



COMMENTARIES ON '1 CORINTHIANS'

ST. JOHN CHRYSOSTOM

Chapter 9

Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? (1 Corinthians 9:1)

Inasmuch as he had said, "If meat make my brother to stumble I will eat no flesh forever;" a thing which he had not yet done, but professed he would do if need require: lest any man should say, "Thou vauntest thyself at random, and art severe in discourse, and utterest words of promise, a thing easy to me or to anybody; but if these sayings come from thy heart, shew by deeds something which thou hast slighted in order to avoid making thy brother stumble:" for this cause, I say, in what follows he is compelled to enter on the proof of this also, and to point out how he was used to forego even things permitted that he might not give offence, although without any law to enforce his doing so.

And we are not yet come to the admirable part of the matter: though it be admirable that he abstain even from things lawful to avoid offence: but it is his habit of doing so at the cost of so much trouble and danger. "For why," saith he, "speak of the idol sacrifices? Since although Christ had enjoined that those who preach the Gospel should live at the charge of their disciples, I did not so, but chose, if need were, to end my life with famine and die the most grievous of deaths, so I might avoid receiving of those whom I instruct."

Not because they would otherwise be made to stumble, but because his not receiving would edify them: a much greater thing for him to do. And to witness this he summons themselves, among whom he was used to live in toil and in hunger, nourished by others, and put to straits, in order not to offend them. And yet there was no ground for their taking offence, for it would but have been a law which he was fulfilling. But for all this, by a sort of supererogation he used to spare them.

Now if he did more than was enacted lest they should take offence, and abstained from permitted things to edify others; what must they deserve who abstain not from idol sacrifices? and that, when many perish thereby? a thing which even apart from all scandal one ought to shrink from, as being "the table of demons."

The sum therefore of this whole topic is this which he works out in many verses. But we must resume it and make a fresh entrance on what he hath alleged. For neither hath he set it down thus expressly as I have worded it; nor doth he leap at once upon it; but begins from another topic, thus speaking;

"Am I not an Apostle?" For besides all that hath been said, this also makes no small difference that Paul himself is the person thus conducting himself. As thus: To prevent their alleging, "You may taste of the

sacrifices, sealing at the same time:" for a while he withstands not that statement, but argues, "Though it were lawful, your brethren's harm should keep you from doing so;" and afterwards he proves that it is not even lawful. In this particular place, however, he establishes the former point from circumstances relating to himself. And intending presently to say that he had received nothing from them, he sets it not down at once, but his own dignity is what he first affirms: "Am I not an Apostle? am I not free?"

Thus, to hinder their saying, "True; thou didst not receive, but the reason thou didst not was its not being lawful;" he sets down therefore first the causes why he might reasonably have received, had he been willing to do so.

Further: that there might not seem to be any thing invidious in regard of Peter and such as Peter, in his saying these things, (for they did not use to decline receiving;) he first shows that they had authority to receive, and then that no one might say, "Peter had authority to receive but thou hadst not," he possesses the hearer beforehand with these encomiums of himself. And perceiving that he must praise himself, (for that was the way to correct the Corinthians,) yet disliking to say any great thing of himself, see how he hath tempered both feelings as the occasion required: limiting his own panegyric, not by what he knew of himself, but by what the subject of necessity required. For he might have said, "I most of all had a right to receive, even more than they, because 'I labored more abundantly than they.'" But this he omits, being a point wherein he surpassed them; and those points wherein they were great and which were just grounds for their receiving, those only he sets down: as follows:

"Am I not an Apostle? am I not free?" i.e. "have I not authority over myself? am I under any, to overrule me and forbid my receiving?"

"But they have an advantage over you, in having been with Christ."

"Nay, neither is this denied me." With a view to which he saith,

"Have I not seen Jesus Christ our Lord?" For "last of all," (c. xv. 8.) saith he, "as unto one born out of due time, He appeared unto me also." Now this likewise was no small dignity: since "many Prophets," (S. Matt. xiii. 17.) saith He, "and righteous men have desired to see the things which ye see, and have not seen them:" and, "Days will come when ye shall desire to see one of these days." (S. Luke xvii. 22.)

"What then, though thou be 'an Apostle,' and 'free,' and hast 'seen Christ,' if thou hast not exhibited any work of an Apostle; how then can it be right for thee to receive?" Wherefore after this he adds,

"Are not ye my work in the Lord?" For this is the great thing; and those others avail nothing, apart from this. Even Judas himself was "an Apostle," and "free," and "saw Christ;" but because he had not "the work of an Apostle," all those things profited him not. You see then why he adds this also, and calls themselves to be witnesses of it.

Moreover, because it was a great thing which he had uttered, see how he chastens it, adding, "In the Lord:" i.e., "the work is God's, not mine."

Ver. 2. "If to others I am not an Apostle, yet at least I am to you."

Do you see how far he is from enlarging here without necessity? And yet he had the whole world to speak of, and barbarous nations, and sea and land. However, he mentions none of these things, but carries his point by concession, and even granting more than he need. As if he had said, "Why need I dwell on things over and above, since these even alone are enough for my present purpose? I speak not, you will observe, of my achievements in other quarters, but of those which have you for witnesses. Upon which it follows that if from no other quarter, yet from you I have a right to receive. Nevertheless, from whom I had most right to receive, even you whose teacher I was, from those I received not."

"If to others I am not an Apostle, yet at least I am to you." Again, he states his point by concession. For the whole world had him for its Apostle. "However," saith he, "I say not that, I am not contending nor disputing, but what concerns you I lay down. 'For the seal of mine Apostleship are ye:'" i.e., its proof. "Should any one, moreover, desire to learn whence I am an Apostle, you are the persons whom I bring forward: for all the signs of an Apostle have I exhibited among you, and not one have I failed in." As also he speaks in the Second Epistle, saying, (2 Cor. xii. 12.) "Though I am nothing, truly the signs of an Apostle were wrought among you in all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the Churches?" Wherefore he saith, "The seal of mine Apostleship are ye." "For I both exhibited miracles, and taught by word, and underwent dangers, and shewed forth a blameless life." And these topics you may see fully set forth by these two Epistles, how he lays before them the demonstration of each with all exactness.

Ver. 3. "My defence to them that examine me is this." What is, "My defence to them that examine me is this?" "To those who seek to know whereby I am proved to be an Apostle, or who accuse me as receiving money, or inquire the cause of my not receiving, or would fain shew that I am not an Apostle: to all such, my instruction given to you and these things which I am about to say, may stand for a full explanation and defence." What then are these?

Ver. 4, 5. "Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer?" Why, how are these sayings a defence? "Because, when it appears that I abstain even from things which are allowed, it cannot be just to look suspiciously on me as a deceiver or one acting for gain."

Wherefore, from what was before alleged and from my having instructed you and from this which I have now said, I have matter sufficient to make my defence to you: and all who examine me I meet upon this ground, alleging both what has gone before and this which follows: "Have we no right to eat and to drink? have we no right to lead about a wife that is a believer? "Yet for all this, having it I abstain?"

What then? did he not use to eat or to drink? It were most true to say that in many places he really did not eat nor drink: for (c. iv. 11.) "in hunger," saith he, "and in thirst, and in nakedness" we were abiding." Here, however, this is not his meaning; but what? "We eat not nor drink, receiving of those whom we instruct, though we have a right so to receive."

