

St. John Chrysostom: john homilies colossians

St. John Chrysostom: John Homilies Colossians HOMILIES ON GALATIANS AND EPHESIANS. Abraham, justified by faith, 25; his household a pattern of harm government, 148; his hospitality and contempt of riches, 156. Absalom, 122. Achan, his sin brought calamities 79. Adam, the parent stock of mankind, 143. Adultery, an instance of the willfulness of sin, 57. Agar, interpreta of, 34 (note) . Allegory, what, 34. Almsgiving, duty of, 45; the danger of omitting the duty, 69; enforced, 172. Al Christian, 64. Amattari, the family of, mentioned 1 Sam. x. 21; the text quoted in illustration of God's Paternal Government over the families of heaven and earth, 82 (and note) . Ambition of those who wished to introduce circumcision, 42. Angels, men become in the Gospel, 6; Priests called, 8-28; St. Paul received as, 32; their life pattern for Christians, 55; cannot confer spiritual gifts, 60; are taught the mystery of the Gospel by the Church, their knowledge limited, 80; orders of them alluded to, 81; as implied in the word "family," 82 (and note) ; surrou Elisha and encamp unseen as guardians of God's saints, 95; keep unity, 99; are a pattern of love and unity to u are present at the Christian mysteries, 120; represented as girded like soldiers, 165. Anger, to be directed aga devil and against ourselves, 58, 163; forbidden against our brethren, 118; its cure, 118; it is giving place to the devil, ib.; of momentary anger, 128. Anomans, 28 (note) . Apostles, &c.;, Eph. iv. 11, 12; the subordination of th Christian ministry not defined in this text, 104. Apostolic vocation, prerogative of, 2. Argument, not the way to a spiritual wisdom, 60. Arius, the heretic, 164. Armor, of the Christian, 167. Atonement, 4, 22, 23, 27; the marvelo of it and its effects, 53. Babylas, St., buried in his fetters, 96. Baptism, not the Law, makes us sons, 4; a crucifixion with Christ, 22; regenerating with the Word, 35; a confession of faith before and after it, 53 (and note no second Baptism, 57, 73; raises Christians to sit together with Christ, 67; washes away sin, 69; the beginning righteousness, 114; the danger of sin after it, 171. Bitterness, taints the whole character, 122; is powerless, 12 must be entirely eradicated, 125. Boasting in self ultimately leads to humility, 44. Body, not sinful, but the instrument of sin, 39; not necessarily evil, 41; nor opposed to the spirit, 41; not evil in substance, 42. Body, not sinful in itself, but sins, when left to itself, 73; should be in subjection to the soul, 74; the compactness and sympathy of its members a type of those of the Church, 106, 117; its limits forbid covetousness, 58; and exces the Church is Christ's body, 62; receives life from Him as the body from the head, 106; as such must not be tor schism, ib. Body and blood of Christ, partaken in the Eucharist, 63. Bonds, their great power, 85 et seqq.; a typ bondage by sin, 88; see Prison. Carnal, what acts are so called, 73. Cathari, a name indirectly assumed by the Novatians, 119 (and note) . Catholics,

