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THE HOMILIES OF ST. CHRYSOSTOM ON THE EPISTLE
TO THE HEBREWS AND THEIR PRACTICAL
APPLICATION FOR TODAY

by

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INTRODUCTION.

INTRODUCTION

John of Antioch takes a place among the foremost of the world's greatest preachers. The centuries have acclaimed him with the title, "Chrysostom" or "the Golden-Mouth", a name which is the "crystallized judgment of all who have read his eloquent discourses." (1) Not only in this day but in his own, the church has been eager to declare him a Saint. His ministry is the pride and glory of the Church of the East.

Sozomen writing not many years afterward, says of Chrysostom that he was

"A man of noble birth, and of exemplary life; and possessed of such wonderful powers of eloquence and persuasion, that he was declared by Libanius, the Syrian, to surpass all the orators of the age." (2)

A. Purpose

It is the purpose of this study to gain an understanding of the greatness of Chrysostom in relation to the times in which he lived. More specifically, it is to examine the Homilies to the Hebrews, those messages which are probably most closely related to the life-situation he faced, to discover in them, if possible, by what methods his power and influence were attained. And

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(1) Anderson, Calusha, The Elements of Chrysostom's Power as a Preacher. p. 15.

(2) Sozomen, Ecclesiastical History, Book III, chapter 2.

finally, it is to appraise Chrysostom's homilies on the Epistle to the Hebrews for their practical value for today.

B. Value of Study

The life of Chrysostom is in itself a profitable study. His nobleness and purity, despite all the efforts of enemies could not be impugned. In his History of Christianity, Milman says that he

"has the most exalted notion of the majesty, at the same time of the severity of the sacerdotal character. His views of the office, of its mission and authority, are the most sublime; his demands upon their purity, blamelessness, and superiority to the rest of mankind, proportionably rigorous." (1)

Sozomen says of him that "it was chiefly by the bright example of his private virtues that John inspired his auditors with emulation." (2)

Both as a man and as a preacher there is much that can be learned from this sainted orator of the early church.

"John taught, both by precept and example; for while on the one hand his course of life was virtuous and austere, on the other hand, he possessed considerable eloquence and persuasiveness of diction." (3)

It is as a preacher, however, that the real greatness of the man is revealed.

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(1) Milman, H. H., History of Christianity, Vol. III, p. 122.

(2) Sozomen, Book VIII, chapter 2.

(3) Ibid.

"It was in upholding a pure and lofty standard of Christian morality, and in denouncing unchristian wickedness, that his life was mainly spent... and it is partly on this account that neither the remoteness of time nor the difference of circumstances which separate us from him can dim the interest with which we read his story. He fought for those grand principles of truth and justice, Christian charity, and Christian holiness, which ought to be dear to men equally in all ages." (1)

A minister of a large New York church remarked after reading Chrysostom's sermon on "Excessive Grief at the Death of Friends", that he was startled by the modernity of this ancient preacher. He said, "It was such a sermon as we would expect to hear from our own pulpit." (2)

Chrysostom preached expository sermons on practically every book of the Bible. Those on the Epistle to the Hebrews have been chosen because under his treatment this writing carries a vital message to present day needs. The fundamental problem with which it deals, the falling away from the faith with consequent danger of apostacy, certainly is pertinent today. With Layman's Reports urging the union of an emasculated Christianity with pagan religions, with a widespread ignorance of and indifference to the Christian faith, and with decided drifts to cults that contain half-truths concerning reality, there is need for this Epistle with its vigorous affirmation of the finality of Christian faith.

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(1) Stephens, W.R.W., St. Chrysostom. p.6

(2) Remark made by Rev. Mr. Blake of St. Nicolas Church.

Bishop Wescott[†], commenting on its appropriateness, said,

"The more I study the tendencies of the times in some of the busiest centers of English life, the more deeply I feel that God warns us of our most urgent civil and spiritual dangers, through the prophecies of Jeremiah and the Epistle to the Hebrews. May our nation and church be enabled to hear the lessons which they teach while there is still time to use them." (1)

The danger which aroused the author then was a

"gradual, almost unconscious admission of doubt which dulled hope and slackened energy." (2)

Now when Christian people are subject to severe trials through the lack of common necessities of life, even to the extent of food and shelter, and when unrighteousness goes on its way rejoicing with its spoils, the exhortations of the writer bring back hope in the overruling Providence who orders all things for our good. Truly this Epistle has been rightly called "a tract for our times."

Chrysostom, if it were possible, makes even more practical the teachings of the Epistle. Constantly, he seeks to turn the flow of thought in the direction of everyday life. At the conclusion of each expository address, he relates the doctrine to some problem of his people. Russey, in his introduction to the homilies, says

"one very special value of them lies in the pious fervent exhortation at the end of each,

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[†]
(1) Wescott, Hebrews. (Preface to Second Edition, 1892)

(2) Dods, Marcus, The Epistle to the Hebrews, Greek Expositor's Bible, p. 235.

on Penitence, Almsgiving, or whatever Chrysostom had at the time chiefly in mind, breathing forth words from a heart filled with the love of God and that longed for his flock to partake it." (1)

C. Procedure

In order to properly appreciate the worth of Chrysostom it is necessary to study his life both in Antioch and Constantinople and survey the times in which he lived. This has been done in the first chapter. Then there follows a description of the Homilies on the Hebrews. From a study of typical homilies the outstanding principles of his exposition have been revealed. And in conclusion, certain permanent values of these Homilies have been outlined.

Daniel Webster declared that "true eloquence does not consist in speech. It must exist in the man, the subject, and the occasion." Chrysostom was singularly fitted for his task; he brought his message from the most inspiring and profound book in all literature; and he lived in an age that called forth all the resources of the Christian preacher, engaged, as he was, in a death struggle between Christianity and paganism, not so much a bold paganism outside the church as a far more insidious one within the church.

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(1) Pussey, P. E., Nicene and Post Nicene Fathers, Vol. XIV, Preface to Hebrews.

CHAPTER I.

LIFE AND TIMES OF CHRYSOSTOM

Chapter I.

Life and Times of Chrysostom.

I. The Times

- A. Introduction**
- B. Description of Antioch**
- C. Description of Roman Empire**

II. Chrysostom 's Life

- A. Youth and Early Training**
- B. Ascetic and Monastic Life**
- C. Preacher and Presbyter in Antioch**
- D. His Episcopacy**
- E. Exile and Death**

CHAPTER I.

LIFE AND TIMES OF CHRYSOSTOM.

Part I. The Times.

Every great man must be studied in the light of the place and the times which produced him. Chrysostom was essentially a son of the East. He had much of the temperament and spirit of his day. Yet to a great extent he molded, rather than was shaped by, his environment. A picture of Antioch and of the Roman world will reveal a contrast with his own life and work.

Antioch was one of the most splendid cities of the Roman Empire. Beautifully situated on the river Orontes, it became famous for its wealth, pleasure, and luxury.

Its streets were covered with colonades of marble. Magnificent theaters and public baths adorned its avenues. Massive stone aqueducts brought abundant streams of water to supply the baths and fountains. The villas of wealthy citizens surrounded by beautiful gardens adorned the suburbs. The less fortunate frequented the parks and groves in and around the city. (1)

The emperor Julian, stern pagan that he was,

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(1) Cf. Schaff, Philip, "Nicene and Post-Nicene Fathers", First Series, Vol. IX, Prolegomena VI.

found the Antiocheans a fickle, pleasure-loving, insolent, people. Gibbon says that,

"The warmth of the climate disposed the natives to the most intemperate enjoyment of tranquillity and opulence, and the lively licentiousness of the Greeks was blended with the hereditary softness of the Syrians. Fashion was the only law, pleasure the only pursuit, the splendour of dress and furniture was the only distinction of the citizens of Antioch. The arts of luxury were honored, the serious and manly virtues were the subject of ridicule, and the contempt for female modesty and reverent age announced the universal corruption of the capital of the East. The love of spectacles was the taste, or rather passion, of the Syrians; the most skillful artists were procured from the adjacent cities; a considerable share of the revenue was devoted to public amusements, and the magnificence of the games of the theatre and circus was considered the happiness and glory of Antioch." (1)

Of this heterogeneous population of Greeks, Romans, Syrians, and Jews, about half (100,000) were nominally Christian. These ranged from half-pagan believers to the ascetics that inhabited by thousands the country around Antioch.

It was near the city that St. Simon Stylites perched on a pillar as an object lesson to the licentious pilgrims from the Grove of Daphne. And,

"eventually Daphne's cypress shades were deserted, while the mercurial people, captured by the anchorite's self-torture, brought their sick for healing to the foot of his column, and by and by bore away the filthy body that had atrophied at the top of the column, to be buried

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(1) Gibbon, Edward, The Decline and Fall of the Roman Empire, XXIV.

in a temple built for its reception in the midst of the city." (1)

Such are the pictures of that curious city where the disciples were first called "Christians", and out of which Paul went on his epoch-making journeys with the Gospel. It was here that a great school of Christian theology flourished, the influence of which is felt in all the Christian world today. And it was in this city that John, later known as Chrysostom, was born.

The spirit of the great Roman world was reflected in miniature in the life of Antioch. The huge empire by this time was weakening from within.

"The stern virtue and discipline which had brought the world under its sway having become relaxed, it was undergoing dissolution through the joint operation of internal corruption and external attack from the barbaric peoples that lay outside its borders. There was decay of every kind, decay of domestic virtue, decay of patriotism, decay of faith in the old religion before faith in the new Christianity was strong enough to take its place, decay in the power of law, decay of industry, decay of all the elements of security." (2)

In a treatise on virginity (3) written to a young widow, in which he describes the recent history of the empire, Chrysostom says that two only out of nine

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- (1) Willey, John H., Chrysostom the Orator. p. 31.
- (2) Currier, Albert H., Nine Great Preachers. p. 34.
- (3) Chrysostom, Letters to a Young Widow. p. 119-128.
(Nicene and Post-Nicene Fathers, Schaff, editor, Vol. IX.)

Emperors had died natural deaths; of the other seven, one had been killed by an usurper, one by his own guards, one by the man who invested him with the purple, one had been killed in battle, one died in a fit of rage, and another had been burnt to death by the enemy. Even as Chrysostom wrote, Theodosius was in a mortal conflict with the Goths, a conflict from which he later emerged victorious.

Under Theodosius, Rome was ruled with a strong hand. But,

"the genius of Rome expired with Theodosius, the last of the successors of Augustine and Constantine who appeared in the field at the head of their armies, and whose authority was universally acknowledged throughout the whole extent of the empire. The memory of his virtues still continued, however, to protect the feeble and inexperienced youth of his two sons." (1)

Gradually the Empire of the East, over which Arcadius ruled, came under the dominion of unscrupulous ministers, first Rufinus and, after his downfall, the eunuch Eutropius. (2) The public business of the Empire was carried on by corrupt officials. Eutropius posted a list of prices for the governorship of the provinces. Those merchants in public welfare who bought them in turn exacted exorbitant taxes from the people. Agriculture was depressed, the hardy native stock having been displaced

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(1) Gibbon, op. cit., XLIX.

(2) Cf. Ibid, XXXII.

placed by slave operators of great farms. In many places the slaves far outnumbered the free men and were a constant source of anxiety and fear. A vast turbulent army lived upon the country. In the aggravation or conciliation of these forces lay the ruin or peace of Rome. The presence of the hordes of barbarians as soldiers, servants or colonists in the country became so formidable that at one time thousands of young Goths were massacred to remove the menace of an uprising. (1) Then there was

"The constantly impending danger from other hordes ever hovering on the frontier and like famished wolves gazing with hungry eyes on the plentiful prey which lay beyond it." (2)

The population hovered between the old pagan gods and Christianity, possessing little of the virtues of either faith. Gibbon says,

"the uncontrollable progress of avarice, prodigality, voluptuousness, theatre-going, intemperance, lewdness, in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people in the hands of the rude but simple and vigorous barbarians. When the Christians were awakened by the crashings of the Empire, and anxiously asked why God permitted it, Salvian, the Jeremiah of his time, answered, 'Think of your vileness and your crimes, and see if you are worthy of Divine protection.'" (3)

In the midst of conditions such as these Chrysostom lived and labored. It was a time of insecurity and of danger and it forbode dire events for the future.

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(1) Ibid, p. 331.

(2) Currier, op. cit., p. 35.

(3) Cf. Schaff, op. cit., p. 128.

"It was the condition of things, however, that stimulated the good and noble qualities of the great, as well as the corrupt and reckless frivolity of the degraded. The great and the good seem indeed to have reached an extraordinary stature, as if society were like a rank soil fattened by corruption, in which good plants and worthless weeds flourish alike with unusual vigor." (1)

Among those who were contemporaneous with Chrysostom are the illustrious names of Athanasius, Ambrose, Jerome, and Augustine, in the church, and Constantine the Great, Valentinian, Theodosius, and his son, Theodosius the Great, in the state, and Anthusa and Monica, two of the most sainted women in history.

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(1) Currier, op. cit., p. 36.

Part II. Chrysostom's Life.

A. Youth and Early Training.

Chrysostom had the good fortune to be born of a noble family in Antioch. The exact date of his birth is not known though it must have occurred not later than A.D. 347. (1) His father, Secundus, had attained the rank of "magister militum" in the Imperial army of Syria. He died when John was an infant, leaving his young widow, Anthusa, who was about twenty years of age, in comfortable circumstances. She was a woman of unusual piety and was, if not actually a Christian, very favorably inclined toward those beliefs. (2)

Anthusa refused to marry again, and devoted her life to her beloved son. Her only care was his education in piety and in the learning of the day. She sought diligently to preserve him from contact with the wickedness for which Antioch was notorious. As a result of her love he grew to manhood unstained by the vice of the city.(3) As a child he was precocious. When he became more mature, he achieved distinction in the school of Libanius, the great pagan rhetorician. (4)

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(1) Cf. Stephens, op. cit., p.9.

(2) Cf. Ibid., p.9

(3) Chrysostom, On the Priesthood, Vol.I, 5.

(4) Cf. Sozomen, Vol. VIII, 2. See also Anderson, op. cit., p.53.

It was under this teacher, himself an ardent student of Demosthenes, that the nascent powers of the young orator were developed. In addition, Chrysostom studied with the philosopher Androgathius. (1) These capable masters made him familiar with the literature and philosophy of Greece. No education could have better prepared him for his work as a preacher and expositor of the Scriptures. (2) When Libanius was dying he was asked by his friends who should take his place. "It would have been John," replied he, "had not the Christians taken him from us." (3)

The profession of law was at that time the avenue to power and distinction. Chrysostom entered upon it with the most brilliant prospects. He received for some of his early speeches the praise of his old master Libanius. But

reflecting on the restless and unjust course of those who devote themselves to the practice of the Forensic Courts, he resolved to adopt a more tranquil mode of life. Following the example of Evagrius who had been educated under the same masters, and had some time before retired from the tumult of public business, he laid aside his legal habit, and applied his mind to the reading of the sacred scriptures, frequenting the church with great assiduity. (4)

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- (1) Cf. Socrates, VI, 3.
- (2) Cf. Stephens, op. cit., p.12-13.
- (3) Sozomen, VIII, 2.
- (4) Socrates, VI, 3.

B. Conversion and Ascetic Life.

One influence which among others caused him to forsake the law and to enter the ministry was his friendship with Basil. Chrysostom says of him,

"I had many genuine and true friends...but there was one out of the many who exceeded them all in attachment to me, and strove to leave all behind in the race, even as much as they themselves surpassed ordinary acquaintances. He accompanied me at all times; we engaged in the same studies and were instructed by the same teachers; as we went to our lectures or returned from them we were accustomed to take counsel together on the line of life it would be best to adopt." (1)

Basil soon after determined on monasticism, and for a while they were separated. Chrysostom decided to go into the law court. The separation, strangely enough, bound them more closely together. Gradually the young lawyer withdrew from the civil life and delved deeper into the Scriptures. Finally, after three years of probation, he was baptized by Meletius, the Catholic bishop of Antioch. (2) Meletius, wishing to introduce him to the official service of the church, ordained him a reader. (3)

Due in large part to Basil's influence, he became more an ascetic. He was dissuaded from joining his friend in monastic retirement only by the tears and

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- (1) Chrysostom. Treatise on the Priesthood, I,1.
- (2) Cf. Stephens, op. cit., p.16.
- (3) Cf. Socrates, VI, 5.

earnest entreaties of his mother. (1) However, to satisfy his conscience, he became an ascetic at home. He kept vigils, fasted, slept on the bare ground, and refused to talk to his friends that he might not utter any slanderous words. (2)

Together with Basil and two others who had adopted the ascetic life, Chrysostom put himself under the direction of Diodorus, president of a monastery near Antioch. To him, even more than to Libanius, the young reader owed his future as a preacher. Diodorus, the forerunner of the Antiochene school of theology, limited his interpretation of the scripture to the literal sense of the scripture without attempting to explain the mystical. (3) Of this method, Chrysostom and Theodore, his fellow student, became the great exponents. (4)

About this time Chrysostom began to write. His first treatise was occasioned by Theodore's love for a beautiful and lovable girl and his consequent return to secular life. In two letters to him Chrysostom earnestly urged the necessity of remaining an ascetic. Theodore, persuaded by his "divine epistle...gave up his possessions,

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(1) Chrysostom, op. cit., I. 5.