"Have we no right to lead about a wife that is a believer, even as the rest of the Apostles, and the brethren of the Lord, and Cephas?" Observe his skilfulness. The leader of the choir stands last in his arrangement: since that is the time for laying down the strongest of all one's topics. Nor was it so wonderful for one to be able to point out examples of this conduct in the rest, as in the foremost

champion and in him who was entrusted with the keys of heaven. But neither does he mention Peter alone, but all of them: as if he had said, Whether you seek the inferior sort or the more eminent, in all you find patterns of this sort.

For the brethren too of the Lord, being freed from their first unbelief (vid. S. John vii. 5.), had come to be among those who were approved, although they attained not to the Apostles. And accordingly the middle place is that which he hath assigned to them, setting down those who were in the extremes before and after.

Ver. 6. "Or I only and Barnabas, have we not a right to forbear working?"

(See his humility of mind and his soul pure from envy, how he takes care not to conceal him whom he knew to be a partaker with himself in this perfection.) For if the other things be common, how is not this common? Both they and we are apostles and are free, and have seen Christ, and have exhibited the works of Apostles. Therefore we likewise have a right both to live without working and to be supported by our disciples.

Ver. 7. "What soldier ever serveth at his own charges?" For since, which was the strongest point, he had proved from the Apostles that it is lawful to do so, he next comes to examples and to the common practice; as he uses to do: "What soldier serveth at his own charges?" saith he. But do thou consider, I pray, how very suitable are the examples to his proposed subject, and how he mentions first that which is accompanied with danger; viz. soldiership and arms and wars. For such a kind of thing was the Apostolate, nay rather much more hazardous than these. For not with men alone was their warfare, but with demons also, and against the prince of those beings was their battle array. What he saith therefore is this: "Not even do heathen governors, cruel and unjust as they are, require their soldiers to endure service and peril and live on their own means. How then could Christ ever have required this?"

Nor is he satisfied with one example. For to him who is rather simple and dull, this also is wont to come as a great refreshment, viz. their seeing the common custom also going along with the laws of God. Wherefore he proceeds to another topic also and says, "Who planteth a vineyard, and eateth not of the fruit thereof?" For as by the former he indicated his dangers, so by this his labor and abundant travail and care.

He adds likewise a third example, saying, "Who feedeth a flock, and eateth not of the milk thereof?" He is exhibiting the great concern which it becomes a teacher to show for those who are under his rule. For, in fact, the Apostles were both soldiers and husbandmen and shepherds, not of the earth nor of irrational animals, nor in such wars as are perceptible by sense; but of reasonable souls and in battle array with the demons.

It also must be remarked how every where he preserves moderation, seeking the useful only, not the extraordinary. For he said not, "What soldier serveth and is not enriched?" but, "What soldier ever serveth at his own charges?" Neither did he say, "Who planteth a vineyard, and gathereth not gold, or spareth to collect the whole fruit?" but, "Who eateth not of the fruit thereof?" Neither did he say, "Who feedeth a flock, and maketh not merchandize of the lambs?" But what? "And eateth not of the milk thereof?" Not of the lambs, but of the milk; signifying, that a little relief should be enough for the

teacher, even his necessary food alone. (This refers to those who would devour all and gather the whole of the fruit.) "So likewise the Lord ordained," saying, "The laborer is worthy of his food." (St. Matt. x. 10.)

And not this only doth he establish by his illustrations, but he shows also what kind of man a priest ought to be. For he ought to possess both the courage of a soldier and the diligence of a husbandman and the carefulness of a shepherd, and after all these, to seek nothing more than necessities.

Having shewn, as you see, both from the Apostles, that it is not forbidden the teacher to receive, and from illustrations found in common life, he proceeds also to a third head, thus saying,

Ver. 8. "Do I speak these things after the manner of men? or saith not the law also the same?"

For since he had hitherto alleged nothing out of the Scriptures, but put forward the common custom; "think not," saith he, "that I am confident in these alone, nor that I go to the opinions of men for the ground of these enactments. For I can shew that these things are also well-pleasing to God, and I read an ancient law enjoining them." Wherefore also he carries on his discourse in the form of a question, which is apt to be done in things fully acknowledged; thus saying, "Say I these things after the manner of men?" i.e. "do I strengthen myself only by human examples?" "or saith not the law also the same?"

Ver. 9. "For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn."

And on what account hath he mentioned this, having the example of the priests? Wishing to establish it far beyond what the case required. Further, lest any should say, "And what have we to do with the saying about the oxen?" he works it out more exactly, saying, "Is it for the oxen that God careth;" Doth God then, tell me, take no care for oxen? Well, He doth take care of them, but not so as to make a law concerning such a thing as this. So that had he not been hinting at something important, training the Jews to mercy in the case of the brutes, and through these, discoursing with them of the teachers also; he would not have taken so much interest as even to make a law to forbid the muzzling of oxen.

Wherein he points out another thing likewise, that the labor of teachers both is and ought to be great.

And again another thing. What then is this? That whatever is said by the Old Testament respecting care for brutes, in its principal meaning bears on the instruction of human beings: as in fact do all the rest: the precepts, for example, concerning various garments; and those concerning vineyards and seeds and not making the ground bear divers crops, and those concerning leprosy; and, in a word, all the rest: for they being of a duller sort He was discoursing with them from these topics, advancing them by little and little.

And see how in what follows he doth not even confirm it, as being clear and self-evident. For having said, "Is it for the oxen that God careth?" he added, "or saith he it altogether for our sake?" Not adding even the "altogether" at random, but that he might not leave the hearer any thing whatever to reply.

And he dwells upon the metaphor, saying and declaring, "Yea for our sakes it was written, because he who ploweth ought to plow in hope;" i.e., the teacher ought to enjoy the returns of his labors; "and he that thresheth ought to thresh in hope of partaking." And observe his wisdom in that from the seed he

transferred the matter to the threshing floor; herein also again manifesting the many toils of the teachers, that they in their own persons both plough and tread the floor. And of the ploughing, because there was nothing to reap, but labor only, he used the word, "hope;" but of treading the floor he presently allows the fruit, saying, "He that thresheth is a partaker of his hope."

Further, lest any should say, "Is this then the return for so many toils," he adds, "in hope," i.e., "which is to come." No other thing therefore doth the mouth of this animal being unmuzzled declare than this; that the teachers who labor ought also to enjoy some return.

Ver. 11. "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?"

Lo, he adds also a fourth argument for the duty of yielding support. For since he had said, "What soldier ever serveth at his own charges?" and, "who planteth a vineyard?" and, "who feedeth a flock?" and introduced the ox that treadeth the corn; he points out likewise another most reasonable cause on account of which they might justly receive; viz. having bestowed much greater gifts, no more as having labored only. What is it then? "if we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" Seest thou a most just allegation and fuller of reason than all the former? for "in those instances," says he, "carnal is the seed, carnal also is the fruit; but here not so, but the seed is spiritual, the return carnal." Thus, to prevent high thoughts in those who contribute to their teachers, he signified that they receive more than they give. As if he had said, "Husbandmen, whatsoever they sow, this also do they receive; but we, sowing in your souls spiritual things, do reap carnal." For such is the kind of support given by them. Further, and still more to put them to the blush.

Ver. 12. "If others partake of this right over you, do not we yet more?"

