend to grosser words, and to speak the names of human passions, and to call Himself jealous. For “I am a jealous God” (Exodus 20:5), He saith, that you may learn the intenseness of the love. Let us then love Him as He would have us: for He sets great store thereby. And if we turn away, He keepeth inviting us, and if we will not be converted, He chasteneth us through His affection, not through a wish to exact punishment of us. And see what He saith in Ezekiel to the city that was beloved, yet had despised Him. “I will bring thy lovers against thee, and will deliver thee into their hands, and they shall stone thee, and shall slay thee, and My jealousy shall be taken away from thee, and I will rest, and I will not trouble Myself any more.” (From Ezekiel 16:37-42.) What more than this could a vehement lover have said, when despised by his beloved, and after all again ardently loving her? For God doeth everything that He may be loved by us, and owing to this He spared not even His Son. But we are unbending, and savage. Yet let us become gentle at last, and love God as we ought to love Him, that we may with pleasure enjoy virtue. For if any that hath a beloved wife does not perceive any of the vexations that come day by day, He that loveth with this divine and pure love, only consider what great pleasure he will have to enjoy! For this is, indeed it is, the kingdom of Heaven; this is fruition of good things, and pleasure, and cheerfulness, and joy, and blessedness. Or rather, say as many things as I may, I shall still be unable to give you any such representation of it as should be, but the trial of it alone can give a knowledge of this goodly thing. Wherefore also the Prophet saith, “Delight thyself in the Lord” (Psalm 37:4), and, “Taste and see that the Lord is gracious.” (Ib. 34:8.) Let us then be persuaded, and indulge ourselves in His love. For in this way we shall both see His Kingdom even from out of this life, and shall be living the life of Angels, and while we abide on earth, we shall be in as goodly a condition as they that dwell in heaven; and after our departing hence, shall stand the brightest of beings by the judgment-seat of Christ, and shall enjoy that glory unutterable, which may we all attain unto, by the grace and love toward man of our Lord Jesus Christ. For to Him is the glory forever, Amen.

Verse 11. *“And that, knowing the time, that now it is high time to awake out of sleep.”*

SINCE he had given them what commands were fitting, he again thrusts them on to the performance of good works, in consideration of what was pressing upon them. For the time of judgment, he means, is at the doors. So too he wrote to the Corinthians also, "The remaining time is short." (1 Corinthians 7:29.) And to the Hebrews again, "For yet a little while, and He that shall come will come, and will not tarry." (Hebrews 10:37.) But in those cases it was to cheer those in trouble, and to solace the toils of their closely successive temptations, that he said those things: but in the passage before us he does it to rouse those that are asleep, this language being useful to us for both the purposes: and what is that which he says, "Now it is high time to awake out of sleep?" It is, that near is the Resurrection, near the awful Judgment, and the day that burneth as a furnace, near. Henceforward then we must be free from our listlessness; "for now is our salvation nearer than when we believed." You see how he puts the Resurrection now close by them. For as the time advances, he means, the season of our present life is wasting away, and that of the life to come waxes nearer. If then thou be prepared, and hast done all whatsoever He hath commanded, the day is salvation to thee; but if the contrary, not so. For the present however, it is not upon alarming grounds that he exhorts them, but upon kindly ones, thus also to untie them from their fellow-feeling for the things of this present world. Then since it was not unlikely, that in the beginning of their early endeavors they would be most earnest, in that their desire was then at its full vigor, but that as the time went on, the whole of their earnestness would wither down to nothing; he says that they ought however to be doing the reverse, not to get relaxed as time went on, but to be the more full of vigor. For the nearer the King may be at hand, the more ought they to get themselves in readiness; the nearer the prize is, the more wide awake ought they to be for the contest, since even the racers do this, when they are upon the end of the course, and towards the receiving of the prize, then they rouse themselves up the more. This is why he said, "Now is our salvation nearer than when we believed."