accused of being through ambition contentious against heretics, 7. Char only be exercised in this life, 46; to be extended to all, ib. Children, the Three Holy Children, 92, 93. Children, admonished, 153; their duty obedience, 153; need not be made monks, but must be brought up as Christians, taught self-discipline and trained for immortality, 154; require this training more for courts than for monastic life 155; they who train them are forming statues to Christ, 156. Chosen, how Christians are chosen, 55; are made sealing, 56. Christ, His sufferings voluntary, 4; the cause both of our hidden and of our visible life, 22; was sacrificed for all men, 23; yet loved each enough to die for him alone, ib.; awful mysteriousness of His death, 2 on Him the curse of the Cross, 27; in the baptized, 29, 30; Christians fulfill the Law one with and for another, 43 Mediator and Judge, 51; above all principality and power, 61; our Head, 62, 105; made man's nature His garm deep humiliation and high exaltation, 62; specially present in the Eucharist, 65; how He broke down the middle and abolished the enmity, 72; became a Jew by circumcision, 73; a Gentile by being a curse, ib.; united both J Gentiles and slew the enmity by His Cross, 73; the chief corner-stone, 75; brought us to Himself, 75; dwells in faithful, 81; His glory in the Church, 82; the exemplar of love to enemies, 84; and of forgiveness of injuries, 129 captivity captive, 104; is the Head of the Church, and the Saviour of the Body, 144; the Bridegroom of the Chu His love to the Church a pattern for husbands, 142-145. Christians, in all conditions called saints and faithful, 4 their blessings spiritual, 50; how chosen in Christ, 51; in order to be unblamable, 51; ought to be like Angels, 5 100; how sealed by the Spirit, 56, 120; their privilege in having Christ for their head, 62; are members of His bo 62; partakers of His body in the Eucharist, 63; are made to sit in heavenly places, 67; are created unto good w may not live in the flesh, but in heaven, 74; are given what elder saints toiled after, 75; are collectively and severally the temple of God, 75; are bound as one body by mutual ties, 102; all equal in Christ, 102; alike in gra differ in gifts, 103; how light in the Lord, 133; cannot serve God and mammon, 135; must walk circumspectly a offense, 137; must put on the whole armor of God, 160; their conflict with the devil, 161; must stand well and b up for the fight, 163; how they are to keep the Passover, 165; their warfare ceases in the land of promise, 166; here in a pilgrimage or campaign, 166. Chrysostom, St., did not preach to please, 79; calls to public humiliation offers to resign his dignity for the sake of unity, 108; his times, manifold vices of, 78, 79 (and note) ; neglect of Communion, 64; degeneracy of teachers, 78; Church offices salable, ib.; the Church in conflagration through p treatment of slaves, 123. Church, name of, implies unity, 4; divided into a thousand parties, 8; represented by S 34; its exaltation as the body of Christ, 62; is Christ's fullness, 62; shall continue till He comes, 76, 82; is one body in Him, 99; binds all together by mutual good offices, ib.; is like a house built of men's souls, 100, 101; se fire by pride, ib.; ought not to seek the support of bad men, 107; is the spouse of Christ, 144; her condition whe took her, ib. Circumcision, brings us under the Law, 37;

observed by St. Paul, not preached, 38. Clamor, forbid is the vehicle of anger, a special fault of women, *ib.* Commandments, the Ten, the order of them, 153. Commu unworthy, 79; careless and formal, 108; must refrain from reviling, and why, 120. Communion, Church, not to b to take in bad men, 107. Concession, and command, difference between, 15; condescension of the Apostles to 1-15. Corner-stone. See Christ. Corruption, various meanings of the word, 171. Courtezans, 151. Covenants, o proceeded both from the Father and the Son, 6. Covetousness is idolatry in Christians, 133-34; leads to the de soul, 134. Cross, destroys the need of the Law, 3; removes the curse, 27; the boast of Christians, 46; raises th the old Dispensation as well as above the world, 46. Curiosity, generally misdirected and misplaced, 141. Dam devoted to monastic life, 115-16. David, a guileless character, 123. Deacon, his office in dismissing the congre 64 (and note) . Death, of the soul, what it is, 134; the second death, 172. Devil, why called the prince of this wo 66; why of the power of the air, *ib.*; takes advantage of men's quarrels, 119; and of their covetousness, 162; his 159; his forces, 160; maybe overcome, 160; but is not to be wrestled with so much as trampled on, 162; his fie are doubts, 169; and evil desires and sharp sorrows, 169; to be slain by keeping the commandments, 169. Dis grace, 76. Drunkenness, excludes from Heaven, 69; its temporal ill effects, 138. Earnest, the meaning of the w explained, 56; see Spirit. Economy, of the Apostles about the Law, 15; to be beneficial to the objects of it, mus concealed from them, 16; of St. Paul in circumcising Timothy, 16. Education in Scripture remedies that in the C 154; consists in nurture, see Children. Eli, 154. Elisha, 95. Ephesus, the metropolis of [Proconsular] Asia, 49; t abode of St. John and of Timothy, and a great resort of philosophers, *ib.*; its inhabitants advanced in knowledg Epiphany, the great festival of the Greek Church in remembrance of our Lord's Baptism and Birth, 63 (note) ; a for Communicating, *ib.* Equality of ranks, inconsistent with peace, 147; Christian equality, 102; civil slavery not inconsistent with it, 142; mutual service, 158. Eucharist, called the flesh of Christ, 41; Christ's body and blood partaken in it, 63; the preparation for it, 63; profanation of it, 64; neglect of it, *ib.*; formalism of Communicating only at the seasons, danger of unworthy Communicating, 63; inconsistency of coming to Service and not Comm unfitness not the fault of nature but of indolence, 65; Christ specially present in the Eucharist, 65; allusions to t Eucharistic Service, 120-21; see Sacrifice. Evidences, of the Gospel, 9. Evil, not necessarily connected with th 5; not in our bodily substance but our will, 42. Faith, vitiated by a slight adulteration, 7; to be defended in slight matters, 8; slight perversion of, invalidates the ministerial authority, 8; anterior to the Law, 26-27; justifies without the Law, 26; but not without love, 37; ever sees Christ, 24; gains miraculous and spiritual powers, 25; a force if the Law be added, 25; makes us sons of God, 30; always joined with love by St. Paul, 60; will not save works, 67; a shield to protect ready believers, 169. Faithful, the, bear about the form of Christ, 30; the body of Christ, 41. Falsehood, an instance of willful sin, 58. Fasting, a