See also again another argument, and this too from examples though not of the same kind. For it is not Peter whom he mentions here nor the Apostles, but certain other spurious ones, with whom he afterwards enters into combat, and concerning whom he says, (2 Cor. xi. 20.) "If a man devour you, if he take you captive, if he exalt himself, if he smite you on the face," and already he is sounding the prelude to the fight with them. Wherefore neither did he say, "If others take of you," but pointing out their insolence and tyranny and trafficking, he says, "if others partake of this right over you," i.e., "rule you, exercise authority, use you as servants, not taking you captive only, but with much authority." Wherefore he added "do not we yet more?" which he would not have said if the discourse were concerning the Apostles. But it is evident that he hints at certain pestilent men, and deceivers of them. "So that besides the law of Moses even ye yourselves have made a law in behalf of the duty of contribution."

And having said, "do not we yet more?" he does not prove why yet more, but leaves it to their consciences to convince them of that, wishing at the same time both to alarm and to abash them more thoroughly.

Nevertheless, we did not use this right;" i.e., "did not receive." Do you see, when he had by so many reasons before proved that receiving is not unlawful, how he next says, "we receive not," that he might not seem to abstain as from a thing forbidden? "For not because it is unlawful," saith he, "do I not receive; for it is lawful and this we have many ways shown: from the Apostles; from the affairs of life, the soldier, the husbandman, and the shepherd; from the law of Moses; from the very nature of the

case, in that we have sown unto you spiritual things; from what yourselves have done to others." But as he had laid down these things, lest he should seem to put to shame the Apostles who were in the habit of receiving; abashing them and signifying that not as from a forbidden thing doth he abstain from it: so again, lest by his large store of proof and the examples and reasonings by which he had pointed out the propriety of receiving, he should seem to be anxious to receive himself and therefore to say these things; he now corrects it. And afterwards he laid it down more clearly where he says, "And I wrote not these things, that it may be so done in my case;" but here his words are, "we did not use this right."

And what is a still greater thing, neither could any have this to say, that being in abundance we declined using it; rather, when necessity pressed upon us we would not yield to the necessity. Which also in the second Epistle he says; "I robbed other Churches, taking wages of them that I might minister unto you; and when I was present with you, and was in want, I was not a burden on any man." (2 Cor. xi. 8, 9.) And in this Epistle again, "We both hunger, and thirst, and are naked, and are buffeted." (1 Cor. iv. 11.) And here again he hints the same thing, saying, "But we bear all things." For by saying, "we bear all things," he intimates both hunger and great straits and all the other things. "But not even thus have we been compelled," saith he, "to break the law which we laid down for ourselves. Wherefore? "that we may cause no hinderance to the Gospel of Christ." For since the Corinthians were rather weak-minded, "lest we should wound you," saith he "by receiving, we chose to do even more than was commanded rather than hinder the Gospel," i.e., your instruction. Now if we in a matter left free to us, and when we were both enduring much hardship and having Apostles for our pattern, used abstinence lest we should give hindrance, (and he did not say, "subversion," but "hindrance;" nor simply "hindrance," but "any" hindrance,) that we might not, so to speak, cause so much as the slightest suspense and delay to the course of the Word: "If now," saith he, "we used so great care, how much more ought you to abstain, who both come far short of the Apostles and have no law to mention, giving you permission: but contrariwise are both putting your hand to things forbidden and things which tend to the great injury of the Gospel, not to its hindrance only; and not even having any pressing necessity in view." For all this discussion he had moved on account of these Corinthians, who were making their weaker brethren to stumble by eating of things sacrificed to idols.

These things also let us listen to, beloved; that we may not despise those who are offended, nor, "cause any hindrance to the Gospel of Christ;" that we may not betray our own salvation. And say not thou to me when thy brother is offended, "this or that, whereby he is offended, hath not been forbidden; it is permitted." For I have something greater to say to thee: "although Christ Himself have permitted it, yet if thou seest any injured, stop and do not use the permission." For this also did Paul; when he might have received, Christ having granted permission, he received not. Thus hath our Lord in His mercy mingled much gentleness with His precepts that it might not be all merely of commandment, but that we might do much also of our own mind. Since it was in His power, had He not been so minded, to extend the commandments further and to say, "he who fasts not continually, let him be chastised; he who keeps not his virginity, let him be punished; he that doth not strip himself of all that he hath, let him suffer the severest penalty." But he did not so, giving thee occasion, if thou wilt, to be forward in doing more. Wherefore both when He was discoursing about virginity, He said, "He that is able to receive, let him receive it:" and in the case of the rich man, some things He commanded, but some He left to the determination of his mind. For He said not, "Sell what thou hast," but, "If thou wilt be perfect, sell."

But we are not only not forward to do more, and to go beyond the precepts, but we fall very short even of the measure of things commanded. And whereas Paul suffered hunger that he might not hinder the Gospel; we have not the heart even to touch what is in our own stores, though we see innumerable souls overthrown. "Yea" saith one, "let the moth eat, and let not the poor eat; let the worm devour, and let not the naked be clothed; let all be wasted away with time, and let not Christ be fed; and this when He hungereth." "Why, who said this?" it will be asked. Nay, this is the very grievance, that not in words but in deeds these things are said: for it were less grievous uttered in words than done in deeds. For is not this the cry, day by day, of the inhuman and cruel tyrant, Covetousness, to those who are led captive by her? "Let your goods be set before informers and robbers and traitors for luxury, and not before the hungry and needy for their sustenance." Is it not ye then who make robbers? Is it not ye who minister fuel to the fire of the envious? Is it not ye who make vagabonds and traitors, putting your wealth before them for a bait? What madness is this? (for a madness it is, and plain distraction,) to fill your chests with apparel, and overlook him that is made after God's image and similitude, naked and trembling with cold, and with difficulty keeping himself upright.

"But he pretends," saith one, "this tremor and weakness." And dost thou not fear lest a thunderbolt from heaven, kindled by this word, should fall upon thee? (For I am bursting with wrath: bear with me.) Thou, I say, pampering and fattening thyself and extending thy potations to the dead of night and comforting thyself in soft coverlets, dost not deem thyself liable to judgment, so lawlessly using the gifts of God: (for wine was not made that we should be drunken; nor food, that we should pamper our appetites; nor meats, that we should distend the belly.) But from the poor, the wretched, from him that is as good as dead, from him demandest thou strict accounts, and dost thou not fear Christ's tribunal, so full of all awfulness and terror? Why, if he do play the hypocrite, he doth it of necessity and want, because of thy cruelty and inhumanity, requiring the use of such masks and refusing all inclination to mercy. For who is so wretched and miserable as without urgent necessity, for one loaf of bread, to submit to such disgrace, and to bewail himself and endure so severe a punishment? So that this hypocrisy of his goeth about, the herald of thine inhumanity. For since by supplicating and beseeching and uttering piteous expressions and lamenting and weeping and going about all day, he doth not obtain even necessary food, he devised perhaps even this contrivance also, the disgrace and blame whereof falls not so much on himself as on thee: for he indeed is meet to be pitied because he hath fallen into so great necessity; but we are worthy of innumerable punishments because we compel the poor to suffer such things. For if we would easily give way, never would he have chosen to endure such things.

And why speak I of nakedness and trembling? For I will tell a thing yet more to be shuddered at, that some have been compelled even to deprive their children of sight at an early age in order that they might touch our insensibility. For since when they could see and went about naked, neither by their age nor by their misfortunes could they win favor of the un pitying, they added to so great evils another yet sterner tragedy, that they might remove their hunger; thinking it to be a lighter thing to be deprived of this common light and that sunshine which is given to all, than to struggle with continual famine and endure the most miserable of deaths. Thus, since you have not learned to pity poverty, but delight yourselves in misfortunes, they satisfy your insatiable desire, and both for themselves and for us kindle a fiercer flame in hell.