(2) Ibid., VI, 12.

(3) Cf. Socrates, VI, 3.

(4) Cf. Wace and Piercy, "Dictionary of Christian Biography and Literature", article on Chrysostom by Canon Venables, p. 159.

renounced his intention of marrying, and in accordance with the remonstrances of John, returned to the profession of monasticism." (1) From this time to the end of his days Chrysostom continued to pour forth works from his pen.

He had shortly after to justify, in a treatise "On the Priesthood", an act which today seems definitely immoral. Basil and Chrysostom had been suggested as bishops. The two, fearing that they might be forced to accept the office, as was sometimes the case, agreed to accept or reject it together. But Chrysostom had no intention of keeping his promise, partly because he wanted Basil to become a bishop and partly because he felt himself totally unfit for that office. Basil, compelled to enter a bishopric asked his friend for an explanation of his actions. This Chrysostom gave him in a treatise mentioned above. He regarded the transaction as a "pious fraud" in which the end justified the means. (2) The two were reconciled; Basil went into his new office, Chrysostom, possibly because his mother may have died, departed for the monastic colony near Antioch.

For four years Chrysostom remained with the monks. Then he withdrew to a hermitage where for several years he so afflicted his body that, broken in health, he had to return to Antioch. (3)

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(1) Sozomen, VIII, 2.

(2) Cf. Ibid., I, 6-8.

(3) Cf. Venables, Op. cit., p. 159.

C. Preacher and Presbyter in Antioch.

Chrysostom did not return to Antioch to be idle. He was ordained a deacon by Meletius, A.D. 381. (1) His chief duty as a deacon was to administer the alms to the poor. Of the one hundred thousand Christians in Antioch, three thousand of these were in need of charity. To this work Chrysostom, now thirty-seven years old, gave himself with love and enthusiasm. It was admirable preparation for the preaching of the gospel. Doubtless from this experience Chrysostom acquired his keen sympathy with the poor and his unbounded love of men.

During his five years in the diaconate he had gained great popularity as a teacher and his influence in Antioch was great. (2) Flavian, the successor of Meletius, made Chrysostom a presbyter in A.D. 386. While a deacon was not allowed to preach, the presbyter was expected to do so when asked to by the bishop. "Hence the induction of Chrysostom into the office of presbyter meant the unchaining of his lips, and the world that had waited so long soon thrilled with his deathless words." (3)

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(1) Cf. Ibid. p. 159

(2) Cf. Ibid. p. 159

(3) Willey, Op. cit., p. 62.

In a year an opportunity came that called for all that was in him. As the 10th anniversary of Theodosius' reign approached, special taxes were levied to supply gifts to the army. The people of the city murmured. A great mob surging through the streets let forth their anger upon the statue of the Emperor and that of his consort who had recently died. Tearing them down, they broke the royal statues to pieces. Then the horror of impending penalties broke upon them. Antioch had violated the most sacred traditions of the Roman Empire. The rage of Theodosius knew no bounds. Flavian, the aged bishop, set out on the long journey to Constantinople to plead for the city. At home the magistrates began the work of punishment. (1)

Chrysostom in the awful suspense grasped his opportunity. Day after day in the great cathedral he preached to the multitudes who packed it to hear him. Thousands were converted and many Christians whose allegiance had been nominal became whole-heartedly believers. (2) His sermons were remarkable, containing great oratorical flights and "evincing most strikingly his power over the minds and passions of men." (3) Flavian was successful.

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- (1) Cf. Venables, Op. cit., p. 160.
- (2) Anderson, Op. cit., p. 58.
- (3) Venables, Op. cit., p. 160

Theodosius, entreated on the grounds of Christian love and forbearance, pardoned the rebellious Antiocheans.

These events occurred in the spring of A.D. 387. For ten years more Chrysostom continued as preacher and teacher at Antioch. (1) His best work as an expositor and preacher was here before the burdens of office lay too heavy upon him.

D. His Episcopacy.

Nectarius, bishop of Constantinople, a man of an easy, amiable disposition, to whom the episcopal office had been no serious burden, died in 397. The ensuing clamour by rival candidates brought confusion and distraction to the church. (2) Eutrapius, the unprincipled minister of Arcadius, in deciding the issue, was found for once on the side of righteousness. During a visit to Antioch he had heard with admiration the sermons of Chrysostom, and he determined to adorn the life of the capital with his eloquence. The consent of the court, the clergy, and the laity was unanimous in ratifying the choice of the minister. (3)

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(1) Cf. Ibid. p. 160.

(2) Cf. Soerates, VI, 2.

(3) Cf. Soerates, IV, 2. See also Gibbon, op. cit., XXXII.

By a ruse Chrysostom was led to a martyr's chapel outside the walls of Antioch where he was seized by Asterius, the general of the East and conveyed by imperial officers to Constantinople. Although he protested vigorously he found no satisfaction. He was consecrated in A.D. 398 by Theophilus, patriarch of Alexandria, who had opposed his ordination. (1) The latter was forced to accede to Chrysostom's elevation to the episcopal chair for fear of the menaces of Eutropius. He nevertheless continued his efforts to put his own favorite in the see of Constantinople. (2)

Constantinople soon discovered that the new prelate was a man of different kind from his predecessor. Chrysostom stripped the episcopal palace of its luxurious furniture and costly plate for the benefit of the poor and sick. (3) He then attempted to reform the clergy, many of whom, through wealth and indifference, had fallen into evil ways. Those who persisted in their habits he deposed. (4)

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(1) Cf. Dialogue of Palludus: Editor, Moore, Herbert. p.41.
See also Venables, op. cit., p. 160.

(2) Cf. Sozomen. VIII, 2.

(3) Cf. Palludus. p. 45-46. Theoderet. Ecclesiastical History. V, 28.

(4) Cf. Palludus, p.44-47.

Sozomen writes of him,

"He was naturally disposed to reprehend the misconduct of others, and to feel excessive indignation against those who acted unjustly; and these characteristics gained strength after his elevation to the bishopric; for when power was placed in his hands, he became more zealous than ever in testifying his anger and resentment against sin." (1)

Chrysostom's manner of life did not serve to gain him favor in the eyes of the ecclesiastics. He always ate alone. He was apt to be harsh and obstinate. (2) He denounced those who, professing the ascetic life, departed from it in any form. (3) The hostility of his clergy was further increased by Chrysostom's trust in Serapion, his archdeacon. The latter was a proud man of passionate nature who is reported to have declared to the bishop before the assembled clergy, "You will never be able to govern these men, my lord, unless you visit them with a rod." (4)

But Chrysostom's denunciations were not confined to his own subordinates. He scourged alike the rich and the influential when they offended. This brought to him

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(1) Sozomen, VIII, 3; cf. Socrates, VI, 5; also, Gibbon Op. cit., XXXII.

(2) Cf. Socrates, VI, 3, 21; also Sozomen, VIII, 3.

(3) Sozomen, VIII, 9.

(4) Socrates, VI, 5.

increasingly the popular applause and the loyalty of the common people. Even the queen for a time spoke openly of her admiration of him. (1) So enthusiastic were the people in their loyalty to him, that it was with resentment that they listened to strange preachers. On several occasions Chrysostom had to plead with them to be courteous to a visiting prelate. (2)

When the Arians attracted to their antiphonal singing and nocturnal processions great numbers of the people, Chrysostom instituted similar practices of more dignified and elaborate nature. He ordered night services for those who were unable to attend church in the day time. This and the faithfulness of his ministrations in the church endeared him to the people. (3)

While this was going on Chrysostom was vigorously propagating the faith. For the numerous Goths in the city he provided spiritual care. Parts of the Scripture were translated into their tongue. A Gothic presbyter was appointed as reader and Chrysostom himself sometimes preached to them through an interpreter. He sent missionaries to the tribes who remained on the Danube and ordained a bishop over them. (4)

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(1) Cf. Venables, *Op. cit.*, p. 161.

(2) Cf. Stephens description of this, p. 233-235.

(3) Cf. Sozomen's account, VIII, 8; also Palladius, *op. cit.*, p. 161.

(4) Cf. Theoderet, V, 30; also, Venables, *op. cit.*, p. 161.

His missionary efforts extended from the Danube to Phoenicia, Syria, and Palestine. The progress of this work held his interest and attention to the end of his life. (1)

Nor was his zeal confined to conversion of the heathen. He set about rigorously to reform the church in Asia Minor. Hearing that many of the bishops of Lycia, Phrygia and Asia were unworthy, he proceeded to depose thirteen of them and ordain others in their stead. (2)

With equal energy he sought to stamp out heresy. The Marcionites had got a hold in Cyprus. Accordingly Chrysostom wrote to the bishop offering to help him in expelling them.

(3) A schism of long standing had disrupted the church at Antioch. At his earnest request, Theophilus united with him and with Damasus of Rome, in urging the recognition of Flavian as sole bishop. Acacius, bishop of Beroea, effected a reconciliation between the bishop and the people so that unity was once more restored. (4)

The power and popularity of Chrysostom was rapidly reaching its culminating point. Eutropius fell from his high office in 399. Chrysostom had opposed and denounced the evil schemes and atrocities of the minister who had caused his own elevation. In the very act of

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(1) Cf. Stephens, *Op. cit.*, p. 247-249.

(2) Cf. Sozomen, VIII, 6; also Theoderet, *op. cit.*, V, 26.

(3) Cf. Venables, *Op. cit.*, p. 161.

(4) Cf. Sozomen, VIII, 3; also Sozrates, V, 15.

retaliating against the church, Eutropius was forced to flee to the cathedral for his life. (1)

From this time on, Chrysostom's end was in sight. The Empress Eudoxia, angered by his censure of her, and jealous of his influence over Arcadius, sought means to rid herself of this annoyance. Chrysostom soon gave her the opportunity she sought. During a visit to Ephesus, the archbishop had entrusted the episcopal authority to the bishop, Severian, who basely abused his trust to destroy Chrysostom's influence at court. Upon his return, Chrysostom in strong and unfortunate language condemned Eudoxia's attitude in the matter.(2) Though a semblance of peace was restored after this, neither of these were inclined to forgive the archbishop.

But the harmony was of short duration. A number of monks who had been driven by Theophilus from Egypt received shelter and care from Chrysostom in Constantinople. They then claimed and received from the Empress the right to prosecute their opponents. (3) Theophilus, however, by scheming, turned the synod which was called, into a court to try Chrysostom. The latter was summoned to appear before the council of bishops, but refused to present him-

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(1) Cf. Socrates, VI, 5; also, Sozomen, VIII, 7.

(2) Palladius, Op. cit., p. 72.

(3) Sozomen, VIII, 13. For full background of this controversy over the teachings of Origen, see Sozomen, VIII, 11-15; also, Stephens, op. cit., ch. XVII.

self before a court made up of his avowed enemies. The synod therefore declared him deposed. The decree was confirmed by an imperial edict. Despite the popular clamor for Chrysostom, he was banished to Bithynia. (1)

The following night the city was convulsed by an earthquake. The Empress, looking upon this phenomena as a judgment from God, pleaded with the Emperor to recall the bishop. His return was a triumph. The whole city went out to greet him. Socrates says that he was

"met on his way by a vast multitude, who vied with each other in their expressions of veneration and honour, he was conducted immediately to the church, on reaching which the people entreated him to seat himself in the episcopal chair and give them his accustomed benediction." (2)

Before long Chrysostom again had occasion to speak of the Empress. A statue erected in her honour near the church was the cause of a pagan revelry that disturbed the services. The bishop denounced Eudoxia as "Herodius." Her fury was revived and she demanded redress from the Emperor. Chrysostom's old enemies quickly put in appearance to aid in his destruction. (3)

A general council, carefully chosen, declared, according to a doubtful canon, that Chrysostom was no

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(1) Socrates, VI, 15-16. Sozomen, VIII, 16-18. Theodoret, V, 34.

(2) Cf. Socrates, VI, 16-17. Sozomen, VIII, 18. Palladius, p. 10.

(3) Cf. Socrates, VI, 18. Sozomen, VIII, 20-21.

longer bishop since he had assumed the episcopal chair without authority. On the vigil of Easter, barbarian soldiers, brought purposely to the city, broke up the services and drove the people through the streets. After some weeks of atrocities and persecution, Chrysostom surrendered himself.(1)

E. Exile and Death.

He was assigned to a remote town in Lesser Armenia, probably with the hope that he would die on the long journey there either by a barbarian attack or because of the excessive heat. But, he arrived safely and

"the three years which he spent at Cucusus, and the neighboring town of Arabissus, were the last and most glorious of his life. His character was consecrated by absence and persecution; the faults of his administration were no longer remembered; but every tongue repeated the praises of his genius and virtue; and the respectful attention of the Christian world was fixed on a desert spot among the mountains of Taurus." (2)

Though his body was imprisoned, his mind was not. He lived in a far larger place than the desert town of his confinement. Gibbon says,

"From that solitude the archbishop whose active mind was invigorated by misfortunes, maintained a strict and frequent correspondence with the most distant provinces; exhorted the separate congregations of his faithful adherents to persevere in their allegiance; urged the destruction of the temples of Phoenecia, and the extirpation of heresy in the isle of Cyprus; extended his pastoral care to the missions of Persia and Scythia; negotiated, by his ambassadors,

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(1) Cf. Socrates, VI, 18. Sozomen, VIII, 20-22

(2) Gibbon, op. cit., XXXII. Cf. Theodoret, V, 34.

with the Roman pontiff and the emperor, Honorius."(1)

But the rigor of the climate and the hatred of his enemies at length combined to bring about his death. They secured an order for an even more desolate place of exile in the most barren region of the Empire. On the way there, Chrysostom, broken in health, died in a martyr's chapel. The last words he uttered just after he had partaken the Eucharist were, "Glory be to God for all things." (2)

The next generation was eager to honor him whom their fathers had persecuted. In 438, thirty-one years after his death, Chrysostom's remains were brought back to Constantinople with triumphal splendour and buried with royal honor by the son and daughters of the Emperor who had exiled him. (3)

Schaff in an estimate of him declares that,

"Chrysostom was one of those rare men who combine greatness and goodness, genius, and piety, and continue to exercise by their writings and example a happy influence upon the Christian church. He was a man for his time and for all times. But we must look at the spirit rather than the form of his piety, which bore the stamp of his age."

"He took Paul for his model, but had a good deal of the practical spirit of James, and of the fervor and loveliness of John. The Scriptures were his daily food... He was not an ecclesiastical statesman, like St. Ambrose, but a profound divine, like St. Augustine, but a pure man, a practical Christian, and a king of preachers."(4)

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- (1) Ibid, XXXII; cf. Sozomen, VIII, 26-27.
- (2) Cf. Sozomen, VIII, 28; also, Venables, op. cit., p.166-167.
- (3) Cf. Sozomen, VII, 45; Theodoret, V, 36.
- (4) Schaff, op. cit., Prolegomena.

CHAPTER II.

DESCRIPTION OF THE HOMILIES.

Chapter II.

Description of the Homilies.

A. Introduction

B. The Origin of the Homilies

C. The Description of the Homilies

1. Chrysostom's preface

2. Nature of the Homilies

D. Special Points of Emphasis in the Homilies

1. Topics treated

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A. Introduction.

The greatness of Chrysostom as a preacher is proverbial. While he was yet a student the world was thrilled with his oratory. When he attained maturity, great audiences were held spellbound by his matchless eloquence. So absorbed were they in attention to him that pickpockets plied their trade in the church with success. (1)

It is as an expositor of Scripture, however, that Chrysostom is most deservedly famous. His work is characterized by sound grammatical and historical principles.

"He seeks to discover not what the passage before him may be made to mean, but what it was intended to mean; not what recondite lessons or truths may be forced from it by mystical or allegorical interpretations, but what it was intended to convey; not what may be introduced into it, but what may legitimately be elicited from it." (2)

The student of preaching can learn much from Chrysostom. Broadus, himself a famous preacher and teacher of preachers, declares that of all expository preachers,

"John of the Golden Mouth is, upon the whole, our very best example--most richly instructive and fruitfully inspiring." (3)

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(1) Currier, op. cit., p. 43.