Verse 12. *"The night is far spent, the day is at hand."*

If then this is upon ending, and the latter is drawing near, let us henceforth do what belongs to the latter, not to the former. For this is what is done in the things of this life. And when we see the night pressing on towards the morning, and hear the swallow twittering, we each of us awake our neighbor, although it be night still. But so soon as it is actually departing, we hasten one another, and say It is day now! and we all set about the works of the day, dressing, and leaving our dreams, and shaking our sleep thoroughly off, that the day may find us ready, and we may not have to begin getting up, and stretching ourselves, when the sunlight is up. What then we do in that case, that let us do here also. Let us put off imaginings, let us get clear of the dreams of this life present, let us lay aside its deep slumber, and be clad in virtue for garments. For it is to point out all this that he says,

"Let us therefore cast off the works of darkness, and let us put on the armor of light."

Yes, for the day is calling us to battle-array, and to the fight. Yet fear not at hearing of array and arms. For in the case of the visible suit of armor, to put it on is a heavy and abhorred task. But here it is desirable, and worth being prayed for. For it is of Light the arms are! Hence they will set thee forth brighter than the sunbeam, and giving out a great glistening, and they place thee in security: for they are arms, and glittering do they make thee: for arms of light are they! What then, is there no necessity for thee to fight? yes, needful is it to fight, yet not to be distressed and toil. For it is not in fact war, but a solemn dance and feast-day, such is the nature of the arms, such the power of the Commander. And as

the bridegroom goes forth with joyous looks from his chamber, so doth he too who is defended with these arms. For he is at once soldier and bridegroom. But when he says, "the day is at hand," he does not even allow it to be but near, but puts it even now beside us. For he says,

"Let us walk becomingly," "as in the day." For day it already is. And what most people insist upon very much in their exhortations, that he also uses to draw them on, the sense of the becoming. For they had a great regard to the esteem of the multitude. And he does not say, walk ye, but let us walk, so making the exhortation free from anything grating, and the reproof gentle.

"Not in rioting and drunkenness." Not that he would forbid drinking, but the doing it immoderately; not the enjoying of wine, but doing it to excess. As also the next thing he states likewise with the same measure, in the words,

"Not in chambering and wantonness; " for here also he does not prohibit the intercourse of the sexes, but committing fornication. "Not in strife and envying." It is the deadly kind of passions then that he is for extinguishing, lust, namely, and anger. Wherefore it is not themselves only, but even the sources of them that he removes. For there is nothing that so kindles lust, and inflames wrath, as drunkenness, and sitting long at the wine. Wherefore after first saying, "not in rioting and drunkenness," then he proceeded with, "not in chambering and wantonness, not in strife and envying." And even here he does not pause, but after stripping us of these evil garments, hear how he proceeds to ornament us, when he says,

Verse 14. *"But put ye on the Lord Jesus Christ."*

He no longer speaks of works, but he rouses them to greater things. For when he was speaking of vice, he mentioned the works of it: but when of virtue, he speaks not of works, but of arms, to show that virtue putteth him that is possessed of it into complete safety, and complete brightness. And even here he does not pause, but leading his discourse on to what was greater, a thing far more awestrking; he gives us the Lord Himself for a garment, the King Himself: for he that is clad with Him, hath absolutely all virtue. But in saying, "Put ye on," he bids us be girt about with Him upon every side. As in another place he says, "But if Christ be in you." (Romans 8:10.) And again, "That Christ may dwell in the inner man." (Ephesians 3:16. 17) For He would have our soul to be a dwelling for Himself, and Himself to be laid round about us as a garment, that He may be unto us all things both from within and from without. For He is our fullness; for He is "the fullness of Him that filleth all in all" (ib. 1:23): and the Way, and the Husband, and the Bridegroom; - for "I have espoused you as a chaste virgin to one husband," (2 Corinthians 11:2): and a root, and drink, and meat, and life; - for he says, "I live, yet not I, but Christ liveth in me;" (Galatians 2:20) and Apostle, and High-Priest, and Teacher, and Father, and Brother, and Joint-heir, and sharer of the tomb and Cross; - for it says, "We were buried together with Him," and "planted together in the likeness of His Death" (Romans 6:4, 5): and a Suppliant; - "For we are ambassadors in Christ's stead" (2 Corinthians 5:20): and an "Advocate to the Father;" - for "He also maketh," it says, "intercession for us:" (Romans 8:34) and house and inhabitant;-for He says, "He that abideth in Me and I in Him "(John 15:5): and a Friend; for, "Ye are My friends "(ib. 14): and a Foundation, and Corner-stone. And we are His members and His heritage, and building, and branches, and fellow-workers. For what is there that He is not minded to be to us, when He makes us cleave and fit on to Him in every way? And this is a sign of one loving exceedingly. Be persuaded then, and rousing thee from