And to convince you that this is the reason why these and such like things are done, I will tell you of an acknowledged proof which no man can gainsay. There are other poor men, of light and unsteady minds

and not knowing how to bear hunger, but rather enduring every thing than it. These having often tried to deal with us by piteous gestures and words and finding that they availed nothing, have left off those supplications and henceforward our very wonder-workers are surpassed by them, some chewing the skins of worn-out shoes, and some fixing sharp nails into their heads, others lying about in frozen pools with naked stomachs, and others enduring different things yet more horrid than these, that they may draw around them the ungodly spectators. And thou, while these things are going on, standest laughing and wondering the while and making a fine show of other men's miseries, our common nature disgracing itself. And what could a fierce demon do more? Next, you give him money in abundance that he may do these things more promptly. And to him that prays and calls on God and approaches with modesty, you vouchsafe neither an answer nor a look: rather you utter to him, continually teasing you, those disgusting expressions, "Ought this fellow to live? or at all to breathe and see this sun?" whereas to the other sort you are both cheerful and liberal, as though you were appointed to dispense the prize of that ridiculous and Satanic unseemliness. Wherefore with more propriety to those who appoint these sports and bestow nothing till they see others punishing themselves, might these words be addressed, "Ought these men to live, to breathe at all, or see the sun, who transgress against our common nature, who insult God?" For whereas God saith, "Give alms, and I give thee the kingdom of heaven," thou hearest not: but when the Devil shews thee a head pierced with nails, on a sudden thou hast become liberal. And the contrivance of the evil spirit pregnant with so much mischief, hath wrought upon thee more than the promise of God bringing innumerable blessings. If gold were to be laid down to prevent the doing of these things or the looking upon them when done, there is nothing which thou oughtest not to practise and endure, to get rid of so excessive madness; but ye contrive every thing to have them done, and look on the doing of them. Still askest thou then, tell me, to what end is hell-fire? Nay, ask not that any more, but how is there one hell only? For of how many punishments are not they worthy, who get up this cruel and merciless spectacle and laugh at what both they and yourselves ought to weep over; yea, rather of the two, ye who compel them to such unseemly doings.

"But I do not compel them," say you. What else but compelling is it, I should like to know? Those who are more modest and shed tears and invoke God, thou art impatient even of listening to; but for these thou both findest silver in abundance and bringest around thee many to admire them.

"Well, let us leave off," say you, "pitying them. And dost thou too enjoin this?" Nay, it is not pity, O man, to demand so severe a punishment for a few pence, to order men to maim themselves for necessary food and cut into many pieces the skin of their head so mercilessly and pitifully. "Gently," say you, "for it is not we who pierce those heads." Would it were thou, and the horror would not be so horrible. For he that slays a man does a much more grievous thing than he who bids him slay himself, which indeed happens in the case of these persons. For they endure more bitter pains when they are bidden to be themselves the executors of these wicked commands.

And all this in Antioch, where men were first called Christians, wherein are bred the most civilized of mankind, where in old time the fruit of charity flourished so abundantly. For not only to those at hand but also to those very far off, they used to send, and this when famine was expected.

What then ought we to do? say you. To cease from this savage practice: and to convince all that are in need that by doing these things they will gain nothing, but if they modestly approach they shall find your liberality great. Let them be once aware of this, even though they be of all men most miserable, they will

never choose to punish themselves so severely, I pledge myself; nay, they will even give you thanks for delivering them both from the mockery and the pain of that way of life. But as it is, for charioteers you would let out even your own children, and for dancers you would throw away your very souls, while for Christ an hungered you spare not the smallest portion of your substance. But if you give a little silver, you think as much of it as if you had laid out all you have, not knowing that not the giving but the giving liberally, this is true almsgiving. Wherefore also it is not those simply who give whom the prophet proclaims and calls happy, but those who bestow liberally. For he doth not say simply, He hath given, but what? (Ps. cxii. 8.) "he hath dispersed abroad, he hath given to the poor." For what profit is it, when out of it thou givest as it were a glass of water out of the sea, and even a widow's magnanimity is beyond thy emulation? And how wilt thou say, "Pity me, O Lord, according to thy great pity, and according to the multitude of thy mercies blot out my transgression," thyself not pitying according to any great pity, nay, haply not according to any little. For I am greatly ashamed, I own, when I see many of the rich riding upon their golden-bitted chargers with a train of domestics clad in gold, and having couches of silver and other and more pomp, and yet when there is need to give to a poor man, becoming more beggarly than the very poorest.

But what is their constant talk? "He hath," they say, "the common church-allowance." And what is that to thee? For thou wilt not be saved because I give; nor if the Church bestow hast thou blotted out thine own sins. For this cause givest thou not, because the Church ought to give to the needy? Because the priests pray, wilt thou never pray thyself? And because others fast, wilt thou be continually drunken? Knowest thou not that God enacted not almsgiving so much for the sake of the poor as for the sake of the persons themselves who bestow?

But dost thou suspect the priest? Why this thing itself, to begin with, is a grievous sin. However, I will not examine the matter too nicely. Do thou it all in thine own person, and so shalt thou reap a double reward. Since in fact, what we say in behalf of almsgiving, we say not, that thou shouldest offer to us, but that thou shouldest thyself minister by thine own hands. For if thou bringest thine alms to me, perhaps thou mayest even be led captive by vain-glory, and oftentimes likewise thou shalt go away offended through suspicion of something evil: but if ye do all things by yourselves, ye shall both be rid of offences and of unreasonable suspicion, and greater is your reward. Not therefore to compel you to bring your money hither, do I say these things; nor from indignation on account of the priests being ill-reported of. For if one must be indignant and grieve, for you should be our grief, who say this ill. Since to them who are spoken ill of falsely and vainly the reward is greater, but to the speakers the condemnation and punishment is heavier. I say not these things therefore in their behalf, but in solicitude and care for you. For what marvel is it if some in our generation are suspected, when in the case of those holy men who imitated the angels, who possessed nothing of their own, I mean the Apostles, there was a murmuring in the ministration to the widows (Acts vi. 1.) that the poor were overlooked? when "not one said that aught of the things he possessed was his own, but they had all things common?" (Acts iv. 32.)

Let us not then put forward these pretexts, nor account it an excuse that the Church is wealthy. But when you see the greatness of her substance, bear in mind also the crowds of poor who are on her list, the multitudes of her sick, her occasions of endless expenses. Investigate, scrutinize, there is none to forbid, nay, they are even ready to give you an account. But I wish to go much farther. Namely, when we have given in our accounts and proved that our expenditure is no less than our income, nay, sometimes

more, I would gladly ask you this further question: When we depart hence and shall hear Christ saying, "Ye saw me hungry, and gave me no meat; naked, and ye clothed me not;" what shall we say? what apology shall we make? Shall we bring forward such and such a person who disobeyed these commands? or some of the priests who were suspected? "Nay, what is this to thee? for I accuse thee," saith He, "of those things wherein thou hast thyself sinned. And the apology for these would be, to have washed away thine own offences, not to point to others whose errors have been the same as thine."