(2) Venables, op. cit., p. 168.

(3) Broadus. Nicene and Post-Nicene Fathers. Vol. XIII, p. 5.
First Series.

Broadus urges the examination of his method and style, saying,

"Study the great preacher till you can thoroughly appreciate and heartily enjoy him. You will very soon find that he is profoundly in earnest and all alive. Christianity is with him a living reality. He dwells always in its presence and companionship. We may discern what seem to us grave errors of doctrinal opinion, but we feel the quickening pulses of genuine Christian love and zeal. And how fully he sympathizes with his hearers. He thoroughly knows them, ardently loves them, has a like temperament, shares not a little in the faults of his age and race, as must always be the case with a truly inspiring orator or poet. Even when severely rebuking, when blazing with indignation, he never seems alien, never stands aloof, but throws himself among them, in a very desire to check, rescue, and save. Is there, indeed, any preacher, ancient or modern, who in these respects equals John Chrysostom?"⁽¹⁾

It would be a simple matter to go on piling up tributes to this great preacher but those given are sufficient to stimulate study and direct it in the most profitable channels.

B. The Origin of the Homilies.

The subject of the present study is the homilies of Chrysostom on the Epistle to the Hebrews. These homilies, or sermons, were originally delivered in Constantinople. The exact time of their delivery is unknown, but the title suggests a late date, probably

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(1) Broadus, op. cit., VI.

shortly before Chrysostom's exile. If such is the case, an Epistle addressed to people faced with doubts, trials, and temptations, spiritual languor and even persecution (1) used and interpreted by one who himself had to meet those problems is vital and significant. Chrysostom's work is the more important when it is realized that the situation today is not unlike that for which the Epistle was originally intended.

Chrysostom delivered his sermons without notes, sitting in a high ambo or pulpit. (2) He carefully prepared the expository section of the homily but appears to have delivered the practical application extemporaneously, speaking with vigor and earnestness on whatever topic the Scripture passage suggested. (3) Those sermons which are extant were taken down by some hearers or by a shorthand writer employed for that purpose. The homilies on Hebrews were preserved through the efforts of St. Chrysostom's dearly-loved friend, the priest Constantine. The title to them reads, "Homilies of St. John Chrysostom, Archbishop of Constantinople, on the Epistle to the Hebrews, published after his decease, from notes by Constantine, Presbyter of Antioch."

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- (1) Cf. Scott, E.F. Epistle to the Hebrews, p. 197.
"The Epistle to the Hebrews is our chief witness to the feeling of spiritual exhaustion which overtook the church....Christian piety had lost its glow and was becoming arid and mechanical."
(2) Socrates, VI, 5.
(3) Cf. Anderson, op. cit., p. 58-59.

C. Description of the Homilies.

1. Chrysostom's Introduction to the Homilies.

Chrysostom, as is his custom, in a series of sermons on books of the Bible, begins these homilies with an introduction. In this he discusses the questions of authorship, of date, and of the people and place to which the Epistle was sent. He includes in addition, a brief history of Paul and an outline of the message in Hebrews.

a. His argument for Pauline authorship.

He contends for the Pauline authorship of the Epistle, saying,

"Why then, not being a teacher of the Jews, does he write to them? And where were those to whom it was sent? It seems to me in Jerusalem and Palestine. How then does he send them an epistle? Just as he baptized, though he was not commanded to baptize. For, he says, "I was not sent to baptize;" (1) not however, that he was forbidden, but he does it as a subordinate matter. And how could he fail to write to those for whom he was willing even to become accursed?"
(2), (3)

Chrysostom introduces this to show Paul's interest in the Hebrews and to indicate that it would be most natural for Paul to write to them. This hypothesis is strengthened in his mind by the reference to Timothy, the Apostle's companion on many of

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(1) I Corinthians, 1:17.

(2) Romans 9:3.

(3) Chrysostom, op. cit., Vol. XIV, p. 364.

his journeys. Finally, the writer promises to come to them, again suggesting Paul and his habit of visiting the churches.

"Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you." (1)

From this he digresses to the events of Paul's history and to the relative dates of his Epistles.

b. Chrysostom's Synopsis of the Epistle.

The practical bent of his mind is revealed in his synopsis of the message in Hebrews. (2) He first describes the frame of mind into which the people had fallen as a result of their troubles. He says,

"Let us not wonder if he encourage and comfort them by letters also and if he set them upright when tottering and fallen. For, in a word, they were worn down and despairing on account of their manifold afflictions. And this he shows near the end, saying, 'Wherefore lift up the hands that hang down, and the feeble knees' (3) and again, 'Yet a little while, he that shall come, will come, and will not tarry' (4)... and again, 'If ye be without chastisement....then are ye bastards and not sons.'" (5)

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(1) Hebrews, 13:23.

(2) Cf. His "Argument and Summary of Epistle to Hebrews" in the preface to the Homilies, for all quotations under the Synopsis. Any reference made to the homilies in this study is taken from, "The Nicene and Post-Nicene Fathers", first Series, Vol. XIV, editor; Philip Schaff, Scribners, 1898.

(3) Hebrews 12:12.

(4) Hebrews 10:37.

(5) Hebrews 12:8.

Then the apostle, continues Chrysostom, shows how faith can overcome difficulties. This is illustrated by the example of the fathers. The perplexity of the Hebrews, he explains, was due to the fact that

"they were Jews and learned from the fathers that they must expect their good and their evil immediately and must live accordingly, but then, (when the gospel came) the opposite was taught-- their good things being in hope and after death, their evils in hand, though they had patiently endured much, it was likely that many would be faint-hearted;-- hereon he discourses." (1)

"On this account also, in this Epistle especially, he argues at length concerning faith and after much (reasoning) shows at the end to them (of old) also He promised good things in hand and yet gave nothing."

Chrysostom says that to carry the recipients of the Epistle through the present trials, the author, besides these thing,

"establishes two points that they might not think themselves forsaken; the one, that they should bear themselves nobly whatever befalls them; the other, that they should look assuredly for their recompense...."

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(1) Cf. Dods, Marcus. "The Expositor's Greek Testament." Introduction to the Hebrews, p. 237, for a modern scholar's interpretation of the aim of the author. "The aim of this writer was to open up the true significance of Christ and His work and thus remove the scruples which haunted the mind of the Jewish, embarrassing his faith, lessening his enjoyment, and lowering his vitality."

"And he draws comfort in three ways: first, from the things which Christ suffered; next, from the good things laid up for believers; thirdly, from the evils.....and he denounces innumerable woes on the believers."

The reason for the constant distinction between the Old and New Covenants, Chrysostom believes, is the necessity for justifying Christ's death and the desire to indicate the relation of the Christian order to the Mosaic.

"But he speaks much of both the New and Old Covenant; for this was useful to him for the proof of the Resurrection. Lest they should disbelieve that (Christ) arose on account of the things He suffered, he confirms it from the prophets and shows that not the Jewish, but ours are the sacred (institutions)...."

The author's object, Chrysostom conceives to be, leading a discouraged, afflicted people to a more advanced position, or to prevent them from renouncing their faith in Christ.

"Moreover he makes it plain that they had been a long time in faith and in afflictions, saying, 'When for the time ye ought to be teachers' (1) and 'Lest there be in any of you an evil heart of unbelief,' (2) and ye became 'Followers of them who through patience inherit the promises.'"
(3)

c. His Interest in the practical nature of its message.

It is evident from this introduction that Chrysostom's interest in the Epistle lies on the practical

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(1) Ibid 5/12.

(2) Ibid 3/12.

(3) Ibid 6/12.

cal side. He seeks in it applications to the problems with which his people were faced. He did not, however, neglect the doctrinal emphasis. It became the basis or authority of his moral teaching. For example, in the second homily on Hebrews 1:3-5, the subject matter of which is the exalted nature of Christ and his redemptive ministry contrasted with that of the angels, Chrysostom employs the theological doctrines as the motive for humility of mind and for plain living.

The author of the Hebrews, whom Chrysostom thought to be St. Paul, declares that he has written a "word of exhortation"(1) Such a message the preacher understands the Epistle to be, and he interprets it accordingly.

2. The Nature of the Homilies.

a. Definition of a Homily.

A homily is the forerunner of the modern sermon. It is a free and familiar address, somewhat on the order of a prayer meeting "talk". Chrysostom's homilies are expository and are characterized by freedom, versatility, and directness, as well as skill in practical application. "His homilies were

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(1) Ibid 13/22.

popular but accurate expositions of Scripture." (1)

The modern expository sermon is much more systematic in its explanation and much more regular in its entire construction than Chrysostom's homilies are. He, for instance, makes frequent digressions from his subject. Because of his intense interest in the practical he often neglects to explain the difficulties of important texts. Yet much can be learned from this pulpit prince that will give freshness and richness to present-day expository preaching.

b. Number of Homilies and Amount of Text Treated in Each.

There are thirty-four homilies on the Epistles to the Hebrews of varying length. The time occupied in their delivery ranged from forty minutes to an hour or more for the longer expositions.

Chrysostom treats any number of verses from two to twenty-three, in one sermon. The average, however, for each discourse, is nine. (2) The first homily covers the two verses of Hebrews 1:1-2 which is a description of the Son as the messenger and

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(1) Anderson, op. cit., p. 57.

(2) See Appendix for tables of homilies, passages treated, verses in text, and no. of verses in each.

agent of God. The sixth is on the twenty-three verses from Hebrews 3:7 to 4:10, the exhortation and warning of the Apostle founded on the example of Israel.

c. Title and Texts.

No titles are prefixed to the sermons. This was not customary and would have been unnecessary. The sermons were preached in a series and to practically the same audience each time. All that was required, therefore, was a relationship of some sort with the previous discourse. This Chrysostom supplies in the use of a text placed before each sermon, indicating where the last exposition ended and the next one began, and in use of connecting statements in the body of the sermon. (1)

A peculiarity of the homilies is the quotation of one or more verses after the manner of a text, at the beginning of each discourse. But, apparently

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- (1) An interesting connection is found in Homily IV.
"And let no man say, I heard these things four or five weeks ago or more and I cannot retain them....this is of most serious interest to me."
"However, I must begin with what follows in the Epistle. What then is set before us to speak on today?"

Cf. also the beginning of Homily V where he quotes the last verse in the previous sermon.

these verses serve only as a dividing mark from the previous sermon or as a starting point on the one in hand. Sometimes, as in the twenty-third homily on 11:13-16, the verses quoted consist of the entire passage treated. In other cases, as in the sixteenth homily on the entire eighth chapter, Chrysostom gives as his text only the first two verses of the chapter. (1) There seems to be no adequate explanation of this characteristic habit of his. It may have been employed to center attention on the section to be treated that day. Since his people did not possess Bibles, the most effective means to this end was the reading of the introductory text. As he progressed in the exposition, he gave the verses singly as he expounded them until the entire passage had been covered.

d. Application.

Since the main body of the sermon will be treated at length in the analysis of typical homilies in chapter III, no treatment of the subject will be attempted here. Reference accordingly is made to that discussion.

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(1) Appendix A for full list.

Milman says of Chrysostom that his preaching was addressed

"not so much to the opinions as to the conscience of man....his scope was plain, severe, and practical.....he seems to dwell more on the fruits of a pure theology than on the theology itself." (1)

A brief survey of a few of the homilies reveals the fact that his applications are closely connected with the doctrinal teaching of the Epistle. From a passage dealing with Christ's suffering and death for man that he might be relieved from the fear of death, (2) Chrysostom draws an application to a disgraceful funeral practice of his day. Even Christians, at the death of loved ones, acted not only as those who had no hope, but rather like those who lived in fear of death.

"Tell me, sayest thou that the Lord hath dealt bountifully with thee and thou weepest? Is this not mere acting, is it not hypocrisy? For if indeed thou really believeth the things thou sayest, thy sorrow is superfluous."

He then goes on to vigorously condemn those who hire mourning women to make great wailings for the dead. Christians who continue in these outrageous practices he threatens with the discipline of the church.

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- (1) Milman, op. cit., Vol. III, ch. 9.
- (2) Homily IV on Hebrews II: 15+15.

The eighth homily on Hebrews V: 1-14, a discussion on the mystery of Christ's work and on the reader's spiritual immaturity, the application made is an appeal to study the Scriptures.

In the tenth homily on VI:7 - VI:12, which deals with the blessings the Hebrews have received and which exhorts them to bless others and to vigorously imitate the faithful, Chrysostom, in his application, urges his hearers,

"Even if we see a heathen in misfortune, we ought to show kindness to him, and to every man without exception who is in misfortunes, and much more a believer who is in the world."

"So then also thou, if thou see anyone in affliction, be not curious to enquire further. His being in affliction involves a just claim on thy aid."

Many more illustrations might be given of the close relation between the extremely practical application to life and the doctrinal section of the homilies. The application formed, in Chrysostom's sermons, a very large and important part of the whole. Usually it comprised one-third of the total discourse. It is almost amazing to glance over the list of applications to the common problems of the day that Chrysostom draws from the Epistle. (1)

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(1) Cf. Appendix B for Applications.

The text suggests to him, directly or indirectly, a wide variety of topics. Its message was vital and had a direct bearing upon the lives of his people. He interpreted and applied its teachings with all the power and ability at his command.

To many the Epistle to the Hebrews is a closed book, much criticized, little understood and largely neglected. Surely the modern preacher will discover some of the power and effectiveness of its message if he comes as a humble learner to the feet of the master expositor and pulpit prince, John, the Golden Mouth.

D. Special Points of Emphasis.

1. Topics Treated.

Chrysostom gives an excellent picture of his own times in his homilies on Hebrews. There is hardly a problem in range of human relationships that he does not treat. For the sinner and the one sinned against he has his message of condemnation and call to repentance (1), or of comfort (2) and hope. (3)

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- (1) A note in almost every homily--see concluding paragraph.
- (2) Cf. Homily IV, XXI, XXIX, an emphasis found wherever the text suggests it.
- (3) Cf. Homily XXIV, XXVI; see also p. 391. 393. 415. 419. 429. 503.

He denounces the covetous, (1) decries against disobedience, (2) drunkenness, (3) envy, (4) evil speaking (5) and malicious gossip, (6) pagan behaviour at funerals, (7) highmindedness, (8) the desire for gold and ornaments (9) and the love of money. (10) With vigor he warns against anger, (11) lust, (12) the peril of wealth, (13) riotous and disgraceful old age, (14) irreverent behaviour, (15) and the ephemeral nature of temporal possessions. (16)

But Chrysostom's message was not all negative. If he vehemently upbraids the sinner, (17) and cries against the evil of the great capital of the Empire, (18) he exhorts and pleads in equal or greater fervor with those who would turn to the side of righteousness. (19) Seek the life of obedience and of prayer (20) he urges. Desire earnestly spiritual gifts, most of all the gift of love. (21) Live in purity. (22)

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| (1) p. 480-481, 505. | (13) p. 476, 518. |
| (2) p. 378, 477. | (14) p. 401-402. |
| (3) p. 481, 490. | (15) p. 442, 471, 472. |
| (4) p. 456, 490. | (16) p. 408, 460, 471, 512, 521. |
| (5) p. 368, 464, 473. | (17) p. 441, 442, 450, 497. |
| (6) p. 464. | (18) Homily 15, 17, 24, 28, and many others. |
| (7) p. 385-387. | (19) At the conclusion of practically every homily. |
| (8) p. 373, 379, 380, 425, 426, 517. | (20) p. 412, 420, 437-438, 468, 476, 481, 490. |
| (9) p. 459, 480, 497. | (21) p. 380. |
| (10) p. 441, 459, 460, 476, 480. | (22) p. 476, 509. |
| (11) p. 393, 468. | |
| (12) p. 393, 441, 468, 502. | |

These pages indicate references from Homilies on the Hebrews.

with hope and faith (1) and joy. (2) Be merciful (3) and thankful. (4) if you would be truly Christians, is his command.