sleep, put Him on, and when thou hast done so, give thy flesh up to His bridle. For this is what he intimates in saying,

“And make not provision for the flesh, to fulfill the lusts thereof.” For as he does not forbid drinking, but drinking to excess, not marrying, but doing wantonness; so too he does not forbid making provision for the flesh either, but doing so with a view “to fulfill the lusts thereof,” as, for instance, by going beyond necessities. For that he does bid make provision for it, hear from what he says to Timothy, “Use a little wine for thy stomach’s sake, and thine often infirmities.” (1 Timothy 5:23.) So here too he is for taking care of it, but for health, and not wantonness. For this would cease to be making provision for it, when you were lighting up the flame, when you were making the furnace powerful. But that you may form a clearer notion what “making provision” for it “to fulfill the lusts thereof” is, and may shun such a provision, just call to mind the drunken, the gluttonous, those that pride themselves in dress, those that are effeminate, them that live a soft and relaxed life, and you will see what is meant. For they do everything not that they may be healthy, but that they may be wanton and kindle desire. But do thou, who hast put on Christ, prune away all those things, and seek for one thing only, to have thy flesh in health. And to this degree do make provision for it, and not any further, but spend all thy industry on the care of spiritual things. For then you will be able to rouse yourself out of this sleep, without being weighed down with these manifold desires. For the present life is a sleep, and the things in it are no way different from dreams. And as they that are asleep often speak and see things other than healthful, so do we also, or rather we see much worse even. For he that doeth anything disgraceful or says the like in a dream, when he is rid of his sleep, is rid of his disgrace, also, and is not to be punished. But in this case it is not so, but the shame, and also the punishment, are immortal. Again, they that grow rich in a dream, when it is day are convicted of having been rich to no purpose. But in this case even before the day the conviction often comes upon them, and before they depart to the other life, those dreams have flown away.

Let us then shake off this evil sleep, for if the day find us sleeping, a deathless death will succeed, and before that day we shall be open to the attacks of all the enemies that are of this world, both men and devils: and if they be minded to undo us, there is nobody to hinder them. For if there were many watching, then the danger would not be so great; since however, one perhaps. there is, or two, who have lighted a candle, and would be as it were watching in the depth of night, while men were sleeping; therefore now we have need of much sleeplessness, much guardedness, to prevent our falling into the most irremediable evils. Doth it not now seem to be broad daylight? do we not think that all men are awake and sober? yet still (and perhaps you will smile at what I say, still say it I will) we seem all of us like men sleeping and snoring in the depth of night. And if indeed an incorporeal being could be seen, I would show you how most men are snoring, and the devil breaking through walls, and butchering us as we lie, and stealing away the goods within, doing everything fearlessly, as if in profound darkness. Or rather, even if it be impossible to see this with our eyes, let us sketch it out in words, and consider how many have been weighed down by evil desires, how many held down by the sore evil of wantonness, and have quenched the light of the Spirit. Hence it comes that they see one thing instead of another, hear one thing instead of another, and take no notice of any of the things here told them. Or if I am mistaken in saying so, and thou art awake, tell me what has been doing here this day, if thou hast not been hearing this as a dream. I am indeed aware that some can tell me (and I do not mean this of all); but do thou who comest under what has been said, who hast come here to no purpose, tell me what Prophet, what Apostle hath been discoursing to us today? and on what subjects? And thou wouldest not