In fact, the Church through your meanness is compelled to have such property as it has now. Since, if men did all things according to the apostolical laws, its revenue should have been your good will, which were both a secure chest and an inexhaustible treasury. But now when ye lay up for yourselves treasures upon the earth and shut up all things in your own stores, while the Church is compelled to be at charges with bands of widows, choirs of virgins, sojournings of strangers, distresses of foreigners, the misfortunes of prisoners, the necessities of the sick and maimed, and other such like causes, what must be done? Turn away from all these, and block up so many ports? Who then could endure the shipwrecks that would ensue; the weepings, the lamentations, the wailings which would reach us from every quarter?

Let us not then speak at random what comes into our mind. For now, as I have just said, we are really prepared to render up our accounts to you. But even if it were the reverse, and ye had corrupt teachers plundering and grasping at every thing, not even so were their wickedness an apology for you. For the Lover of mankind and All-wise, the Only-Begotten Son of God, seeing all things, and knowing the chance that in so great length of time and in so vast a world there would be many corrupt priests; lest the carelessness of those under their rule should increase through their neglect, removing every excuse for indifference; "In Moses' seat," saith He, "sit the Scribes and the Pharisees; all things, therefore, whatsoever they bid you, these do ye, but do not ye after their works:" implying, that even if thou hast a bad teacher, this will not avail thee, shouldest thou not attend to the things which are spoken. For not from what thy teacher hath done but from what thou hast heard and disobeyed, from that, I say, doth God pass his sentence upon thee. So that if thou doest the things commanded, thou shalt then stand with much boldness: but if thou disobey the things spoken, even though thou shouldest show ten thousand corrupt priests, this will not plead for thee at all. Since Judas also was an apostle, but nevertheless this shall never be any apology for the sacrilegious and covetous. Nor will any be able when accused to say, "Why the Apostle was a thief and sacrilegious, and a traitor;" yea, this very thing shall most of all be our punishment and condemnation that not even by the evils of others were we corrected. For this cause also these things were written that we might shun all emulation of such things.

Wherefore, leaving this person and that, let us take heed to ourselves. For "each of us shall give account of himself to God." In order therefore that we may render up this account with a good defence, let us well order our own lives and stretch out a liberal hand to the needy, knowing that this only is our defence, the showing ourselves to have rightly done the things commanded; there is no other whatever. And if we be able to produce this, we shall escape those intolerable pains of hell, and obtain the good things to come; unto which may we all attain, by the grace and mercy of our Lord Jesus Christ, with Whom, to the Father and the Holy Ghost, be glory, power, and honor, now and ever, and world without end. Amen.

Know ye not that they which minister about sacred things eat of the temple? and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the Gospel should live of the Gospel. (1 Corinthians 9:13, 14)

He takes great care to show that the receiving was not forbidden. Whereupon having said so much before, he was not content but proceeds also to the Law, furnishing an example closer to the point than the former. For it was not the same thing to bring forward the oxen and to adduce the law expressly given concerning priests.

But consider, I pray, in this also the wisdom of Paul, how he mentions the matter in a way to give it dignity. For he did not say, "They which minister about sacred things receive of those who offer them." But what? "They eat of the temple:" so that neither they who receive may be blamed nor they who give may be lifted up. Wherefore also what follows he hath set down in the same way.

For neither did he say, "They which wait upon the altar receive of them which sacrifice," but, "have their portion with the altar." For the things offered now no longer belonged to those who offered them, but to the temple and the altar. And he said not, "They receive the holy things," but, they "eat of the temple," indicating again their moderation, and that it behoves them not to make money nor to be rich. And though he say that they have their portion "with the altar," he doth not speak of equal distribution but of relief given them as their due. And yet the case of the Apostles was much stronger. For in the former instance the priesthood was an honor, but in the latter it was dangers and slaughters and violent deaths. Wherefore all the other examples together did not come up to the saying, "If we sowed unto you spiritual things:" since in saying, "we sowed," he points out the storms, the danger, the snares, the unspeakable evils, which they endured in preaching. Nevertheless, though the superiority was so great, he was unwilling either to abase the things of the old law or to exalt the things which belong to himself: nay he even contracts his own, reckoning the superiority not from the dangers, but from the greatness of the gift. For he said not, "if we have jeopardized ourselves" or "exposed ourselves to snares" but "if we sowed unto you spiritual things."

And the part of the priests, as far as possible, he exalts, saying, "They which minister about sacred things," and "they that wait upon the altar," thereby intending to point out their continual servitude and patience. Again, as he had spoken of the priests among the Jews, viz. both the Levites and the Chief Priests, so he hath expressed each of the orders, both the inferior and the superior; the one by saying, "they which minister about sacred things," and the other by saying, "they which wait upon the altar." For not to all was one work commanded; but some were entrusted with the coarser, others with the more exalted offices. Comprehending therefore all these, lest any should say, "why talk to us of the old law? knowest thou not that ours is the time of more perfect commandments?" after all those topics he placed that which is strongest of all, saying,

Ver. 14. "Even so did the Lord ordain that they who proclaim the Gospel should live of the Gospel."

Nor doth he even here say that they are supported by men, but as in the case of the priests, of "the temple" and "of the altar," so likewise here, "of the Gospel;" and as there he saith, "eat," so here, "live," not make merchandize nor lay up treasures. "For the laborer," saith He, "is worthy of his hire."

Ver. 15. "But I have used none of these things:"

What then if thou hast not used them now, saith one, but intendest to use them at a future time, and on this account sayest these things. Far from it; for he speedily corrected the notion, thus saying;

“And I write not these things that it may be so done in my case.”

And see with what vehemence he disavows and repels the thing:

“For it were good for me rather to die, than that any man should make my glorying void.”

And not once nor twice, but many times he uses this expression. For above he said, “We did not use this right:” and after this again, “that I abuse not my right:” and here, “but I have used none of these things.” “These things;” what things? The many examples. That is to say, many things giving me license; the soldier, the husbandman, the shepherd, the Apostles, the law, the things done by us unto you, the things done by you unto the others, the priests, the ordinance of Christ; by none of these have I been induced to abolish my own law, and to receive. And speak not to me of the past: (although I could say, that I have endured much even in past times on this account,) nevertheless I do not rest on it alone, but likewise concerning the future I pledge myself, that I would choose rather to die of hunger than be deprived of these crowns.

“For it were good for me rather to die,” saith he, “than that any man should make my glorying void.”

He said not, “that any man should abolish my law,” but, “my glorying.” For lest any should say, “he doth it indeed but not cheerfully, but with lamentation and grief,” willing to show the excess of his joy and the abundance of his zeal, he even calls the matter “glorying.” So far was he from vexing himself that he even glories, and chooses rather to die than to fall from this “glorying.” So much dearer to him even than life itself was that proceeding of his.

Next, he exalts it from another consideration also, and signifies that it was a great thing, not that he might show himself famous, (for far was he from that disposition,) but to signify that he rejoices, and with a view more abundantly to take away all suspicion. For on this account, as I before said, he also called it a glorying: and what saith he?

Ver. 16, 17, 18. “For if I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the Gospel! For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship entrusted to me. What then is my reward? That when I preach the Gospel, I may make the Gospel of Christ without charge, so as not to use to the full my right in the Gospel.”