A constant note in his teaching is that of almsgiving. (5) Regardless of the occasion or the subject, he brings this theme before the minds of his people. The poor whom he loved and for whom he labored unceasingly until his death, were constantly on his heart. (6) He believed that there was real virtue in poverty. (7) The enervating influence of wealth upon the whole being of man he knew only too well. (8) The effect of his monastic experience as well as of Christian teaching is revealed in his emphasis on the necessity of suffering, the benefits of poverty and of chastisement. (9) He taught the need for temptation and trials (10) --- a very evident reflection of the Epistle to the Hebrews. And finally, he preached the duty of giving comfort and forgiveness. (11)

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- (1) p. 396, 398, 455, 462-465, 487, 488, 516.
- (2) p. 462, 503.
- (3) p. 509, 513.
- (4) p. 442, 459, 460, 514, 517.
- (5) Chrysostom brings this in in every way possible. Cf. Homilies I, 9, 10, 11, 18, 32, and others.
- (6) p. 421, 422, 471, 480, 509, 514.
- (7) p. 374, 375, 452, 454, 459, 518.
- (8) Cf. Homily XVIII, also p. 501-502.
- (9) Cf. Homily XVIII, p. 460, 503.
- (10) Cf. Homily V, XXXIII.
- (11) p. 396, 412, 505.

It is evident from this brief survey that Chrysostom was decidedly a preacher of morals. The subjects of his applications might be classified under three main emphasis, the social, (1) the personal, (2) and the spiritual. (3) It must be recognized that these distinctions are not exclusive but overlap to some extent. There are, according to the definitions given below, eighteen topics classed as social, nine as personal and seventeen as spiritual. (4) Even those classed as spiritual have a large ethical implication. Practically the whole weight of his thought is in the direction of moral relationships. He was vitally concerned about actually living the Christian life.

With the exception of an irritability of temper, probably due to the austerities of his youth,

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- (1) Ross, E. A., Sociology, p. 7, defines as social, "all phenomena which we cannot explain without bringing in the action of one human being or another."
- (2) Webster's Dictionary defines as personal, "that which relates to the individual--character, conduct, anything of or pertaining to the person; private, not public."
- (3) Ibid. The spiritual refers to "the higher endowments of the mind; moral feelings, or states of the soul; the soul, its affections as influenced by divine Spirit; of or pertaining to things of the church."
- (4) Cf. Appendix B for chart of subjects.

Chrysostom's own life was above reproach. Devoted beyond measure and aided by unusual powers he sought to stem the tide of wickedness in the half-pagan capital of the Christian world. (1)

"Ascetic himself, no man ever more powerfully brought religious teaching to bear upon the common life of man. No commentator ever spoke or wrote more profoundly influenced by the needs of his own generation." (2)

2. Doctrines Involved.

With all his stress on the practical interpretation of Hebrews, Chrysostom gave a large place to the doctrinal aspect so prominent in the Epistle. A list of his doctrinal teachings in these homilies would be quite extensive. He held largely to the orthodox views of his time. His, in most respects, was a rational Scriptural theology.

"Sin", he said, "differs in nothing from a plague, not indeed corrupting the air first, and then the bodies, but darting at once into the soul." (3)

Sin was the cause of unbelief, but it "is possible to have our sins away by means of repentance." (4) He was diametrically opposed to Augustine with his complete inability of man to save himself. Chrysostom

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(1) Cf. Anderson, op. cit., p. 59-60.

(2) Chase, F., Chrysostom: A Study in the History of Bible Interpretation, p. 18.

(3) Homilies, p. 441.

(4) Ibid, p. 412, ep. 394.

holds that "it is easy if we will, to overcome sin." (1)

He believed that man had it in him to do good.

"Seest thou how he shows that virtue is born neither wholly from God, nor yet from ourselves alone. First by saying, 'Make you perfect in every good work'; ye have virtue indeed, he means, but need to be made complete." (2)

While he insists on the freedom of man's will and his responsibility for Christian living, Chrysostom teaches that "faith is all. If that establishes it, the heart stands in security." (3) "Faith is great and bringeth salvation, and without it, it is not possible to be saved." (4)

But faith alone will never bring salvation. Here Chrysostom brings in an emphasis very important in all his teaching, the necessity of righteous living. He even goes so far as to suggest that good works may win remission of sins. (5)

"Faith not sufficing, the life also ought to be added thereto, and our earnestness to be great; for truly there is need of much earnestness too, in order to get to Heaven." (6)

He maintains the equal divinity and distinct personality of the Holy Spirit. (7) As is natural in the

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- (1) p. 493. Cf. also p. 368, 396, 426, 496, 505, 508, 519, and especially 432.
- (2) p. 520. Cf. also 425.
- (3) p. 516.
- (4) p. 398. Cf. also 462, 463, 467, 487, 515.
- (5) p. 412.
- (6) p. 398.
- (7) Cf. p. 366, 444, 450, 469, 517.

exposition of a book like Hebrews he pays considerable attention to the doctrines of the person and work of Christ. In this respect his opinions coincide with the orthodox doctrines of the Church. (1) In line with the general trend of his teaching he brings out the moral note in touching on the doctrine of God. (2)

There was virtue in baptism for purification from sin.

"For this cause, they were straightway baptized, that, what they were unable to accomplish by themselves, this might be by the grace of Christ. Neither does repentance suffice for purification but men must first receive baptism." (3)

But here, as always, his interest in doctrine was in the practical. Do not think that you can sin and then be rebaptized, he warns. You must live a good life and God will out of his graciousness forgive your failures. (4)

In addition he treats at some length the doctrine in the Epistle concerning Angels, (5) the

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- (1) Cf. p. 370, 371, 376, 377, 382, 389, 403, 404, 419, 440.
- (2) Cf. p. 370, 381, 382, 432, 446, 467, 471, 479, 484, 485, 494, 498, 500, 516, 517.
- (3) p. 410.
- (4) Cf. Homily IX.
- (5) Cf. p. 377, 378, 438, 444, 490, 498.

Church, (1) the Eucharist, (2) Heaven, (3) Hell, (4) Judgment, (5) Repentance, (6) the Resurrection, (7) Rewards, (8) the Soul, (9) Good Works, (10) and the Will. (11)

The Scriptures as a means to holy living were vital and necessary to Chrysostom. (12) He looks upon them as authoritative expressions of God's will, given through the medium of free human personalities. (13) To the lack of knowledge of them he attributed the evil of unbelief and indifference to the Christian life. (14)

In spite of the large place which doctrinal teaching occupies in the homilies, Chrysostom was

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- (1) Cf. p. 387, 434, 518, 519.
(2) Cf. p. 430, 444, 449, 450, 458, 490.
(3) Cf. p. 396-398, 408, 413, 419, 444, 445, 473, 474, 513, 515.
(4) Cf. p. 369, 396, 450, 464, 495, 505, 509.
(5) Cf. p. 401, 420, 421, 463, 475, 476, 503, 508, 509.
(6) Cf. p. 400, 410, 412, 426, 450, 457, 463.
(7) Cf. p. 386, 396, 400, 463; Christ's, 365, 373, 383, 411, 520.
(8) Cf. p. 391, 431, 432, 459, 460, 463, 489, 503.
(9) Cf. p. 398, 401, 440, 450, 455, 459, 461, 480, 481, 490, 498, 499, 500, 501, 508, 516, 521, 522.
(10) Cf. p. 368, 409, 447, 450, 455, 457, 476.
(11) Cf. p. 425, 432, 445, 446, 451, 452, 477, 493, 522.
(12) Cf. p. 406, 407.
(13) Note in this connection the place he allows to Paul's own feelings and thoughts. His view is essentially that of modern writers such as Deismann. (Cp. The New Testament in the Light of Modern Research.)
(14) Cf. Homily VIII.

not interested in doctrine as such. He always attempted to correlate his theological teaching with the ethical principles of conduct.

While his expositions are by no means controversial, he does not lose an opportunity to point out the fallacies of heretical tendencies then prevalent. There was little danger that his flock would be "swept by every wind of doctrine." He makes frequent reference to the Arians, (1) refuting their arguments by Scripture. He likewise attacks the Manichaeans, (2) Marcellus, (3) Marcion, (4) Paul of Samosata, (5) the Novatians, (6) and Sabellius. (7) Chrysostom met squarely the doctrinal issues of his day.

E. Conclusion.

Anderson in his excellent study of Chrysostom's preaching says.

"Christianity was then exposed to hideous moral corruption on the one hand, and to manifold heresies on the other. Chrysostom with great boldness attacked both." (8)

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- (1) Cf. p. 367, 371, 376, 407.
- (2) Cf. p. 406, 408, 409.
- (3) Cf. p. 370, 371, 376, 407.
- (4) Cf. p. 371, 376, 407, 409.
- (5) Cf. p. 371, 376, 407.
- (6) Cf. p. 457.
- (7) Cf. p. 370, 371, 407.
- (8) Anderson, op. cit., p. 57.

And like the martyrs, this great saint of the church gave up his life for the cause of Christ. But because of zeal for Christian purity and holiness, his influence has lived down through the centuries, touching vitally the life of succeeding generations. (1) The study that follows will be an attempt to learn something of his method and of the secret of his power.

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(1) Cf. Ibid. p. 60; Broadus, J. A., History of Preaching, p. 79.

CHAPTER III.

A STUDY OF TYPICAL HOMILIES.

Chapter III.

A Study of Typical Homilies.

A. Analysis of and Observation on Typical Homilies.

B. Summary of Observations.

1. Method of Introduction
2. Type of Exposition
3. Application
4. Conclusion
5. Use of Scripture
6. Illustrations
7. Style
8. Unity

C. Summary of Chapter.

A. Analysis of and Observations on Typical Homilies.

Homily IV.

Hebrews II:5-15. "On Heathen Practices at Funerals."

Introduction.

- A. Chrysostom intends to speak though no one hear.(1)*
- B. He questions whether they listen.
 - 1. He will ask them when they do not expect him to.
 - 2. Death is like that--it comes when they do not expect it.
- C. Therefore, keep these things in mind.

I. All Things Must Be Made Subject to Christ. (2)

- A. This will be in the present world.
- B. His enemies will be subjugated.
- C. Therefore, do not grieve in affliction--triumph will be yours.

II. Despite His Coming Glory, He Suffered. (3)

- A. We are to think of His cross--His suffering.
 - 1. Though He was humiliated, the angels worshipped Him--we should do more so.
 - 2. If Christ's suffering for us was "glory", how gladly should we suffer for Him.
- B. He tasted death that we might not fear it.

III. Christ, our Captain, Was Made Perfect Through Suffering. (4)

- A. Christ, the one, incomparable, contrasted with us, the many sons of God.
 - 1. Sufferings are a perfecting, a cause for salvation.
 - 2. Christ glorified in suffering for us.
 - 3. This He could do because he became our brother.(5)

* Numbers refer to sections in Homilies.

Application.

**I. He Suffered That He Might Destroy the Power of Death,
Which is Fear.**

- A. He who fears death is a life-long slave to fear.
- B. Those who have not this fear are happy despite loss of all they have.
- C. If one is not afraid to die what is there left to fear?
- D. The devil can do nothing to such a one.
- E. We ought therefore, to rejoice that Christ overcomes the Devil in His death.

**II. They Ought to Forsake the Disgraceful Practices at
Funerals that Discredit the Faith.**

- A. Chrysostom grieved that we should fall when Christ raised us up.
 - 1. He is ashamed of the unseemly wailing.
 - 2. It destroys the power of his word.
- B. We must show ourselves Christians in time of affliction.
 - 1. Then the resurrection will be believed.
 - 2. But by your grief and despair you disbelieve the resurrection.
 - 3. Yet we have psalms of comfort.
 - 4. If you believe, your sorrow is superfluous.
- C. Warning to those concerned in this.
 - 1. Warned against evil practices.
 - 2. Pray for each other.
 - 3. Offenders should receive the discipline of the Church.
- D. The inconsistency of this is dishonor to the dead.
- E. Shame and Reverence should prevent this. (8)
 - 1. The wailing women denounced and punishment threatened.
 - 2. Consider the evil of the practice and its just reward.
 - 3. Asks forgiveness that he is compelled to condemn them.
 - 4. He only admonishes as God's servant and for his honor.

Conclusion.

- A. God grant that it will not be necessary to punish them.
- B. God grant that this reproof may be profitable to all.

Observations.

1. The introduction begins with the preacher questioning whether his people listen to what he says. He will question them some time about it when they least expect him to do so. Death is like that; it comes on you un-awares. With such an opening he starts on the exposition of the passage for the day. The introduction is informal and conversational.
2. Chrysostom uses any passing events that may enforce a moral lesson as in introduction above.
3. There are, as usual, a large number of Bible verses quoted, thirty-three in this sermon. In his eagerness to impress the value of Bible knowledge in which he himself was a master, Chrysostom resorts to a curious interpretation

"But one in a certain place testified, saying.. 'Wherefore did he not mention the name of the prophet, but hid it?...this very thing (I conceive) is the act of one that conceals himself and shows that they (i.e., the Hebrews) were well skilled in the Scriptures; his not setting down him who uttered the testimony, but introducing it as familiar and obvious.'" (2)

4. Free, familiar style with a personal emphasis characterizes this homily.

"I could have wished to know for certain whether any hear with fitting earnestness the things that are said...." (1)

"How then shall I know this? Having taken notice of some of you, who are not very attentive, I shall question them privately when I meet them." (1)

"However, I must now begin with what follows in the Epistle. What then is set before us to speak on today?" (2)

"For it is better that I should be suspected by you of being a harsh, severe, and self-willed person, than that you should do things not approved of God." (8)

5. The note of authority in matters of morals is strong.

"For the present then, I advise you: but, as time goes on, I shall treat the matter more seriously." (7)

"...if any should hire these mourning women, believe me when I say that person we will exclude from the Church, for a long time, as we do the idolater." (7)

Yet Chrysostom was severe because he loved his people and was anxious for their welfare.

"For we do not say these things as wishing to exhibit our authority...but grieving and lamenting for you." (8)

6. The unification of the expository section of the homily is achieved largely through the contrast between Christ's superiority over us and his identification with us. (3.4.5)
7. The presentation of doctrine is Biblical rather than philosophical or systematic. He treats what the text suggests, constantly referring to other Scripture passages to illuminate or develop the thought he has before him.

8. He constantly uses rhetorical questions to catch or hold the attention of his audience and to develop his argument.

"Seest thou the fruit of the cross, how great is it?" (3)

"Seest thou that to suffer affliction is not the portion of those who are utterly forsaken; if indeed it was by this that God first honored His Son, by leading Him through suffering." (4)

"But what is 'through fear of death were all their life time subject to bondage'? He either means this.....or this.....; or that....He shows here....."

9. The application in this sermon flows naturally out of the subject matter. The transition is made on verse 15.

"Next he sets down also the cause of the economy (that is, the Christian dispensation) 'That through death,' he says, 'He might destroy him that had the power of death, that is the devil'."

"And he should deliver them, he says, who through fear of death were all their lifetime subject to bondage.' Why, he means, do you shudder? Why do ye fear him that hath been brought to nought?" (6)

From this he goes into the discussion of the folly of fearing death. Having treated this, he says,

"Let us stand then nobly, laughing death to scorn."

"But I pause, for, it comes over me to groan bitterly at the thought of whether Christ hath raised us up, and whither we have brought ourselves down. For when I see wailings in the public places, the groanings over those departing life, the howlings, and other unseemly behaviour, believe me, I am ashamed before those heathen, and Jews, and heretics who see it, and before all who for this cause openly laugh us to scorn." (7)

This introduces him to the major application, the

heathen practices at funerals.

10. The conclusion is composed of the last two paragraphs.

It is hortatory and somewhat resumptive.

Homily VII.

Hebrews IV: 11-16, "On Right Living in Old Age."

Introduction. Faith bringeth salvation, but right living is necessary also. (1)

A. Our life must justify our faith. (example of Israel)

B. Our inner self must be believing or we fail.

I. Do not through unbelief grow negligent in spiritual things. (2)

A. The Word (Christ) understands our secret thoughts and motives.

1. His discerning knowledge learns all things.
2. He punishes the evil of the heart.

B. The example of Israel's failure should warn the Hebrews.

1. Failed to see the greatness of God.
2. After some affliction the Hebrews weakened.
3. They fell of themselves, through carelessness.
4. Therefore, take heed and recover yourselves.

II. The Son with whom we have to do should inspire us. (4)

A. He experienced all human sufferings.

1. He went a harder road even than we.

B. We ought to hold fast to our faith. (5)

1. He endured humiliation and suffering, then ascended.
2. Since he suffered he can sympathize.

C. Let us come to God in our need. (6)

1. Now is the time of grace.
2. Later there will be the judgment.

Application. Let us then be earnest in our living. (§)

Introduction.

- A. The runner does nothing but concentrate on the race.
- B. At the end he runs harder.

I. Old age ought to be a time of good living.

- A. The soul is strengthened by age.
 - 1. The fevers of youth have left.
 - 2. Old age sets the soul free for growth.