have it in thy power to tell me. For thou hast been talking a great deal here, just as in a dream, without hearing the realities. And this I would have said to the women too, as there is a great deal of sleeping amongst them. And would it were sleep! For he that is asleep says nothing either good or bad. But he that is awake as ye are puts forth many a word even for mischief on his own head, telling his interest, casting up his creditor accounts, calling to memory some barefaced bargaining, planting the thorns thick in his own soul, and not letting the seed make even ever so little advance. But rouse thyself, and pull these thorns up by the roots, and shake the drunkenness off: for this is the cause of the sleep. But by drunkenness I mean, not that from wine only, but from worldly thoughts, and with them that from wine also.' (See p. 443.) And this advice I am giving not to the rich only, but the poor too, and chiefly those that club together for social parties. For this is not really indulgence or relaxation, but punishment and vengeance. For indulgence lies not in speaking filthy things, but in talking solemnly, in being filled, not being ready to burst. But if thou thinkest this is pleasure, show me the pleasure by the evening! Thou canst not! And hitherto I say nothing of the mischiefs it leads to, but at present have only been speaking to you of the pleasure that withers away so quickly. For the party is no sooner broken up, than all that went for mirth is flown away. But when I come to mention the spewing, and the headaches, and the numberless disorders and the soul's captivity, what have you to say to all this? Have we any business, because we are poor, to behave ourselves unseemly too? And in saying this I do not forbid your meeting together, or taking your suppers at a common table, but to prevent your behaving unseemly, and as wishing indulgence to be really indulgence, and not a punishment, nor a vengeance, or drunkenness and reveling. Let the Gentiles (e{llhne") see that Christians know best how to indulge, and to indulge in an orderly way. For it says, "Rejoice in the Lord with trembling." (Psalm 2:11.) But how then can one rejoice? Why, by saying hymns, making prayers, introducing psalms in the place of those low songs. Thus will Christ also be at our table, and will fill the whole feast with blessing, when thou prayest, when thou singest spiritual songs, when thou invitest the poor to partake of what is set before thee, when thou settest much orderliness and temperance over the feast. So thou wilt make the party a Church, by hymning, in the room of ill-timed shouts and cheers, the Master of all things. And tell me not, that another custom has come to prevail, but correct what is thus amiss. "For whether ye eat," it says, "or whether ye drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31.) For from banquets of that sort you have evil desires, and impurities, and wives come to be in disrepute, and harlots in honor among you. Hence come the upsetting of families and evils unnumbered, and all things are turned upside down, and ye have left the pure fountain, and run to the conduit of mire. For that an harlot's body is mire, I do not enquire of any one else but of thine own self that wallowest in the mire, if thou dost not feel ashamed of thyself, if thou dost not think thyself unclean after the sin is over. Wherefore I beseech you flee fornication, and the mother of it, drunkenness. Why sow where reaping is impossible, or rather even if thou dost reap, the fruit brings thee great shame? For even if a child be born, it at once disgraces thyself, and has itself had injustice done it in being born through thee illegitimate and base. And if thou leave it never so much money, both the son of an harlot, and that of a servant-maid, is disreputable at home, disreputable in the city, disreputable in a court of law: disreputable too wilt thou be also, both in thy lifetime, and when dead. For if thou have departed even, the memorials of thy unseemliness abide. Why then bring disgrace upon all these? Why sow where the ground makes it its care to destroy the fruit? where there are many efforts at abortion? where there is murder before the birth? for even the harlot thou dost not let continue a mere harlot, but makest her a murderess also. You see how drunkenness leads to whoredom, whoredom to adultery, adultery to murder; or rather to a something even worse than murder. For I have no name to give it, since it does not take off the thing born, but prevent its being born. Why then dost thou abuse the gift of God, and