What sayest thou? tell me. “If thou preach the Gospel, it is nothing for thee to glory of, but it is, if thou make the Gospel of Christ without charge?” Is this therefore greater than that? By no means; but in another point of view it hath some advantage, inasmuch as the one is a command, but the other is a good deed of my own free-will: for what things are done beyond the commandment, have a great reward in this respect: but such as are in pursuance of a commandment, not so great: and so in this respect he says, the one is more than the other; not in the very nature of the thing. For what is equal to preaching; since it maketh men vie even with the angels themselves. Nevertheless since the one is a

commandment and a debt, the other a forwardness of free-will, in this respect this is more than that. Wherefore he saith, explaining the same, what I just now mentioned:

“For if I do this of mine own will, I have a reward, but if not of mine own will, a stewardship is entrusted to me;” taking the words of mine own “will” and “not of mine own will,” of its being committed or not committed to him. And thus we must understand the expression, “for necessity is laid upon me;” not as though he did aught of these things against his will, God forbid, but as though he were bound by the things commanded, and for contradistinction to the liberty in receiving before mentioned. Wherefore also Christ said to the disciples, (St. Luke xvii. 10.) “When ye have done all, say, We are unprofitable servants; for we have done that which was our duty to do.”

“What then is my reward? That when I preach the Gospel, I may make the Gospel without charge.” What then, tell me, hath Peter no reward? Nay, who can ever have so great an one as he? And what shall we say of the other Apostles? How then said he, “If I do this of mine own will I have a reward, but if not of mine own will, a stewardship is entrusted to me?” Seest thou here also his wisdom? For he said not, “But if not of mine own will,” I have no reward, but, “a stewardship is committed unto me:” implying that even thus he hath a reward, but such as he obtains who hath performed what was commanded, not such as belongs to him who hath of his own resources been generous and exceeded the commandment.

“What then is the reward? That, when I preach the Gospel,” saith he, “I may make the Gospel without charge, so as not to use to the full my right in the Gospel.” See how throughout he uses the term “right,” intimating this, as I have often observed; that neither are they who receive worthy of blame. But he added, “in the Gospel,” partly to show the reasonableness of it, partly also to forbid our carrying the matter out into every case. For the teacher ought to receive, but not the mere drone also.

Ver. 19. “For though I was free from all men, I brought myself under bondage to all, that I might gain the more.”

Here again he introduces another high step in advance. For a great thing it is even not to receive, but this which he is about to mention is much more than that. What then is it that he says? “Not only have I not received,” saith he, “not only have I not used this right, but I have even made myself a slave, and in a slavery manifold and universal. For not in money alone, but, which was much more than money, in employments many and various have I made good this same rule: and I have made myself a slave when I was subject to none, having no necessity in any respect, (for this is the meaning of, “though I was free from all men;”) and not to any single person have I been a slave, but to the whole world.”

Wherefore also he subjoined, “I brought myself under bondage to all.” That is, “To preach the Gospel I was commanded, and to proclaim the things committed to my trust; but the contriving and devising numberless things beside, all that was of my own zeal. For I was only under obligation to invest the money, whereas I did every thing in order to get a return for it, attempting more than was commanded.” Thus doing as he did all things of free choice and zeal and love to Christ, he had an insatiable desire for the salvation of mankind. Wherefore also he used to overpass by a very great deal the lines marked out, in every way springing higher than the very heaven.

Next, having mentioned his servitude, he describes in what follows the various modes of it. And what are these?

Ver. 20. "And I became," says he, "to the Jews as a Jew, that I might gain Jews." And how did this take place? When he circumcised that he might abolish circumcision. Wherefore he said not, "a Jew," but, "as a Jew," which was a wise arrangement. What sayest thou? The herald of the world and he who touched the very heavens and shone so bright in grace, doth he all at once descend so low? Yea. For this is to ascend. For you are not to look to the fact only of his descending, but also to his raising up him that was bowed down and bringing him up to himself.

"To them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law." Either it is the explanation of what went before, or he hints at some other thing besides the former: calling those Jews, who were such originally and from the first: but "under the law," the proselytes, or those who became believers and yet adhered to the law. For they were no longer as Jews, yet 'under the law.' And when was he under the law? When he shaved his head; when he offered sacrifice. Now these things were done, not because his mind changed, (since such conduct would have been wickedness,) but because his love condescended. For that he might bring over to this faith those who were really Jews, he became such himself not really, showing himself such only, but not such in fact nor doing these things from a mind so disposed. Indeed, how could he, zealous as he was to convert others also, and doing these things only in order that he might free others who did them from that degradation?

Ver. 21. "To them that are without law, as without law." These were neither Jews, nor Christians, nor Greeks; but 'outside of the Law,' as was Cornelius, and if there were any others like him. For among these also making his appearance, he used to assume many of their ways. But some say that he hints at his discourse with the Athenians from the inscription on the altar, and that so he saith, "to them that are without law, as without law."

Then, lest any should think that the matter was a change of mind, he added, "not being without law to God, but under law to Christ;" i.e., "so far from being without law, I am not simply under the Law, but I have that law which is much more exalted than the older one, viz. that of the Spirit and of grace." Wherefore also he adds, "to Christ." Then again, having made them confident of his judgment, he states also the gain of such condescension, saying, "that I might gain them that are without law." And every where he brings forward the cause of his condescension, and stops not even here, but says,

Ver. 22. "To the weak became I weak, that I might gain the weak:" in this part coming to their case, with a view to which also all these things have been spoken. However, those were much greater things, but this more to the purpose; whence also he hath placed it after them. Indeed he did the same thing likewise in his Epistle to the Romans, when he was finding fault about meats; and so in many other places.

Next, not to waste time by naming all severally, he saith, "I am become all things to all men, that I may by all means save some."

Seest thou how far it is carried? "I am become all things to all men," not expecting, however, to save all, but that I may save though it be but a few. And so great care and service have I undergone, as one

naturally would who was about saving all, far however from hoping to gain all: which was truly magnanimous and a proof of burning zeal. Since likewise the sower sowed every where, and saved not all the seed, notwithstanding he did his part. And having mentioned the fewness of those who are saved, again, adding, "by all means," he consoled those to whom this was a grief. For though it be not possible that all the seed should be saved, nevertheless it cannot be that all should perish. Wherefore he said, "by all means," because one so ardently zealous must certainly have some success.

Ver. 23. "And I do all things for the Gospel's sake, that I may be a joint partaker thereof."

"That is, that I may seem also myself to have added some contribution of mine own, and may partake of the crowns laid up for the faithful. For as he spake of "living of the Gospel," i.e., of the believers; so also here, "that I may be a joint partaker in the Gospel, that I may be able to partake with them that have believed in the Gospel." Do you perceive his humility, how in the recompense of rewards he places himself as one of the many, though he had exceeded all in his labors? whence it is evident that he would in his reward also. Nevertheless, he claims not to enjoy the first prize, but is content if so be he may partake with the others in the crowns laid up for them. But these things he said, not because he did this for any reward, but that hereby at least he might draw them on, and by these hopes might induce them to do all things for their brethren's sake. Seest thou his wisdom! Seest thou the excellency of his perfection? how he wrought beyond the things commanded, not receiving when it was lawful to receive. Seest thou the exceeding greatness of his condescension? how he that was "under law to Christ," and kept that highest law, "to them that were without law," was "as one without law," to the Jews, as a Jew, in either kind showing himself preeminent, and surpassing all.