II. Old men disgrace themselves by unseemly behaviour. (8)

- A. He has no excuse for lustful habits.
- B. Young men cannot respect them.

III. Old age is that of spirit not of years. (9)

- A. Gray hair is symbol of inward holiness.
- B. Youthful spirit of wantonness in old age brings disrespect.
- C. He deserves honor only who can rule himself.
(cp. King and his subjects.)

IV. Youth can be old in the spirit of holiness. (10)

- A. He must act as a mature man to manage his estate,
so also his body.
- B. There are ways of escape from youthful temptations.
- C. These blessings in the Scriptures were meant for
purity in practical life.
- D. Evil purpose, not marriage, is disastrous.

Observations.

1. In the introduction Chrysostom shows that faith, though essential, is not sufficient for salvation. His interest in practical Christian living is manifest here and throughout the entire homily.

"Faith is indeed great and bringeth salvation, and without it, it is not possible ever to be saved. It sufficeth not, however, of itself to accomplish this, but there is need of right conversation also." (1)

2. Analysis of Paul's thought reveals Chrysostom's delight in bringing the personality of the apostle in. (*)

"For Moses indeed (he says) did not enter into rest, while He (Christ) did enter in. And it is wonderful how he has nowhere stated the same, lest they should find an excuse; he however implied it, but that he might not appear to bring an accusation against the man (Moses) he did not say it openly." (4)

3. The illustrative material is taken from common life experiences. The figure of the runner who must run harder at the close of the race, the old man as king who had to master his passions to keep respect, and the comparison of the "purple" and gray hair as signs of dignity are the outstanding examples.
4. He makes the transition to the application through the figure of the runner taken from I Corinthians 9:26.
At the close of the race, one ought to run harder, that

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(*) Cf. Homily I (3) where Paul is described as a workman and his thinking analyzed.

is, give oneself more completely to good. It is a disgrace on old age to revert to the lust of youth. "Let us draw near" suggests that we are yet in the contest of, the prize is still in suspense. "Let us then be earnest. For even Paul saith, 'I so run not as uncertainly.' There is need of running and of running vehemently." (6)

5. Wherever possible, Chrysostom makes application in the body of the sermon. (Op. (5))

6. Chrysostom employs questions to develop his argument.

"What 'throne of grace' is he speaking of?" (13)

"What is 'Let us come boldly'?"

"How is it that we should 'approach boldly'?" (6)

"What then, you allege, when we see old men more intractable than young ones?" (8)

7. The conclusion is resumptive, restating the application from a different viewpoint, and hortatory.

Homily VIII.

Hebrews V: 1-3. "On the Study of Scripture."

Introduction. Paul's object in this passage--to show superiority of the New Covenant over the Old.

I. Things that are common to Jewish High Priest and to Christ and in which Christ is superior to High Priest. (1)

- A. Both have brotherhood with man.**
- B. Both called of God.**
- C. Christ acted by virtue of what he was. (2)**

II. Christ through suffering learned obedience. (3)

- A. He suffered for our/sakes.**
- B. Being made perfect, he is able to save those who, like him, learn obedience.**

Application. If He being the Son gained obedience from His sufferings, much more shall we.

III. The author is prevented from explaining further Christ's priesthood. (4)

- A. They cannot go along with him.**
- B. This prevents future readers--but they likewise are hindered by dullness.**
- C. The apostle reproves their failure, yet urges their continuance.**

IV. They should be teachers, yet are still learners. (5)

- A. Their weakness due to continued affliction.**
- B. They have fallen back from the faith, and are not walking righteously. (6)**
- C. Deeper doctrines are only for those who have progressed.**

(7)

V. Discussion of Heresies. (8)

- A. By continual study of Scripture we know the truth.
- B. The heretics believe only parts of it.
- C. The Scriptures were given us to meet these.

Application.

- A. We learn from them the unspeakable love of God. (9)
- B. Because you do not know the Scriptures, no good things come from you.
- C. Military man studies military rules. Christian men ought to study Christian rules. (10)
- D. But you seek material things that abide.

Observations.

1. In introducing this homily he refers to previous discourse.

"The blessed Paul wishes to show in the next place that this covenant is far better than the old. This then he does, etc...." (1)

2. Attention is centered on the text in such words as,

"And observe his wisdom" (1)

"Did he then keep entire silence, or did he resume again in what follows and do the same as in the Epistle to the Romans." (4)

3. He asks questions of audience after citing verses in order to bring out the meaning of the passage, as,

"Who is after the order of Melchisedech?" (2)

"Tell me now, did he pray the Father that he might be saved from death?" (3)

"How then did he pray concerning this? But for whom did he pray? For those who believed in Him."
(3)

4. If, during the exposition of a passage some application

suggests itself, Chrysostom immediately brings the Scripture to bear upon that specific problem.

"But if He being the Son, gained obedience from his sufferings, much more shall we." (3)

"Let us learn this lesson. Do not when thou hearest a man is not a heathen or a Jew, believe him to be a Christian; but examine also into all other points; for even Manichaeans, etc." (8)

5. He delights in the personal element of the Epistle.

"For this is ever a part of Paul's wisdom, to mix painful things with kind ones." (4)

"At all events, observe him continually travelling to introduce the discourse concerning the High Priest, and still putting it off." (5)

6. The concluding application is introduced by the figure from military life.

"Yet if anyone wished to learn military affairs, of necessity he must learn military laws." (10)

"For the strong soldier is not only able to help himself, but also to protect his comrade, and to free himself from the malice of the enemy." (9)

7. The sermon is characterized by a large number of Scripture quotations, 44 in all.

8. Chrysostom addresses the sermon directly to the individuals of his audiences.

"But perhaps some of you that stand here, are puzzled, and think it a hard case, that owing to the Hebrews, he himself is hindered from hearing more perfect doctrines." (4)

"Now then, do you know where these words are? For myself, I do not think you do, except a few. And yet every week these things I read to you. But all is vain; all to no purpose. For your zeal is spent on the things of this life, and of things spiritual, no account is made." (10)

Homily XXIX.

Hebrews XII: 4-10, "On the Peril of Luxury."

Introduction. There are two kinds of consolation. (1)

- A. One comes when the soul is refreshed because of suffering undergone victoriously, as in 10:32.
- B. The other comes when it is shown that the soul has not yet gone the limit in suffering and is encouraged by what it has undergone.

I. Chastisement is a sign of sonship. (2)

- A. The righteous man is never without affliction of some sort.
- B. We are not punished for evil we commit but because we are sons.

II. God chastises us for our own benefit that we may become partakers of his holiness. (3)

- A. Our natural fathers chastised us when it seemed good to do so.
- B. God's love the more perfect because he chastises us that we may be capable of receiving his benefits.
- C. We are thereby made partakers of His holiness, that is, His purity, and have life.

III. Affliction or chastisement is profitable for it brings light regard for temporal things, and a desire for the grace of the spirit. (4)

- A. Righteous, Moses, Abraham, Jacob, etc. had little regard for temporal possessions because of affliction.
- B. Those that live in luxury bring on own destruction through lust, gluttony, and dissoluteness.

Application.

- A. Ease relaxes the austere soul and enervates it. (5)
- B. Take care of your bodies by work and moderation in eating. (6)
- C. Immoderate eating the cause of disease, evil passions, and lust. (7)

Conclusion.

Let us make our bodies useful and attain unto good things.

Observations.

1. Chrysostom connects this homily with a previous one, the twenty-first, by the words, "this he introduced above, saying, call to mind the former days...etc." a reference to 10:32 (Homily 21).
2. He reveals a delight in contrasts as "There are two kinds of consolation, apparently opposed to one another" and later "See, from that from which they supposed they had been deserted (of God), from these (the chastisements), he says they may be confident that they have not been deserted.
3. Anticipating possible questions is an outstanding characteristic of his homilies and apparently was an effective device for securing attention, as

"For if 'He scourgeth every son whom He receiveth,' he who is not scourged, perhaps he is not a son. What then, you say, do not bad men suffer distress? They suffer indeed; how then? He did not say, Every one who is scourged is a son, but every son is scourged."

5. Chrysostom makes many applications as he expounds the text and he always ends with a lengthy practical discourse. He arrives at this conclusion, or application, by many and devious routes. In the present example, he reasons thus--chastisement is profitable, for through it we are made partakers of holiness. Affliction does this by making us lightly regard the things of this world. Luxury, on the other hand, leads us to a desire for worldly things. Having those, we become lustful and gluttonous. Luxury weakens and enervates the body bringing on disease. Therefore avoid the perils of luxury, be moderate and live usefully.
6. This homily, like all others, closes with a three-fold doxology following closely on the concluding exhortation. "Let us remove this pernicious evil, that we may be able to attain the good things promised us, in Christ Jesus our Lord, with whom to the Father, together with the Holy Spirit, be glory now and ever and world without end. Amen."

Homily XIX.

Hebrews XII:11-13. "On Helping Each in Spiritual Growth"

Introduction.

Effect of bitter medicine compared to virtue. (1)

1. Bitter medicine first unpleasant, then beneficial.
2. Virtue may produce brief despondency but finally great happiness.
3. Vice is the reverse of this.

I. Chastisement seems grievous now. (1)

1. But it is only an appearance of evil.
2. Afterwards there comes good things.
3. If you have endured thus far, continue.
4. Do not doubt and thereby cripple yourself.

II. Live then at peace with your fellows. (2)

1. With the righteous that you may be strengthened.
2. With evil-doers who afflict you--be rewarded and help them.

III. Live Holily. (3)

1. Be pure in the marriage relationship.
2. Do not profane the holiness of the Faith.

IV. You are responsible for the edification of each other.

1. The Scripture makes us responsible for each other.
2. Being more intimately associated, you can help each other more. (4-5)
3. No special talents required; it is the work of true friendship. (6)
4. Both ~~for~~ the reprovcr and the reprovcd ought to be edified. (7)

Conclusion. Accordingly you fulfil Christ's law, "Bear ye one another's burdens."

Observations.

1. Introduction is made to the sermon by means of the simile of the bitter medicine. This is a good example of Chrysostom's use of commonplace incidents for illustrating the truth.
2. Connection with previous discourses is made in
"What he also said above, 'Not forsaking the assembling of yourselves together' he also hints at in this place also." (2)
3. The application is introduced by a series of Bible quotations that have no essential relation to the foregoing discussion, but which are suggested by verse fifteen.

"Looking diligently lest any man come short of the grace of God; lest any root of bitterness springing up trouble you, and many be defiled; lest there be any fornicator or profane person'. Dost thou not see how everywhere he puts the common salvation into the hands of each individual? 'Exhorting one another daily (he says) while it is called Today.' 'Edify one another even as we do you.' (I Thes. V:11) And again, 'Comfort one another with these words.' (I Thes. 4:18) This we also now exhort you." (4)

From this paragraph Chrysostom swings into the application. First, laymen can work more effectively in edifying because they are on more intimate terms with each other. Second, this work needs no special gifts, it is the natural result of genuine friendship. Third, he that is reproved ought to listen to his profit and he that reproves should do it lovingly and gently that both may be edified.

This is an excellent example of one method Chrysostom uses in the practical application of the Scripture. He apparently has in mind some problem which he wishes to address himself to. When the proper passage in the exposition presents itself, he makes his transition as above, or by means of a striking metaphore. Then he begins the application which in some homilies is quite extended (1) and in others, quite brief. (2)

4. The figures introduced are apt and aid in the progress of thought.

"For how is it not absurd, with regard to bodily nourishment to make associations for messing together and drinking together...and not to do this for the purpose of instruction in virtue"

"For those also who are cut by the surgeons utter numberless cries against those who are cutting them; they, however, heed none of those things, but only the health of the patients. So indeed, in this case, we ought to do all things that our reproof may be effective, to bear all things, looking to the reward that is in store." (7)

Speaking of keeping your fellows from evil, he says,

"Why does he not know (you say) that this is wrong? Yes, but he is dragged on by lust. They that are sick also know that it is bad to drink cold water, nevertheless, they need persons who shall hinder them from it. For he who is suffering will not easily be able to help himself in his sickness. There is need, therefore, of thee who are in health, for his cure." (6)

From this he shows it is our duty to prevent our friends from going into evil.

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- (1) As in Homily III, IV, IX, and XXVII.
(2) As in Homily XXVI.

"This is friendship.....For not eating and drinking makes friendship, such friendship even robbers and murderers have. But we are friends if we truly care for one another; let us in these respects care for one another." (6)

B. Summary of Observations.

In the following the observations made on the homilies are summarized under appropriate titles. In addition to those analyzed, all the other homilies have been examined for characteristic methods of the preacher. Some deductions are made from them and are included in the summary. Footnotes have been given in the proper places. In conclusion, a brief digest of the chapter is given.

1. Method of Introduction.

The manner of introducing each homily differs considerably. On one occasion, Chrysostom began by a personal address to the audience on their failure to listen to him and to remember what he said. (1) He frequently opened his homilies with reference to the message, in substance, of a previous sermon. (2) This is a favorite method of the preacher since it gave opportunity to reinforce the lessons of the former address. Some of the homilies begin immediately with comments or explanations on the text for the day. (3) A few are introduced by illustrations or metaphors. (4)

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- (1) Cf. Homily IV.
- (2) Cf. Homily V, VI, XI, XVIII, et al.
- (3) Cf. Homily I, III, VII, X, et al.
- (4) Cf. Homily XX, XXI, XXX, XXXIV.

Chrysostom's introductions disclose a variety and freedom of treatment that is commendable. The opening paragraphs are excellent examples of brief, pointed introductions. They are seldom long, many times containing but a single paragraph, and they always lead directly into the main argument.

2. Type of Exposition.

a. Nature of Comments.

Chrysostom does not attempt as a rule to treat a passage in its entirety. He rather comments on each verse as he meets it. Sometimes he discusses the historical background of the particular section he is examining. To bring out the meaning in the Apostle's words he frequently asks questions. This, indeed, is his usual and characteristic manner of developing the sermon. The statement of the Epistle is turned into a question which the preacher attempts to answer. Or, again, he may put a possible objection on the part of his audience into the form of a question. Then, in the answer to that objection, he will bring out the message of the writer.

b. Presentation of Doctrine.

The manner in which Chrysostom treats the text requires that he handle the doctrinal element of the Epistle informally. Yet he by no means lacks

thoroughness. He faithfully

"proclaimed the whole round of biblical doctrine but not in crystallized dogma; he presented it just as he found it in the words of Scripture." (1)

His theology was biblical and practical rather than philosophical or systematic. In the interpretation of a doctrine he referred to other Scriptures that would throw light upon his subject or develop it. He constantly employed doctrinal teaching to comfort, to exhort, or to warn the believer in the way of life.

Though not noted as a theologian he nevertheless was militant in his attacks upon heresy. Occasionally he uses the doctrine of the Epistle as if it were written especially to confound the heretics of his day. (2) Chrysostom's application is most often valid but it is certain that ^{the} author of Hebrews did not anticipate the heretical arguments that arose two centuries after his time. A modern note is his insistence upon Bible study as the most effective means of combating heresy and unbelief. (3) An indication of the extent of his emphasis on doctrine is revealed by the fact that out of thirty-four homilies, seventeen are on

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(1) Anderson, op. cit., p. 63.

(2) Homilies on Hebrews, p. 371, 376. *

(3) Ibid, p. 407.

* References to pages given hereafter are to Nicene and Post-Nicene Fathers, First Series, Editor: Phillip Schaff.

the purely doctrinal parts of the Epistle.

3. The Application.

In the description of the homilies as a whole, some attention was given to the variety of topics found in the application. (1) The wide range of moral teaching contained in them is certainly an outstanding feature of the homilies. In the discussion of Chrysostom's interests as a theologian, recognition was made of his practical emphasis. (2) The relationship between these two elements in his teaching is of interest.

a. Relationship of Application to the Exposition.

Pussey, in his introduction to the homilies suggests that the exhortation at the end of each homily was on "whatever St. Chrysostom had at the time chiefly in mind." This statement gives the impression that there was no vital connection between the text and the application. Such, however, is not the case, for there is in most of the sermons a definite relation between them.

It was Chrysostom's habit to take a section of Scripture that had some degree of unity and that concluded with a verse of Scripture suggesting

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(1) Cf. Chapter II, D.

(2) Cf. Chapter II, D.

some moral teaching. This he frequently utilized for a transition to the practical part of the sermon. (1) The section occasionally contained no moral admonitions in which case, Chrysostom would draw his application from the entire passage. (2) At other times he makes the transition his text by means of Scripture quotations, (3) or by metaphors, (4) or by reasoning based on the passage treated. (5) In a limited sense he always had his application in mind. But it is not artificially imposed upon the text. His rich knowledge of life's experiences and problems as well as of Scripture gave him a background out of which he could draw an unlimited number of practical observations.

b. Validity of Method.