means of intercession, 101. Father and Son, one will, 4; one in act, 6; reveal each other, 11, 146. Fathers, their duties in the nurture of their children, 154. Faults to be mildly corrected, 43. Fetters and bonds, gloried in by St. Paul, 84, &c.; Fireworshippers, 110. Flesh, means body, but the depraved will, 41. Forgiveness, motives for it, 128-29. Foundation, , a beautiful allusion contained in the word, 51; Christ the foundation, 75. "Fullness of the times" was Christ's coming, 54. "Fullness Christ" is the Church, 62. "Fullness of God" explained, 82. Galatians, nature of their error, 2; feared to forsake Law, 6; justly called "foolish," 23; sons of Abraham as Isaac was, 34; misled by party spirit, 40. "Gather together one," the meaning of the expression, 54. Gentile customs, 8. Gentiles, raised above the privileges of the Jews, their calling a mystery, 80; the vanity of their worship as directed to the creatures, 110; it flattered men's evil passions, 111. God, loves us for His own Name's sake, 56; a just apprehension of Him forbids us to doubt or rage, 60; the knowledge of Him derived from His Spirit, ib.; His goodness not to be presumed upon, 69; kind to the ungodly, 139; no respecter of persons, 159. Good-pleasure, the meaning of the word, 52. Government, in its origin must be centered in one, 146; exemplified in a household, 159. Gospels, one in substance, though fourfold in form easily perverted, 7. Gospel, no afterthought, 51, 55; may be in itself an offense, in the manner of preaching it should not be, 137. Grace, sets us free, makes us new, heirs and sons, 30; the great change it produces in Christians arrays the soul in spiritual beauty, 53. Guilelessness, 123. Habit, one sinful one may ruin us, 68; evil ones must be cured by cultivating their opposites, 125-26. Hagar, 149. Hannah, an example to mothers, 154; of watchfulness prayer, 170; her reverence and contrition, 170. Harlots, their treatment of their lovers, 83. Heretics, denied the Co-equality of the Father and the Son, 4; considered this life essentially evil, 5. Herod, judgment upon, 90. Holy in teachers more influential than miracles, 77. Holy children, as examples of triumph over affliction, 93. Hospitality to be shown to the poor, 151. Household, the mistress's duty in the conduct of, 124; when well ordered sheds a light around, 143; is a little city and its head a prince, 159. Husbands, to love their wives as Christ loved the Church 144-45; the husband the head of the family, 146; the importance of him to the household, 148; character of a good husband, 149; must show all forbearance, 150; and wean his wife from the world, ib. Hymn, the Angelic Hymn, "Holy, Holy" sung in the Eucharistic service, 64 (and note) , 121, 165. Idolatry of Christians is covetousness, 134; its origin, Ignorance, to profess it more wise than to profess knowledge, 141. Incarnation, effects of, 30. Inheritance, by law according to a purpose, 55. Israelites, how they kept the Passover, 164; how they fell, 165; their history is a mystery or type, ib. Jailer at Philippi, conversion of, 87. James the Less, not the Lord's brother, though so called, 13. Jeremiah in prison, 94. Jericho, 166. Jerusalem, earthly and heavenly, 166. Jest, forbidden to Christians, 13. character of one given to it, 131; enormous when extended to Scripture, 131-32. Jesus, the Son of David, the true Jesus the Son of God, 166. Jews, the hindrance to