This also do thou, and think not being eminent, that thou lowerest thyself, when for thy brother's sake thou submittest to some abasement. For this is not to fall, but to descend. For he who falls, lies prostrate, hardly to be raised up again; but he who descends shall also rise again with much advantage. As also Paul descended indeed alone, but ascended with the whole world: not acting a part, for he would not have sought the gain of them that are saved had he been acting. Since the hypocrite seeks men's perdition, and feigns, that he may receive, not that he may give. But the apostle not so: as a physician rather, as a teacher, as a father, the one to the sick, the other to the disciple, the third to the son, condescends for his correction, not for his hurt; so likewise did he.

To show that the things which have been stated were not pretence; in a case where he is not compelled to do or say any such thing but means to express his affection and his confidence; hear him saying, (Rom. viii. 39.) "neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Seest thou a love more ardent than fire? So let us also love Christ. For indeed it is easy, if we will. For neither was the Apostle such by nature. On this account, you see, his former life was recorded, so contrary to this, that we may learn that the work is one of choice, and that to the willing all things are easy.

Let us not then despair, but even though thou be a reviler, or covetous, or whatsoever thou art, consider that Paul was (1 Tim. 13, 16.) "a blasphemous, and persecutor, and injurious, and the chief of sinners," and suddenly rose to the very summit of virtue, and his former life proved no hindrance to him. And yet none with so great frenzy clings to vice as he did to the war against the Church. For at that time he put

his very life into it; and because he had not ten thousand hands that he might stone Stephen with all of them, he was vexed. Notwithstanding, even thus he found how he might stone him with more hands, to wit, those of the false witnesses whose clothes he kept. And again, when he entered into houses like a wild beast and no otherwise did he rush in, haling, tearing men and women, filling all things with tumult and confusion and innumerable conflicts. For instance, so terrible was he that the Apostles, (Acts ix. 26.) even after his most glorious change, did not yet venture to join themselves to him. Nevertheless, after all those things he became such as he was: for I need not say more.

Where now are they who build up the necessity of fate against the freedom of the will? Let them hear these things, and let their mouths be stopped. For there is nothing to hinder him that willeth to become good, even though before he should be one of the vilest. And in fact we are more aptly disposed that way, inasmuch as virtue is agreeable to our nature, and vice contrary to it, even as sickness and health. For God hath given us eyes, not that we may look wantonly, but that, admiring his handi-work, we may worship the Creator. And that this is the use of our eyes is evident from the things which are seen. For the lustre of the sun and of the sky we see from an immeasurable distance, but a woman's beauty one cannot discern so far off. Seest thou that for this end our eye was chiefly given? Again, he made the ear that we should entertain not blasphemous words, but saving doctrines. Wherefore you see, when it receives any thing dissonant, both our soul shudders and our very body also. "For," saith one, (Eccles. xxvii. 5.) "the talk of him that sweareth much maketh the hair stand upright." And if we hear any thing cruel or merciless, again our flesh creeps; but if any thing decorous and kind, we even exult and rejoice. Again, if our mouth utter base words, it causes us to be ashamed and hide ourselves, but if grave words, it utters them with ease and all freedom. Now for those things which are according to nature no one would blush, but for those which are against nature. And the hands when they steal hide themselves, and seek excuses; but if they give alms, they even glory. So that if we will, we have from every side a great inclination towards virtue. But if thou talk to me of the pleasure which arises from vice, consider that this also is a thing which we reap more of from virtue. For to have a good conscience and to be looked up to by all and to entertain good hopes, is of all things most pleasant to him that hath seen into the nature of pleasure, even as the reverse is of all things the most grievous to him that knows the nature of pain; such as to be reproached by all, to be accused by our own conscience, to tremble and fear both at the future and the present.

And that what I say may become more evident, let us suppose for argument's sake one man having a wife, yet defiling the marriage-bed of his neighbor and taking pleasure in this wicked robbery, enjoying his paramour. Then let us again oppose to him another who loves his own spouse. And that the victory may be greater and more evident, let the man who enjoys his own wife only, have a fancy also for the other, the adulteress, but restrain his passion and do nothing evil: (although neither is this pure chastity.) However, granting more than is necessary, that you may convince yourself how great is the pleasure of virtue, for this cause have we so framed our story.

Now then, having brought them together, let us ask them accordingly, whose is the pleasanter life: and you will hear the one glorying and exulting in the conquest over his lust: but the other—or rather, there is no need to wait to be informed of any thing by him. For thou shalt see him, though he deny it times without number, more wretched than men in a prison. For he fears and suspects all, both his own wife and the husband of the adulteress and the adulteress herself, and domestics, and friends, and kinsmen, and walls, and shadows, and himself, and what is worst of all, he hath his conscience crying out against

him, barking aloud every day. But if he should also bring to mind the judgment-seat of God, he will not be able even to stand. And the pleasure is short: but the pain from it unceasing. For both at even, and in the night, in the desert and the city and every where, the accuser haunts him, pointing to a sharpened sword and the intolerable punishment, and with that terror consuming and wasting him. But the other, the chaste person, is free from all these things, and is at liberty, and with comfort looks upon his wife, his children, his friends, and meets all with unembarrassed eyes. Now if he that is enamored but is master of himself enjoy so great pleasure, he that indulges no such passion but is truly chaste, what harbor, what calm will be so sweet and serene as the mind which he will attain? And on this account you may see few adulterers but many chaste persons. But if the former were the pleasanter, it would be preferred by the greater number. And tell me not of the terror of the laws. For this is not that which restrains them, but the excessive unreasonableness, and the fact that the pains of it are more than the pleasures, and the sentence of conscience.

Such then is the adulterer. Now, if you please, let us bring before you the covetous, laying bare again another lawless passion. For him too we shall see afraid of the same things and unable to enjoy real pleasure: in that calling to mind both those whom he hath wronged, and those who sympathize with them, and the public sentence of all concerning himself, he hath ten thousand agitations.

And this is not his only vexation, but not even his beloved object can he enjoy. For such is the way of the covetous; not that they may enjoy do they possess, but that they may not enjoy. But if this seem to thee a riddle, hear next what is yet worse than this and more perplexing; that not in this way only are they deprived of the pleasure of their goods, by their not venturing to use them as they would, but also by their never being filled with them but living in a continual thirst: than which what can be more grievous? But the just man is not so, but is delivered both from trembling and hatred and fear and this incurable thirst: and as all men curse the one, even so do all men conspire to bless the other: and as the one hath no friend, so hath the other no enemy.

What now, these things being so acknowledged, can be more displeasing than vice or more pleasant than virtue? Nay, rather, though we should speak for ever, no one shall be able to represent in discourse either the pain of this, or the pleasure of the other, until we shall experience it. For then shall we find vice more bitter than gall, when we shall have fully tasted the honey of virtue. Not but vice is even now unpleasant, and disgusting, and burdensome, and this not even her very votaries gainsay; but when we withdraw from her, then do we more clearly discern the bitterness of her commands. But if the multitude run to her, it is no marvel; since children also oftentimes, choosing things less pleasant, despise those which are more delightful and the sick for a momentary gratification lose the perpetual and more certain joy. But this comes of the weakness and folly of those who are possessed with any fondness, not of the nature of the things. For it is the virtuous man who lives in pleasure; he who is rich indeed and free indeed.