From the exegetical viewpoint, the means by which he achieved his transition will determine the validity of his application. In cases where it is made directly from the last verse of the passage expounded, the conclusion at least carries out the intention of the original author. This, of course, is the soundest type of exegesis. Where the application is

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- (1) Cf. Homily I, III, V, VIII, X.
- (2) Cf. especially Homily VI, also XXVI, XXX.
- (3) Cf. Homily XIV.
- (4) Cf. Ibid, VII.
- (5) Cf. Ibid, IX.

the natural development of the entire expository section there can be no question as to the validity of it. In a few cases where Chrysostom makes his transition by means of metaphors or Scriptural quotations, he strays to some extent from the essential meaning of the passage. (1) Even here there is some basis for the application.

c. Importance of the Practical Application.

Not only does Chrysostom at the conclusion of each homily urge his hearers to apply the truth of the discourse to life, but frequently in the course of the exposition he calls their attention to the practical value of some passage. (2) His emphasis in this direction is further seen in the fact that half of the homilies are from the sections of the Epistle where the Apostle's message is distinctly practical. (3) In three ways, therefore, the importance of the practical is revealed, first, in the extended application at the conclusion of the homily, second, in the practical suggestions in the body of the homily, and third, in the number of homilies on the practical sections of the Epistle.

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- (1) Cf. Homily XII.
- (2) Cf. Homily IV, XXI.
- (3) Cf. Appendix A.

4. The Conclusion.

The conclusion of the sermon is, as a rule, very brief, probably because of the long application which preceded. It seldom comprises more than a paragraph which is often resumptive in nature and nearly always an exhortation either to do or to avoid that about which the preacher has been talking.

5. Use of Scripture.

One of the unusual features of the homilies is Chrysostom's use of Scripture. His homilies are rich in Biblical figures taken from the Old Testament. This, of course, would be most effective and illuminating to a congregation accustomed, as Chrysostom's was, to Scriptural preaching.

But, aside from figures or allusions, Chrysostom quotes almost nine hundred times from the Old Testament, the New Testament, and the Apocrypha. There are an average of twenty-six verses in each sermon. Some have less than that number, while others have more, one having over forty. Altogether there are eight hundred eighty-six verses given in the thirty-four homilies. Six hundred twenty-four of these are from the New Testament, one hundred seventeen of that number coming from the Epistle to the Hebrews. His favorite books seem to be Matthew, from which he takes ninety-four verses, I & II Corinthians, from which he takes ninety-three, John, from which he

takes seventy-five, Romans, fifty-three, and Acts, forty. Considering Chrysostom's practical bent and the similarity of his message to that of the Apostle James, it is strange that he should refer to him only two times. Jude and II Peter are quoted once each. There are no quotations from Titus, Philemon, I Peter, I, II, and III John, and Revelation. It would be interesting to study Chrysostom's use of the New Testament in relation to the emphasis in his preaching, but that is beyond the scope of the present work.

In the Old Testament, by far the largest number of quotations come from the Psalms. Out of the total of two hundred thirty-seven verses, one hundred are in this book. Twenty-one references from the Apocrypha occur in the homilies. Chrysostom makes no distinction between these writings and the canonical Scriptures. He calls them *γ. γ. γ.* the same form that denotes the accepted canon of the Old and New Testament.

This survey indicates something of Chrysostom's amazing knowledge of the Bible. When one considers further the fact that he preached without the aid of a manuscript (1) and that in one series of thirty-four sermons he could recite from memory over eight hundred different verses related to his subject, his grasp of Scripture context becomes to the modern mind, little

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(1) Cf. Anderson, op. cit., p. 58-59.

short of astounding. The richness of his preaching was no doubt greatly indebted to his familiarity with and his understanding of the literature of the Old and New Testaments.

It is no wonder then that he constantly urged his hearers to study the Scriptures, to learn them, and to make them a part of their life. One of his sermons on Hebrews is devoted almost entirely to this subject (1) and in many others he exhorts his people to hear and to know the Bible.(2)

He frequently, in his exposition of Hebrews, comments upon or explains texts from other books. Fifty passages in all are discussed in this manner. In addition he makes references to the teaching or form of argument in various Epistles. (3)

6. Illustrations.

The homilies are illuminated throughout by apt and striking metaphors. Chrysostom had the rare talent of discovering analogies to the truth in all object around him and the ability to use them with effect. Every walk of life comes under his keen

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(1) Homily VIII.

(2) Cf. Homily IV, IX, X.

(3) Cf. Homily II, p. 371, VIII (entire), X, p. 417, XXI, p. 462, XXXII, p. 511.

observation. He utilizes the common incidents of the day to make clear his message. The juggler, (1) the peacock, (2) the Olympic games, (3) the physician's labors, (4) the surgeon's knife, (5) misbehaviour of children, (6) sick sheep, (7) grammar teachers, (8) a fountain of water, (9) city women and country women, (10) behaviour of animals, (11) funerals, (12) women's costly dress, (13) untilled gardens, (14) and paintings, (15) form part of a long list of apt figures that elucidate his message. His abundant and pertinent illustrations drawn from the Bible, profane history, nature, the varied occupations of men, and the customs of society give to his style an added brilliancy and power. So close and accurate an observer was he that one student of his works claims a fair history of the conditions and every day life of Antioch might be written from the illustrations in his homilies delivered there. (16)

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- (1) Homilies on Hebrews, p. 445.
- (2) p. 513.
- (3) p. 437, 450.
- (4) p. 384, 394, 411.
- (5) p. 461.
- (6) p. 468.
- (7) p. 450.
- (8) p. 409.

- (9) p. 368.
- (10) p. 501.
- (11) p. 480.
- (12) p. 386, 426.
- (13) p. 496.
- (14) p. 501.
- (15) p. 447, 448.
- (16) Cf. Anderson, op. cit. p. 59.

Other than Scripture figures and quotations, and illustrations drawn from life around him, Chrysostom uses little or none of the literary resources at his command. Although he had been trained by the pagan rhetorician Libanus, and schooled in the classics of Greece in her philosophy, poetry, drama, and art, he makes no allusion to them. The remarkable oratorical powers developed under heathen guidance he had dedicated to God. But the learning of the ancients was not apparently to be compared to the wisdom of the fathers and the prophets whom Chrysostom loved so dearly.

7. Style.

a. Clearness.

The style of the sermons in the English translations is at times a little difficult but on the whole, vigorous and pure. The meaning or sense of the message is exact, conveying the thought of the writer in simple words and sentences. Chrysostom strove to make every phrase of every sentence so clear that the dumbest hearer would understand. If he had doubts about the clearness of a passage he would analyze the passage or illuminate the obscurity until the meaning was perfectly apparent to all. (1)

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(1) Cf. Homily II, 1, 2.

b. Use of Questions.

A distinguishing mark of his style was the use of questions. Mention has already been given of this above. He made abundant use of rhetorical questions with which he aroused and lead on his audiences. By this means he frequently makes the transitions to his application.(1) Each point in it he developes likewise, answering the questions as he unfolds the argument. (2)

c. Personal Element.

This characteristic mannerism of the preacher brings him into prominence. And it is but a step from this to the more personal note which enters so strongly into his messages. He asks if his people are listening to his words, (3) he tells them his own inner feelings, (4) he enters into argument with them, (5) and he

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- (1) Cf. for example, Homily IX. "What is 'having tasted of the heavenly gift'? It is remission of sins. What then? Shall we continue in sin that grace may abound?" "What do you say? Is there no repentance?" "What then is the medicine of repentance? And how is it made up?" (8)
"Now then, before you learned that it is possible to have our sins washed away by repentance...were ye not in despair of yourselves?" (9)
"For what are all things human? Ashes and dust..."
"For tell me what dost thou esteem great?" (10)

(2) Ibid.

(3) Homilies, p. 382.

(4) Ibid, p. 387, 388, 476, 491.

(5) Ibid, p. 387.

promises punishment to those who disobey his word. (1)

H_o delights in bringing into his exposition the personality of the writer whom he thought to be the Apostle Paul. Whenever possible he mentions Paul, describing his character and his reasoning. (2) around the Apostle's words, Chrysostom weaves his own argument, thereby giving it strength and authority.

d. Dramatic Element.

His style is at times highly dramatic. He pictures Paul in the arena dealing death blows to the heretics, (3) and with equal skill an old man running to taverns and races. (4)

Before his eyes the great pageantry of the people's life always moves; and in his sermons you will find a vivid picture of his times. On his canvas are brilliant splashes of colour; for it was his object to hold up the mirror to the multitude and compel them to see what their existence was like. (5)

e. Note of Authority.

One cannot help but feel after reading the homilies that here there is a man who is alive and throbbing with power. There was behind his preaching

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- (1) Ibid. p. 387.
- (2) Ibid. p. 367. 370.
- (3) Ibid. p. 371.
- (4) Ibid. p. 401.
- (5) Horne, C. S., The Romance of Preaching, p. 143.

the Word of God and he "spoke with the authority which that Word gives to the ambassador that proclaims it." (1) He was bold and persistent, fearing no one and, having once set his course, he held to it with a tenacity that could not be shaken.

f. Order.

There is an order and a fineness of style in the homilies that makes them attractive to the modern reader who looks for beauty as well as clearness and forcefulness. Chrysostom, in common with many of the preachers of his time had a tendency to ornateness that sometimes obscured the meaning or marred the beauty of his work.

g. Naturalness.

There is, nevertheless, a naturalness and vigor to his message. He speaks frequently in the first person, directly to the individuals of the audience. His earnest exhortations are the deep breathings of the soul. One writer says that

"The crowning element in Chrysostom's power over men was his tenderness and sympathy. He touched and moved men mightily because he loved them much." (2)

This certainly is apparent in these homilies from which the preacher steps forth a real and living personality.

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(1) Anderson, op. cit. p. 59.

(2) Ibid. p. 64.

They are clearly the child of his own experience and they possess the mark of his own individuality. They could come from no one else than Chrysostom.

8. Unity.

The style throughout the homilies is consistently unified. It is in the style, more than in anything else, that sense of unity lies. To a certain extent, it may also come from the Scripture passage itself. An admirable example of this is Homily VI on the Sabbath, in which the text is a finished development of the thought presented.

In the application the singleness of purpose is more evident. There is usually one subject toward which the preacher drives. The steps in the argument are revealed logically and reasonably until he comes to the conclusion. Here a fervent appeal is made to the hearers that they act on the preacher's message.

C. Summary of the Chapter.

Chrysostom's introductions exhibit a wholesome variety of well constructed prefaces. He employs direct comments on the text, personal address to the audience, restatement of previous discourse, and striking metaphors to challenge the attention of his audience.

The doctrinal matter of the Epistle is presented in a free manner, in the form of running comments upon the text. The application is usually made from the concluding verse in the text which either directly or indirectly suggests a practical bearing on the message. Each sermon is concluded by a brief exhortation followed by the doxology.

Chrysostom reveals a knowledge and use of Scripture that is arresting. He handles it with ease and skill in developing his argument. His illustrations are taken from the Bible, history, and the life around him. His style is somewhat ornate, yet vigorous and clear. At times it is dramatic. More important than all else, it gives a genuine expression of his own personality. Only in the unity of the homilies does Chrysostom fail to measure up to modern standards. Even here he gives satisfaction to a large degree in many of his homilies.

CHAPTER IV.

AN APPRAISAL OF CHRYSOSTOM'S
HOMILIES ON HEBREWS FOR TODAY.

Chapter IV.

An Appraisal of Chrysostom's Homilies on Hebrews for Today.

A. Recapitulation of the Study.

B. Relevancy of this Study for Today.

1. The need for Expository preaching
2. Reasons for the study of Chrysostom's exposition
3. Relevancy of the Epistle to the Hebrews

C. Value in Chrysostom's Method for Today.

1. His own ideas for interpretation
2. Freedom of style
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D. Weaknesses of Chrysostom's Method.

E. Conclusion.

Chapter IV.

An Appraisal of Chrysostom's Homilies on Hebrews for Today.

A. Recapitulation of the Study.

As we look back over the pages of the present study, certain ideas claim our attention. An appreciation of Chrysostom's true greatness comes to us as we think of his character and works in the light of his times. (1) His early life and education were the molding influences in his character. Under the guidance of a pious and devoted mother he was protected from the vices of the pagan city of Antioch. Noble Christian friends led him into a desire for pure and holy living. Despite a legal training under the great rhetorician of the day, Chrysostom decided on a monastic life and forsook the law courts for a hermit's cell.

The period of asceticism in his young manhood left a permanent impression upon his teaching. He always sought to apply it to the moral problems of the day. The foundation of his preaching method was also laid during this period of retirement. Diodorus, the founder of the Antiochian school of theology, instructed him in a sound historical, grammatical interpretation of Scriptures. Through the discipline of exact writing, he developed a polished and

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(1) Cf. Chapter I.

effective style.

After his ordination as a deacon he served with sacrificial love the poor of that great city. The experience proved invaluable, for it gave him a boundless sympathy for the poor and needy. His preaching ability had been evident from the first, but it was not until the Riot of the Statues that his fame spread through the Roman world.

Finally he attracted the attention of the authorities at Constantinople. He was raised to bishopric, yet he continued to live simply and preach powerfully against the corrupt morals of his age. His zeal for righteousness brought him into conflict with many influential people, including the Empress. When his enemies combined for his destruction he was exiled. But before long the Emperor recalled him only to find him as vigorous as ever. The second exile was decreed and the order carried out in so rigorous a manner that Chrysostom, already weakened in health through his ascetic habits, fell a victim to an evil and corrupt society.

Several emphases are revealed in this biography of the man. The first is his high moral standard, one which he himself largely achieved and one which he held out to his people. The second is his eloquence and power as an orator. His ability in this field has insured him a place as one of the world's greatest preachers. The third is his unusual skill as an expositor of Scripture. Following

the example of Diodorus of Antioch, he used the literal interpretation, as opposed to the allegorical of the Alexandrian school. He made honest and fearless applications of his teachings to the problems of his day.

The characteristic methods which mark Chrysostom's work are clearly illustrated in the Homilies on the Epistle to the Hebrews. (1) His usual method of treatment was to take a single book of the Bible, and, in a series of sermons, give a complete exposition of it.

Upon close examination the homilies manifest several peculiarities. In the first place there is a Preface to the thirty-four expositions on Hebrews. It is in the nature of an introduction comprising such problems as authorship, the place and condition of the people to whom the Epistle was sent, also minor critical questions, as well as a summary of the message of the Epistle. In the second place, it is interesting to note that there are no titles to the individual homilies. This may suggest to the modern mind the lack of a subject or proposition. Nor are there specific texts in our sense of the word, although several verses are quoted at the beginning of each homily. As a matter of fact it was Chrysostom's custom to treat anywhere from two to twenty-three verses during the course

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(1) Cf. Chapter II.

of one sermon. In the third place, there is an application following the expository part of the sermon. This is usually drawn from one text and is frequently quite long. Its subject of course varies considerably with each homily; the entire list presenting a wide range of moral, social, and spiritual problems. (1)

Chrysostom has a doctrinal interest which is quite broad, including practically the whole scope of Biblical theology. In his discussion of doctrinal questions, he holds to the accepted positions of his day. In common with the trend of that time, he lay great stress on the doctrine of good works and the ascetic life. Such an emphasis gives us the key to his message, namely, the practical application of Christian principles to life. There is an absence in his thinking of the Pauline doctrine of grace. But ~~in~~ his own inner experience of God is constantly manifest in the high spiritual note of all the homilies.

An analysis of typical homilies brings some interesting and instructive observations. (2) When we ~~draw~~ these together in a summary we get an intimate picture of the master preacher at work in his study. First, he takes up his introduction with a comment upon the text, or a digest of the previous exposition, or perhaps he admonishes his

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- (1) Cf. Appendix.
- (2) Cf. Chapter III.

congregation because of inattention. Then, after a brief moment, he takes up the text, a sentence at a time, explaining the exact meaning of it. He handles difficulties like a skilled artist. When the phrase seems obscure, he employs questions to bring out his own interpretation of it. Or again, he may give a simple explanation to clear up the meaning of a hard passage. Often he will review one section of his argument before going to the next. His style is vigorous, and discloses a virile personality breaking forth at times in fervent appeals or in stinging rebuke. Such is the method and manner of this pulpit craftsman.

However, he is more concerned with what the Scriptures may mean in life than about oratory or theology. He is ever eager to infuse them into the daily walk of his people. This practical application, which ~~the~~ follows the exposition, is without a doubt an outstanding feature of his work. In these homilies alone he brings out, in over forty-five instances, separate applications of Scriptural teaching to life.