fight with His laws, and follow after what is a curse as if a blessing, and make the chamber of procreation a chamber for murder, and arm the woman that was given for childbearing unto slaughter? For with a view to drawing more money by being agreeable and an object of longing to her lovers, even this she is not backward to do, so heaping upon thy head a great pile of fire. For even if the daring deed be hers, yet the causing of it is thine. Hence too come idolatries, since many, with a view to become acceptable, devise incantations, and libations, and love-potions, and countless other plans. Yet still after such great unseemliness, after slaughters, after idolatries, the thing seems to many to belong to things indifferent, aye, and to many that have wives too. Whence the mingle of mischief is the greater. For sorceries are applied not to the womb that is prostituted, but to the injured wife, and there are plottings without number, and invocations of devils, and necromancies, and daily wars, and truceless fightings, and home-cherished jealousies. Wherefore also Paul, after saying, “not in chamberings and wantonness,” proceeds, “not in strife and envying,” as knowing the wars that result therefrom; the upsetting of families, the wrongs done to legitimate children, the other ills unnumbered. That we may then escape from all these, let us put on Christ, and be with Him continually. For this is what putting Him on is; never being without Him, having Him evermore visible in us, through our sanctification, through our moderation. So we say of friends, such an one is wrapped up in such another, meaning their great love, and keeping together incessantly. For he that is wrapped up in anything, seems to be that which he is wrapped in. Let then Christ be seen in every part of us. And how is He to be seen? If thou doest His deeds. And what did He do? “The Son of Man,” He says, “hath not where to lay His head.” (Luke 9:58.) This do thou also aim after. He needed the use of food, and He fared upon barley loaves. He had occasion to travel, and there were no horses or beast of burden anywhere, but He walked so far as even to be weary. He had need of sleep, and He lay “asleep upon the pillow in the fore part of the ship.” (Mark 4:38.) There was occasion for sitting down to meat, and He bade them lie down upon the grass. And His garments were cheap; and often He stayed alone, with no train after Him. And what He did on the Cross, and what amidst the insults, and all, in a word, that He did, do thou learn by heart and imitate. And so wilt thou have put on Christ, if thou “make no provision for the flesh to fulfill the lusts thereof.” For the thing has no real pleasure, since these lusts gender again others more keen, and thou wilt never find satisfaction, but wilt only make thee one great torment. For as one who is in a continual thirst, even if he have ten thousand fountains hard by him, gets no good from this, as he is not able to extinguish the disorder, so is he that liveth continually in lusts. But if thou keep to what is necessary, thou wilt never come to have this fear, but all those things will go away, as well drunkenness as wantonness. Eat then only so much as to break thy hunger, have only so much upon thee as to be sheltered, and do not curiously deck thy flesh with clothing, lest thou ruin it. For thou wilt make it more delicate, and wilt do injury to its healthfulness, by unnerving it with so much softness. That thou mayest have it then a meet vehicle for the soul, that the helmsman may be securely seated over the rudder, and the soldier handle his arms with ease, thou must make all parts to be fitly framed together. For it is not the having much, but requiring little, that keeps us from being injured. For the one man is afraid even if he is not wronged: this other, even if he be wronged, is in better case than those that have not been wronged, and even for this very thing is in the better spirits. Let the object of our search be then, not how we can keep any one from using us spitefully, but how even if he wish to do it, he may be without the power. And this there is no other source whence to obtain, save by keeping to necessaries, and not coveting anything more. For in this way we shall be able to enjoy ourselves here, and shall attain to the good things to come, by the grace and love toward man, etc.