But if any one would grant the rest to virtue,—liberty, security, freedom from cares, the fearing no man, the suspecting no man,—but would not grant it pleasure; to laugh, and that heartily, occurs to me, I confess, as the only course to be taken. For what else is pleasure, but freedom from care and fear and despondency, and the not being under the power of any? And who is in pleasure, tell me, the man in frenzy and convulsion, who is goaded by divers lusts, and is not even himself; or he who is freed from all these waves, and is settled in the love of wisdom, as it were in a harbor? Is it not evident, the latter? But

this would seem to be a thing peculiar to virtue. So that vice hath merely the name of pleasure, but of the substance it is destitute. And before the enjoyment, it is madness, not pleasure: but after the enjoyment, straightway this also is extinguished. Now then if neither at the beginning nor afterwards can one discern the pleasure of it, when will it appear, and where?

And that thou mayest more clearly understand what I say, let us try the force of the argument in an example. Now consider. One is enamored of a fair and lovely woman: this man as long as he cannot obtain his desire is like unto men beside themselves and frantic; but after that he hath obtained it, he hath quenched his appetite. If therefore neither at the beginning doth he feel pleasure, (for the affair is madness,) nor in the end, (for by the indulgence of his lust he cools down his wild fancy,) where after all are we to find it? But our doings are not such, but both at the beginning they are freed from all disturbance, and to the end the pleasure remains in its bloom: nay rather there is no end of our pleasure, nor have our good things a limit, nor is this pleasure ever done away.

Upon all these considerations, then, if we love pleasure, let us lay hold on virtue that we may win good things both now and hereafter: unto which may we all attain, through the grace and mercy, &c.

Know ye not that they which run in a race run all, but one receiveth the prize? (1 Corinthians 9:24)

Having pointed out the manifold usefulness of condescension and that this is the highest perfectness, and that he himself having risen higher than all towards perfection, or rather having gone beyond it by declining to receive, descended lower than all again; and having made known to us the times for each of these, both for the perfectness and for the condescension; he touches them more sharply in what follows, covertly intimating that this which was done by them and which was counted a mark of perfectness, is a kind of superfluous and useless labor. And he saith it not thus out clearly, lest they should become insolent; but the methods of proof employed by him makes this evident.

And having said that they sin against Christ and destroy the brethren, and are nothing profited by this perfect knowledge, except charity be added; he again proceeds to a common example, and saith,

“Know ye not that they which run in a race run all, but one receiveth the prize?” Now this he saith, not as though here also one only out of many would be saved; far from it; but to set forth the exceeding diligence which it is our duty to use. For as there, though many descend into the course not many are crowned, but this befalls one only; and it is not enough to descend into the contest, nor to anoint one’s self and wrestle: so likewise here it is not sufficient to believe, and to contend in any way; but unless we have so run as unto the end to show ourselves unblameable, and to come near the prize, it will profit us nothing. For even though thou consider thyself to be perfect according to knowledge, thou hast not yet attained the whole; which hinting at, he said, “so run, that ye may obtain.” They had not then yet, as it seems, attained. And having said thus, he teaches them also the manner.

Ver. 25. “And every man that striveth in the games is temperate in all things.”

What is, “all things?” He doth not abstain from one and err in another, but he masters entirely gluttony and lasciviousness and drunkenness and all his passions. “For this,” saith he, “takes place even in the heathen games. For neither is excess of wine permitted to those who contend at the time of the contest, nor wantonness, lest they should weaken their vigor, nor yet so much as to be busied about any thing

else, but separating themselves altogether from all things they apply themselves to their exercise only." Now if there these things be so where the crown falls to one, much more here, where the incitement in emulation is more abundant. For here neither is one to be crowned alone, and the rewards also far surpass the labors. Wherefore also he puts it so as to shame them, saying, "Now they do it receive to a corruptible crown, but we an incorruptible."

Ver. 26. "I therefore so run, as not uncertainly."

Thus having shamed them from those that are without, he next brings forward himself also, which kind of thing is a most excellent method of teaching: and accordingly we find him every where doing so.

But what is, "not uncertainly?" "Looking to some mark," saith he, "not at random and in vain, as ye do. For what profit have ye of entering into idol-temples, and exhibiting for-sooth that perfectness? None. But not such am I, but all things whatsoever I do, I do for the salvation of my neighbor. Whether I show forth perfectness, it is for their sake; or condescension, for their sake again: whether I surpass Peter in declining to receive [compensation], it is that they may not be offended; or descend lower than all, being circumcised and shaving my head, it is that they may not be subverted. This is, "not uncertainly." But thou, why dost thou eat in idol-temples, tell me? Nay, thou canst not assign any reasonable cause. For "meat commendeth thee not to God; neither if thou eat art thou the better, nor if thou eat not art thou the worse." (1 Cor. viii. 8.) Plainly then thou runnest at random: for this is, "uncertainly."

"So fight I, as not beating the air." This he saith, again intimating that he acted not at random nor in vain. "For I have one at whom I may strike, i.e., the devil. But thou dost not strike him, but simply throwest away thy strength."

Now so far then, altogether bearing with them, he thus speaks. For since he had dealt somewhat vehemently with them in the preceding part, he now on the contrary keeps back his rebuke, reserving for the end of the discourse the deep wound of all. Since here he says that they act at random and in vain; but afterwards signifies that it is at the risk of no less than utter ruin to their own soul, and that even apart from all injury to their brethren, neither are they themselves guiltless in daring so to act.

Ver. 27. "But I buffet my body, and bring it into bondage lest by any means, after that I have preached to others, I myself should be rejected."

Here he implies that they are subject to the lust of the belly and give up the reins to it, and under a pretence of perfection fulfil their own greediness; a thought which before also he was travailing to express, when he said, "meats for the belly, and the belly for meats." (1 Cor. vi. 13.) For since both fornication is caused by luxury, and it also brought forth idolatry, he naturally oftentimes inveighs against this disease; and pointing out how great things he suffered for the Gospel, he sets this also down among them. "As I went," saith he, "beyond the commands, and this when it was no light matter for me." ("for we endure all things," it is said,) "so also here I submit to much labor in order to live soberly. Stubborn as appetite is and the tyranny of the belly, nevertheless I bridle it and give not myself up to the passion, but endure all labor not to be drawn aside by it."

"For do not, I pray you, suppose that by taking things easily I arrive at this desirable result. For it is a race and a manifold struggle, and a tyrannical nature continually rising up against me and seeking to free

itself. But I bear not with it but keep it down, and bring it into subjection with many struggles." Now this he saith that none may despairingly withdraw from the conflicts in behalf of virtue because the undertaking is laborious. Wherefore he saith, "I buffet and bring into bondage." He said not, "I kill:" nor, "I punish" for the flesh is not to be hated, but, "I buffet and bring into bondage;" which is the part of a master not of an enemy, of a teacher not of a foe, of a gymnastic master not of an adversary.

"Lest by any means, having preached to others, I myself should be a rejected."

Now if Paul feared this who had taught so many, and feared it after his preaching and becoming an angel and undertaking the leadership of the whole world; what can we say?

For, "think not," saith he, "because ye have believed, that this is sufficient for your salvation: since if to me neither preaching nor teaching nor bringing over innumerable persons, is enough for salvation unless I exhibit my own conduct also unblameable, much less to you."

Then he comes to other illustrations again. And as above he alleged the examples of the Apostles and those of common custom and those of the priests, and his own, so also here having set forth those of the Olympic games and those of his own course, he again proceeds to the histories of the Old Testament. And because what he has to say will be somewhat displeasing he makes his exhortation general, and discourses not only concerning the subject before him, but also generally concerning all the evils among the Corinthians. And in the case of the heathen games, "Know ye not?" saith he: but here...