Furthermore, even his illustrations are proof of his deep insight into and vital interest in common everyday life. He draws them from every sphere of activity. He uses homely things that everybody knows and understands.

Finally, in the use of Scriptural quotations, he is a master. Sometimes he employs them to elucidate a point, sometimes to develop an argument, and occasionally to

effect a transition to the conclusion. The amount of Scripture quotations is unusually large, which fact indicates an exceedingly wide knowledge and a profound understanding of the Bible.

The background given constitutes a basis for concluding the present study. This consists of an appraisal of Chrysostom's Homilies on Hebrews with a consideration of today's needs. In view of the fact that Chrysostom's preaching is characterized as expository, it is necessary to set forth first the need today for that type of preaching. Then the reasons for the study of Chrysostom's expositions are presented and the relevancy of his expositions on Hebrews, since Chrysostom's homilies on that Epistle have been chosen, are discussed. Finally, the main contribution of the thesis is set forth under the section on the "Values in Chrysostom's Method for Today."

B. Relevancy of This Study for Today.

1. Need of Expository Preaching.

In an article written after his trip to America, Dr. James Black, the eminent Scottish preacher, clearly portrays the need of expository preaching. He writes,

"I was preaching in a church in a large town adjoining New York. At the morning service I told the congregation that I proposed to test their patience with a typical Scot's sermon, or what, with us, used to be called a 'morning lecture'. I chose a passage from Philippians, five or six consecutive verses stating an argument and plea of the Apostle for Christian life and thought. I simply stated this argument, expounded its meaning and idea and applied it to the problems of Christian life and conduct. After the service, the elders came round in a body, not to praise the sermon but to ask, 'Why can not we get this type of preaching more in America?' Now I think this really proves your people are just the same and just as needy as my own."

But what of the popular topical sermon? Judging from newspaper reports of sermons, this type is most commonly used by preachers. Dr. Black, however, shows from numerous examples the failure of the average topical sermon. Its subject in many cases is of transient import. Such a sermon is of little service in the promotion of Christian living and Christian morality. It merely affords the speaker an opportunity to "air" his own views. The eternal verities of the Christian faith are passed by. Too often under this kind of ministry, "the sheep look up and are not fed."

If the Christian preacher's aim is to be the channel

between permanent and universal truth and the local and temporary thought, (1) "he can find no better source for the permanent than the Scriptures, nor a more effective outlet into the temporary than their application to life. This is the genius of expository preaching. The expository sermon corresponds more with the idea and design of preaching, it insures a better knowledge of the Scriptures, it presents Scriptural truths more clearly, and it prevents excessive allegorizing. Finally it gives occasion for practical hints and admonitions," which in an ordinary discourse would seem offensively personal but which in an exposition of Scripture come naturally with authority. (2)

Two suggestions come from this statement, first, that expository preaching is the natural approach to doctrine, and secondly, that it furnishes the necessary religious motivation for morality.

If the Christian system is to endure, it is certain that it will do so only if the knowledge of its fundamental principles are a part of the thinking of Christian people. Now theology apart from life is a dry and academic study at best. The theology of the Bible, however, is given in the life situations out of which it was formulated. It is natural, not formal, vital, not dead. What would be better

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- (1) Garvie, A. E., The Christian Preacher, p. 17.
- (2) Cf. Broadus, op. cit., p. 318.

therefore, than the presentation of doctrinal principles in the garb of flesh and blood relationships? This indirect, and yet in the end most direct, way of instilling Christian truths is certainly to be preferred to either the neglect of theology or its teaching as bare and systematized facts.

The second thought mentioned above was the relationship between religion and morals. It would be admitted in all Christian circles of thought that morality cannot be divorced from religion. The most obvious procedure in the teaching of Christian morality would be the use of that method which most naturally links the motivating principles with the desired outcomes. This again in brief is the idea at the center of expository preaching.

It is apparent, therefore, that this method is excellently adapted for the expression of Christian teaching both in theological and ethical. That there is a lack of its use is evident to even the casual observer. One way of increasing interest in the expository type of sermon is through the study of great masters in this field of sacred eloquence.

2. Reasons for the Study of Chrysostom's Exposition.

The crowning glory of Chrysostom is his excellency as a preacher. That he is worthy of emulation is suggested by the testimony of history and confirmed by modern critics. Moffatt says,

"We are fortunate, however, in possessing the first important exposition of *ἡ πόσις ἐκθέσις* viz. the homilies of Chrysostom, extant in the form of notes, posthumously published, which the presbyter Constantine had taken down. Chrysostom's comments are drawn upon by most subsequent expositors." (1)

The Greek exegete, Theodore of Mopsuestia (d. 428) and Theodoret of Cyrrhus (d. 458) based their work on Chrysostom. Eusebius of Thrace (10th century), Theophylact, archbishop of Bulgaria (11th century) and Euthymius Zigabenus (12th century) found in his homilies a rich storehouse of thought. (2) About the middle of the sixth century, Cassiodorus employed a scholar called Mutianus to translate Chrysostom's homilies into Latin. This started the homilies on their course in the Western world. (3) Thomas Aquinas declared he would rather possess the Homilies on Matthew than be master of all Paris. (4) His sermons have been the source of inspiration for great preachers through the centuries. The best French pulpit orators, Bossuet, Massillon, and Bourdaloue, have taken him for their model. (5) Among the English, great scholars like Isaac Barron, J. H. Newman, and R. S. Storrs have been enthusiastic students of his works. (6)

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(1) Moffatt, James, Epistle to the Hebrews, International Critical Commentary, p. LXXIII.

(2) Cf. Ibid, p. LXXIII-LXXIV

(3) Cf. Ibid

(4) Cf. Schaff, op. cit., Prolegomena, p. 19

(5) Cf. Ibid, p. 22

(6) Cf. Currier, op cit., p. 68.

Breadus says of him that he "is undoubtedly the prince of expository preachers." (1) Chrysostom, declares Schaff, "is the greatest expositor and preacher of the Greek Church, and still enjoys the highest honor in the whole Christian world. No one has left a more spotless reputation, no one is so much read and so often quoted by modern commentators." (2)

In face of such a verdict the study of his method today is more than justified. Over a thousand of his homilies have been preserved, including a series of sermons on Matthew, John, Acts, and all the Pauline Epistles as well as numerous others on Old Testament books. He took up in this way whole books, explaining them in order instead of confining himself to particular texts, as was the custom after the introduction of the pericopes. These homilies embody his exegesis, hence they are important sources both for their exegetical and practical value.

3. Relevancy of the Epistle.

Since each homily reveals more or less completely, the typical methods of the preacher, this study can be limited to one epistle and still give a fair conception of Chrysostom's work. The choice of the Homilies on the Epistle to the Hebrews ^{is made} because, primarily these are among the best of his expositions and secondly the Epistle itself brings

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(1) Breadus, The History of Preaching, p. 79.

(2) Schaff, History of the Christian Church, Vol. III, p. 933-934.

a pertinent message for our day.

a. Conditions to which it was addressed.

The bearing of the Epistle on modern problems has been suggested in the introduction. It is addressed to those who have been Christians for some time, (1) and have borne severe persecution. (2) They had taken joyfully the spoiling of their goods, (3) and they had endured great conflict of sufferings. (4) Marcus Dods describes them as having

"found the long sustained conflict with sin and the day by day contempt and derision they experienced as Christians more wearing to the spirit than sharper persecution. Consequently their knees had become feeble to pursue the path of righteous endurance and activity.... They had ceased to make progress and were in danger of falling away and were allowing an evil heart of unbelief to grow in them. No doubt this listless semibelieving condition laid them open to the incursion of divers 'strange teachings' and in itself was full of peril." (5)

The picture is one the likeness of which is found in every land in every age, a picture of languor and weariness, of disappointed expectations, deferred hopes, conscious failure and practical unbelief.

b. The Similarity of those to the problems of Today.

Those words certainly portray the religious life of this country today. Some who have been zealous for the Lord and have given much for His kingdom are questioning

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- (1) Hebrews 5:12
- (2) Hebrews 10:33, 34.
- (3) Hebrews 10:34.

- (4) Hebrews 4:32
- (5) Dods, Marcus, op. cit. p. 235.

many times whether their efforts count for ought. Others have been seed sown on stony ground, unable to withstand the withering heat of criticism, both in realms of morals and of intellect. So they go on their way forgetting what manner of men they were, neglecting the things of God and compromising with the standards of the world. They are like the Hebrews who

"had fallen under the power of the present and the visible, and were giving to appearance and shadow the value that belonged only to the eternal reality." (1)

To the Hebrew Christians and to the modern Christians this word of exhortation comes with those teachings that lend force and significance to its practical appeal for courage and faith. (2)

Bishop Westcott[†] in the preface to his commentary, says,

"Every student of the Epistle must feel that it deals with the thoughts and trials of our own day in a peculiar way....The difficulties which come to us through physical facts and theories, through criticism, through wider views of human history, correspond with those which came to Jewish Christians at the close of the Apostolic age, and they will find their solution also in fuller views of the person and work of Christ. The promise of the Lord awaits fulfilment for us in the present day, as it found fulfilment for them: In patience ye shall win your souls." (3)

(1) Ibid. p. 237.

(2) Scott, Earnest, "The Literature of the New Testament," p. 200-202.

(3) Westcott, op. cit., p. V.

C. Values in Chrysostom's Method for Today.

In the following pages a summary of conclusions be given together with suggestions as to the relation of these findings and of modern pulpit problems.

1. His own ideas of interpretation.

Chrysostom belonged to the Antiochian school of theology and exegesis and was its best known and ablest representative. He accordingly sought to explain the evident meaning of Scripture by sound grammatical and historical principles. (1) In close and minute analysis of the text and in courage of exposition he anticipates the best modern criticism.

His rules of interpretation are most suggestive even for this enlightened age. The psychological approach is important in his appreciation and grasp of the writer's essential message. An enthusiasm of sympathy is Chrysostom's guide to an interpretation of Paul's Epistles. "I do not understand the Apostle," he says in one passage, "by reason of any intellectual ability or acuteness of my own, but because I keep continually in his company and love him much." (2)

He supplies the necessary historical setting of the writings, endeavoring to portray the situation into which the letter came, (3) the mind of the people, (4) and the purpose of the author. (5)

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(1) Cf. Schaff, *Nicene and Post-Nicene Fathers*, Vol. IX, Prolegomena.

(2) Chase, *op. cit.*, p. 1515.

(3) *Homilies, Argument and Summary of Epistle* p. 365.

By this means his hearers are brought into a sympathy with the actual life situations facing the writer. An intelligent apprehension of the writer's thoughts and feelings is thereby more easily secured. For example, in describing Corinth, Chrysostom explains his purpose saying,

"I do not mention these points from affectation, or to make a display of learning; they contribute towards the understanding of the argument of the Epistle." (1)

Chrysostom truly notes that the Apostle was "moved to write by some particular cause and subject," and he constantly asks, "For what purpose and wherefore does he write?" (2)

In details of exposition, Chrysostom is careful to follow two main rules to which he refers occasionally. He writes in his commentary on Galatians,

"This then let us do; for it is not the right course to weigh the mere words, nor examine the language by itself, as many errors will be the consequence, but to attend to the intention of the writer." (3)

Failure to follow such a principle could only lead to confusion in thought or to actual misrepresentation of the author's meaning.

"And unless we pursue this method in our own discourses (i.e. in our interpretation) and examine into the mind of the speaker...everything will be thrown into disorder.

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(4) Ibid. p. 365, supra. p. 31.

(5) Ibid. p. 365, supra. p. 31.

(1) Ibid. Vol. XII. p. 1.

(2) Ibid. Vol XI. p. 337.

(3) Ibid. Vol. XIII. p. 11.

"Unless we attend to this rule, we shall not be able to discriminate in these matters;.... that is, if we go about to scrutinize bare facts, without taking into account the intention of the agents. Let us then enquire into the intention of Paul in this writing, let us consider his scope, and general deportment towards the Apostles, that we may arrive at his present meaning." (1)

A second rule which Chrysostom follows is the study of relationship between the passage and its context. Close attention to the context will illuminate a difficult passage or phrase. In his homilies on Corinthians, he writes,

"For everywhere, when he has said anything obscure, he interprets it himself again. So he has done here also, giving a clear interpretation of this which I have cited." (2)

Chrysostom as a natural consequence, of these principles, makes a constant effort to trace the thread of thought and purpose which holds the several parts together. By means of short summaries at the turning points in the argument, he binds all together in a unified whole.

The vagaries of interpretation that surfeited the world of Chrysostom's day stretched to the wildest reaches of the imagination. The weirdest kind of exegesis was secured through the allegorical methods advocated by Origen and the Alexandrian school. Chrysostom's sane, commonsense exposition was as a cool refreshing stream to a world thirsting for the simple truths of the Gospel.

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(1) Ibid, Vol. XIII, p. 11.

(2) Ibid, Vol. XII, p. 322.

For the present day he sets an example of vigorous, yet sound exposition of the Scripture. He presents to listeners the essential mind of the original author. Preachers today can do well to imitate him in this respect. In so doing they will avoid the danger, on the one hand, of allegorizing away the significance of the Bible for everyday living, and on the other, of using a Bible text as a pretext for their own rhetorical explosions. He who follows Chrysostom will find rich fields for labor in reasonable exposition of the Holy Scriptures.

2. Freedom of Style.

One feature that impresses the reader of the homilies is the naturalness and vigor of his style. He brought to the service of the Gospel all the arts of oratory that he had mastered in the law courts.

"Nobody knew better than he how to take captive the intellects of his hearers in the toils of a closely knit argument." (1)

In a day when floridity of speech was master to power and popularity, Chrysostom made rhetoric the subject of logic. He knew definitely his destination and made certain his hearers followed him. Then he devoted all

"the resources of his knowledge and imagination to add to the interest and profit of the journey." (2)

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(1) Horne, op. cit., p. 138.

(2) Ibid., p. 138.

The impressiveness of his personality is marked in every page. Every mood of the preacher is portrayed there, whether it be in tender pleading, (1) or in severe condemnation, (2) in earnest exhortation, (3) or in strong indignation. (4) He speaks as man to man. But he is a man who has definitely set himself on the Godward way, hating with all his soul the way of the flesh and the devil. As a preacher he did not "throw down his truth from on high to the people." (5) His supreme merit is that he never for one moment forgets that he is dealing with human beings and human life. (6) He is not concerned with just making excellent essays on theological or social propositions. His chief concern was that the hearts and lives of his fellowmen might be filled with the light of the Gospel. (7) He was a man of a loving heart with a profound knowledge of his fellows.

"The people flocked to him and hung upon his lips, not only because of his oratory, but because he knew them so well, loved them so much and talked to them about those homely facts of daily life which make up the greater part of everyone's existence." (8)

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- (1) Homilies, p. 472-473.
- (2) Ibid, p. 441-442, 497.
- (3) Ibid, 380, 381.
- (4) Ibid, p. 387, 441.
- (5) Davis, Ozaro, S. Principles of Preaching, p. 259.
- (6) Homilies, p. 379, 380.
- (7) Ibid, p. 381, 407.
- (8) Horne, op. cit., p. 144.

There is virtue for the modern preacher in the singleness of purpose that pervades Chrysostom's homilies. The free vigorous voice of God's prophet coming down through the ages, can do much to lift our pulpit from the lecture platform to the royal height of former days. But the secret of Chrysostom's power can only be realized in the heart of him who speaks out of a deep and understanding love.

3. Use of Scripture.

Chrysostom was himself saturated with Scripture. His sermons are filled with references to practically every part of the Bible. (1) It furnished much of his illustrative material, supplied a considerable amount of his argument and adorned the whole scope of his work. Indeed it was the basis of all his thinking and living. (2)

He was eager that the people might know the scriptures and never ceased to urge the study of them. (3) The methods which he employed in preaching gave his congregation a large acquaintance with Christian truths. He argued that it was impossible to live the Christian life if one did not know the principles of it. (4)

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(1) Cf. supra. p. 77.

(2) Cf. Homily VIII, on the study of the Scriptures.

(3) This he did not so much by direct reference as in Homily VIII, but by constantly comparing the argument with that of other books, (cf. p. 403, 405) and by asking questions about many of the verses he quoted.

(4) Schaff, Nicene and Post-Nicene Fathers, Vol. XIV, 407.

Therefore he determined to give his people a systematic education in the spirit and letter of the Scriptures. His interpretation was popular, but exact and he preached it honestly and fearlessly. (1)

The situation which he faced is very similiar to that of today. There were in the Church multitudes who were merely nominal Christians. In life and thought they were identified with the pagan world around them. Many times Chrysostom had to rebuke his people for pagan practices .

(2) To lead them out of this atmosphere into the pure and noble life demanded by the Gospel was his major problem. In this solution he found the exposition of the sacred writings a most effective aid. The church of today is deadened by great numbers whose spirit is not in the work. Their thinking is that of the self-seeking, lustful world outside the church. As in Chrysostom's day, the Holy Scriptures can furnish the challenge and be the guide to more Christlike individuals and to a more Christian society. It will be well to learn a lesson from the pages of history and adapting the method to our day, utilize the experience of this great preacher.

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(1) Cf. Horne, op. cit., p. 144.

(2) Schaff, Nicene and Post-Nicene Fathers, Vol. XIV, 387, 442.

4. Illustrative Material.

Little need be said on this subject. Chrysostom was a keen and thoughtful observer of life in his day. Most of his illustrations are of incidents or conditions taken from the daily life of his people. (1) No field of human activity escaped his attention. Being so human himself, he could recognize situations that contained human interest value. These he used on the proper occasion in a vivid picture that had telling power over the congregation. An abundance of apt illustrations were ever at his command and contributed greatly to his effectiveness as an orator.

Scripture figures and allusions form an important source of illustrative material. The value of these lay in the associations which such references aroused in the minds of an audience, made familiar with the Bible through expository preaching.

The tendency today in pulpit illustrations is toward those things which are far removed from the actual life of the people. Literature, history, science and art may furnish interesting allusions, similes and metaphors, but these do not stir the heart strings as the mention of "home" and "mother" do. They do not reach down into the place where all of us really live. Chrysostom's unusual power

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(1) Cf. Supra, p. 79.

over his audiences was due in no small degree to his ability to paint scenes that his people saw everyday. They had seen athletes fight in the arena, (1) and a child misbehave, (2) and slave dealers leading their charges, (3) and they understood him when he mentioned such things. In this skill of finding analogies to the truth in the commonplace the modern student can follow with profit Chrysostom's work.

5. Doctrinal Emphasis.

A major part of each homily is devoted to the exposition of Scripture. Since the homilies cover the entire text of the book, Chrysostom, of necessity, had to treat the doctrines involved in it. His discussion of doctrine accordingly is limited somewhat by the book upon which he was preaching. This Biblical background gave him balance and thoroughness. He covers in the course of his thirty-four homilies on Hebrews, practically the whole range of Christian doctrine. (4)

Contrary to the metaphysical theologians of his day, Chrysostom reveals a predominantly practical tendency. He held strongly to the doctrine of free-will and the cooperation of the human will and divine grace. (5)

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(1) Homilies on Hebrews, p. 371.

(2) Ibid, p. 468.

(3) Ibid, p. 495.

(4) Cf. Supra, p. 45.

(5) Cf. Homily XII, 5; XXIV, 6.

Christ died for all willingly, that everyone might be saved. (1) Faith, while necessary for salvation was not in itself sufficient; a virtuous life is also required. (2) In this respect he differs from the great evangelical emphasis of Paul and the Reformers on faith. But, in his insistence on the Scriptures, (3) as the rule of faith and conduct, he approaches very closely the theology of the Reformation.

His theology might be characterized as "preachable". It was rational, biblical, and practical in every aspect. Perhaps we can question the tendency of today to lay great stress upon certain teachings of the Bible to the neglect of others. We also may be prone to think of doctrine as a dry systematized thing, apart from life. Chrysostom's was not so. It came fresh from the pages of his Bible, out of life into life. He had no interest in theology apart from its practical application. This does not mean that he reduced the doctrinal element of Scriptural truth to a few moral precepts but that doctrine had no interest for him unless it could be ultimately translated into life. Can we do better than to walk in his footsteps here?

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- (1) Cf. Homily XXVIII, 5.
- (2) Cf. p. 398, 455, 477, 516.
- (3) Cf. Homily VIII.

6. Practical Application.

More than anywhere else the true spirit of the man comes to light in the practical application at the close of each homily. In this his special skill is most manifest, and his ability as an orator displayed. All, however, is dedicated to one end, the conversion of his hearers to the Christian manner of life. (1)

The wide range of problems in which he is interested (2) reveals the breadth of his soul. He is desirous of establishing a righteous social order. He is equally anxious that each individual might live a pure and holy life before God. (3) To this end he employed the teaching and authority of the Scripture. (4) Yet, though they were the basis of all his teaching, he never stopped to speculate upon them, but urged the truth upon the attention of his hearers for practical ends.

The method by which he makes the transition from the exposition to the application has been discussed above. While this may not always be valid according to modern conceptions of sermon structure, it is in most cases suggestive.

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(1) Cf. 382, 385, 463, 472, 504.

(2) See Appendix B. This gives some idea of the emphasis in his teaching.

(3) Homily XXIV, 9.

(4) Cf. supra, p. 74.

A keen interest in moral relationships and spiritual problems ought to characterize every minister. The diligent student of the Scriptures will, like Chrysostom, find it its pages a magazine of powerful explosives that will strike deep into evil and corruption of all kinds.

D. Weakness in His Method.

Brief mention should be made of two apparent weaknesses in Chrysostom's work as a preacher. The first is his lack of unity in our sense of the word. There is a unity of style and, occasionally, of subject matter. But the very nature of the exposition precludes a unified treatment of a passage, unless the passage itself should be a unit of thought. (1) It would be difficult to secure a oneness of purpose in exposition that deals with a verse at a time. Even at that, Chrysostom is not wholly lacking in this virtue. He frequently binds his argument together into what resembles a unified whole. (2)

Another feature of the modern sermon that is absent in Chrysostom's homilies is a proposition or subject. We are accustomed to having a statement around which the discourse is built. In Chrysostom's day this was the practice in topical sermons but not in exposition. Since such a feature is necessary to the modern sermon, Chrysostom is of no service here, at least as far as his expository homilies are concerned.

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(1) As in Homily VI.

(2) Note transitional ties in Homily VI.

E. Conclusion.

Several suggestions for further study have been suggested by the present work. A study on his influence in the history of preaching would be profitable. His use of the Bible might constitute a study of some importance. A thorough examination of his exegetical method would also form the basis of an interesting paper.

At present we must be satisfied with making a new friend who has already led us into rich and happy experiences. The privilege of knowing such a saint of God has been more than a sufficient reward for any work expended upon this account of his labor. His homilies have been stimulating and inspiring. Stephens characterizes them thus:

"A power of exposition which unfolded in lucid order, passage by passage, the meaning of the book in hand; a rapid transition from clear exposition, or keen logical argument, to fervid exhortation, or pathetic appeal, or indignant denunciation; the versatile ease with which he could lay hold of any little incident of the moment, such as the lighting of the lamps in the church, and use it to illustrate his discourse; the mixture of plain common sense, simple boldness, and tender affection, with which he would strike home to the hearts and consciences of his hearers--all these are not only general characteristics of the man, but are usually to be found manifested more or less in the compass of each discourse. It is this rare union of powers which constitutes his superiority to almost all other Christian preachers with whom he might be, or has been, compared." (1)

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(1) Stephens, op. cit., 426 f.

But this group of excellencies were further strengthened by a stainless character. (1) The words of his lips were confirmed by his life. He was the embodiment of the truth he proclaimed. But to crown all, this noble man walked with God and preached with an unction from the Holy One.

He sets for us today a mark that requires studied skill and undying devotion in the cause of our common Master if we hope, even in a small way, to impress our times as he did his.

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(1) Sozomen, VIII, 2.

APPENDIX A

| No. of Homily | Passage Covered | Verses in Text | Verses Covered | Essence of Passage in Hebrews | Chrysostom's application |
|---------------|-----------------|----------------|----------------|---|--|
| 1 | 1:1-4 | 1:1-2 | 4 | The son, the messenger and agent of God | On reproach, slander, evil speaking and almsgiving. |
| 2 | 1:3-5 | 1:3 | 3 | Redemptive work and exalted nature of angels. | Pride of mind or high thoughts, poverty, and wealth. |
| 3 | 1:6-2:4 | 1:6-8 | 13 | Christ has greater dignity than the angels. They are his ministers--yet their word was obeyed or punishment came--Christ's more so. | God's gifts to each--love greatest. |
| 4 | 2:5-2:15 | 2:5-7 | 11 | Christ humiliated and died. Made perfect through suffering that we might be delivered from power of death. | Heathen practices at funerals. |
| 5 | 2:16-3:6 | 2:16-17 | 9 | Faithfulness of Christ in temptation; as a Son He deserves greater glory than Moses the servant. | Temptation |
| 6 | 3:7-4:10 | 3:7-11 | 23 | Unbelief and lack of faith prevents us from the Sabbath rest of God. | Heaven |
| 7 | 4:11-4:16 | 4:11-13 | 6 | All things are known to God. Christ is sympathetic with us, therefore, let us come to God for help. | Right behaviour in old age. |

Practical Applications

2:1-4

3:13-4:13

Jesus vs. Angels 1-11

Jesus vs. Moses III-IV:13

| No. of Homily | Passage Covered | Verses in Text | Verses Covered | Essence of Passage in Hebrews | Chrysostom's application |
|---------------|-----------------|----------------|----------------|---|--|
| 8 | 5:15:14 | 5:1-3 | 15 | There is much to learn of the nature of Christ's work but they are babes yet unable to grasp it. | Study of the Scriptures |
| 9 | 6:1-6:6 | 6:1-3 | 6 | Leave the rudiments for if we fall away too often it will be fession of sins. impossible to come back. | Repentance and confession of sins. |
| 10 | 6:7-6:12 | 6:7-8 | 6 | We have been blessed, we ought to bless others-- imitate vigorously the faithful. | Relieving distress |
| 11 | 6:13-6:20 | 6:13-16 | 8 | Immutable promise of God for our sure hope. | Almsgiving and giving to beggars |
| 12 | 7:14:10 | 7:1-3 | 10 | Melchizedek continually a priest--his greatness and superiority to Levitical priests. | Free will and repentance. |
| 13 | 7:11-7:28 | 7:11-14 | 18 | Christ as priest supercedes provisional priesthood. Like us, yet perfect, He everliveth, making intercession. | On not postponing baptism and on right living. |
| 14 | 8:1-8:13 | 8:1-2 | 13 | Our covenant better and our ministry more excellent than Levitical. | Thought of God and earnest prayer |

NO: 9-11:3

| <u>No. of Passage Homily Covered</u> | <u>Verses in Text</u> | <u>Verses Covered</u> |
|--------------------------------------|-----------------------|-----------------------|
| 15 | 9:1-9:14 | 9:1-5 14 |
| 16: | 9:15-9:23 | 9:15-18 10 |
| 17 | 9:24-10:7 | 9:24-26 12 |
| 18 | 10:8-10:18 | 10:8-13 11 |
| 19 | 10:19-10:25 | 10:19-23 7 |
| 20 | 10:26-10:31 | 10:26-27 6 |
| 21 | 10:32-11:2 | 10:32-34 10 |

Jesus vs. High Priest IV:14 - XII

10:19-39

| <u>Essence of Passage in Hebrews</u> | <u>Chrysostom's Application</u> |
|--|--|
| Ministry of Christ and Levites contrasted--Christ's more efficacious--cleans within--conscience. | Sin--enslavement, and on untimely laughter. |
| Christ offered own blood and became mediator of new covenant. | Dwelling in Heaven now. |
| Old sacrifices a shadow of new one of Christ--old by very nature temporary. | Worthily receiving Holy Communion. |
| Son's offering final and according to prophecy and when finished He sat down at right hand of God. | The might of poverty. |
| Exhortation to Hebrews to maintain and use priveleges to new covenant | The great gain of loving one's neighbor. |
| Failure and falling away is heinous, therefore the vengeance of God will be terrible. | Slavery to possessions, and on thankfulness. |
| Reminder of their worthy history in like situation--confidence in their faith. | On gossip. |

| No. of Homily | Passage Covered | | Verses in Text | | Verses Covered | | Essence of Passage in Hebrews | Chrysostom's Application |
|------------------|--------------------|----------|-------------------|--|-------------------|--|--|---|
| | | | | | | | | |
| 22 | 11:3-11:6 | 11:3-4 | | | 4 | | Faith leads to understanding God and is necessary for acceptance by Him. | Seeking God, on His protection and enduring temptation. |
| 23 | 11:7-11:12 | 11:7 | | | 6 | | The chosen people have been led on through faith. | On loss of God. |
| 24: | 11:13-11:16 | 11:13-16 | | | 4 | | All these looked for a great inheritance--Heavenly one prepared by God. | On the acquirement of virtue |
| 25 | 11:17-11:19 | 11:17-19 | | | 3 | | Abraham's absolute faith in offering Isaac. | On not caring for things of world nor partaking with covetous. |
| 26 | 11:20-11:27 | 11:20-22 | | | 8 | | By faith the Patriarchs and Moses endured in their faith through much trial. | Loyalty to God |
| 27 | 11:28-36 | 11:28-31 | | | 9 | | The Exodus and Conquest and Kingdom brought about through faith. | The might of prayer and on reminding us we are all sinners. |
| 28 | 11:37-12:3 | 11:37-38 | | | 8 | | Seeing that many have endured much, let us run and not be weary. | Value of affliction and simplicity of life and adornment of soul. |
| 29 | 12:4-10 | 12:4-6 | | | 7 | | True view of this chastisement--for their good and sign of sonship. | On peril of luxury |

| <u>No. of Homily</u> | <u>Passage Covered</u> | <u>Verses in Text</u> | <u>Verses Covered</u> | <u>Essence of Passage in Hebrews</u> | <u>Chrysostom's application</u> |
|----------------------|------------------------|-----------------------|-----------------------|--|--|
| 30 | 12:11-13 | 12:11-13 | 3 | Chastisement in end always good, therefore, take courage--walk straight--example to others | On helping each other in way of salvation. |
| 31 | 12:14-17 | 12:14 | 4 | Follow peace and holiness | Penitence and keeping in mind our sins. |
| 32 | 12:18-12:27 | 12:18-24 | 10 | Contrast bet. two dispensations--all temporary things shall go--serve God! | The might of mercifulness to others. |
| 33 | 12:28-13:16 | 12:28-29 | 18 | Exhortation to Christian duties | Value of affliction, trial, poverty and thankfulness. |
| 34 | 13:17-13:25 | 13:17 | 9 | Prayers and final message | Using with intensity of mind and purpose, the Grace of the Spirit. |

12:1-13:25

APPENDIX B

Classification of Applications

| Social | | Personal | | Spiritual | |
|-------------------------------------|--------|---------------------------------------|-------|--|-----------|
| 1. Reproach | 1* | 1. Pride of mind | 2 | 1. Gift of Love | 3 |
| 2. Slander | 1 | 2. Fighting temptation | 5, 22 | 2. Heaven | 6 |
| 3. Evil speaking | 1 | 3. Right of behaviour in old age | 7 | 3. Value of Scripture study | 8 |
| 4. Almsgiving | 1, 11 | 4. Free will | 12 | 4. Repentance | 9, 12, 31 |
| 5. Poverty & wealth | 1 | 5. Right living | 13 | 5. Confession of sins | 9 |
| 6. Heathen Practices at Funerals | 4 | 6. Enslavement to sin | 15 | 6. Baptism | |
| 7. Relieving distress | 10 | 7. Slavery to possessions | 20 | 7. Thought of God | 14 |
| 8. Giving to those in need | 11 | 8. Acquiring virtue | 24 | 8. Earnest prayer | 14, 27 |
| 9. Irreverent laughter | 15 | 9. Disinterest in temporal advantages | 25 | 9. Dwelling in heaven now | 16 |
| 10. Virtue of Poverty | 18, 33 | | | 10. Worthily receiving communion | 17 |
| 11. Virtue of loving one's neighbor | 19 | | | 11. Thankfulness | 20, 33 |
| 12. Evil of gossip | 21 | | | 12. Seeking God and His protection | 22 |
| 13. Separation from covetous | 25 | | | 13. Danger of losing God | 23 |
| 14. Value of simple life | 28 | | | 14. Loyalty to God | 26 |
| 15. Value of affliction | 28, 32 | | | 15. Our sinful state | 27, 31 |
| 16. Peril of luxury | 29 | | | 16. Adornment of the soul | 29 |
| 17. Spiritual comradeship and aid | 30 | | | 17. Using with intensity of mind and purpose the grace of the spirit | 34. |
| 18. Power of mercifulness to others | 32 | | | | |

* Refers to number of homily in which the application is made.

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