their conversion, 4; their blessings earthly, 50; how of old c God, 51; their privileges how stated by St. Paul, 71; how Jews and Gentiles are made one, 71. Job, an exampl protracted suffering, 172. John Baptist in prison, 94. Joseph in prison, 94. Judaizers opposed St. Paul, 2; their ambition, 42; in St. Chrysostom's day, 8, 21; heresy of, 11. Judgments, temporal, a call to repentance, 79. Julia a recluse, his character, 156. Laver, of Baptism. See Baptism. Law the, not evil, but weak and dangerous, 20; different meanings of, 22; causes faith not to avail, 25; curse of removed by the Cross, 27; partially restrains si 28; provided for self-knowledge and self-restraint, 29; once led to, now leads from Christ, 29; sometimes mean often the Old Testament, 33; obedience to part of, subjects to the whole, 36; abolished to make room for a high of life, 39, 42; fulfilled by the various gifts of the faithful, 43; the ceremonies of, abolished in Christ, 72. Lent-season, 63. Light, detects darkness by its own shining, 133, 136. Lot, inheritance by lot implies that we ar chosen by merit, 55 (and note) . Love, God's love the cause of our being chosen, 52; how to understand its ext its effects and obligations upon man, 98; always combined with faith, 60, 171; towards enemies enforced, 82, 1 its fruit unity and mutual confidence, 97-98; is the condition of our receiving the Spirit, 105; love between husba and wife, 149. Lowliness, the ground of all graces, 96. Man, the wonderful exaltation of his nature in Christ, 61 littleness and greatness, 62; a fourfold consideration of him, 114. Manichees, considered the world essentially (note) ; and the body, 39; paid divine honors to the heavenly bodies, 5. Manichees, 139 (and note) . Marcionite allowed one Gospel only, 7, 139 (and note) . Marks of the Cross, 47. Marriage, &c., some heretics forbade it, 1 for, 151. Masters, their duties, 158. Mildness in correcting enjoined, 43. Minister, in what sense not applied to t Son, 54 (and note) . Ministers of the Gospel to be obeyed though wicked, 8; unless they vitiate the faith, 8; ma by their disciples, 44; mutual benefits of this, 45; contrast in the case of Heathen teachers, 45 (note) . Monks, 1 (note) ; their self-denial, 248. Moses, an example of love to enemies, 83. Murder, an instance of voluntary sin, Mystery, " of His will," 53; the calling of the Gentiles so called, 77; of the Gospel made known to angels by the C 80; the union of Christ and the Church so called, 146. Natural, what acts are so called, 73. Nature, does not fo to sin, 57. Necessity, not to be pleaded in excuse for sin, 57. Nineveh, its repentance an example to us, 101-2. Novatians, denied repentance to the lapsed, 25 (note) . Oaths, not necessary to beget confidence, 62. Obedie breach of, punishable, 7. Passover, its historical and mystical meaning, 165; how kept by Israelites, how to be Christians, 165. Paul, St., followed Christ's example in his mode of preaching, 1; his divine calling and commis suddenness of his conversion a proof of its being divine, 10; sincerity of his motives, 10; his opposition to Christianity on religious motives, ib.; called on account of his capacity, 10; reason of his first journey from Antio to Jerusalem, 11; reason of his second journey, 14; his fervency and humility, 12; equal in dignity to St. Peter, his humility shown in his visit to St. Peter, 12; his

doctrine approved by the Apostles, 17; his tenderness and sk 31-2; observed, but did not preach, circumcision, 38; usual arrangement of his Epistles, 39; why he wrote that Galatians with his own hand, 46; a proof of God's love and power, 52; had a foretaste of heavenly blessings, 5 sympathy and affectionateness, 59; his gentleness, 65; bound for the Gentiles' sake, 76; saved by grace, 76; h revelation of the calling of the Gentiles, 77; his zeal, endurance, and wisdom, 77; attributed all to grace, ib.; an example to teachers, ib.; his great humility, 79; his earnest supplication, 81; example of love to enemies, 84; gl in bonds, 85; but not before Agrippa, and why, 95; his skill as a spiritual physician, 118; his simplicity and condescension in admonishing children, 153; overcame Satan, 161; the intensity of his love to Christ, 161; ask brethren's prayers, 168. Paul of Samosata, heretic, 104 (note) , 164. Peter, St., boldness of his character, 18; d really dissemble at Antioch, ib.; reasons why he appeared to do so, 19; instructed not to spurn the Gentiles, 77 deliverance from prison by the Angel, 86, 89-90. Poverty the lot of the Christian, 46. Prayer, the Lord's Prayer, should affect us, 120-21; prayer unceasing required in Christians, and watchfulness, 169; exemplified in the Ca woman, the importunate widow, ib.; and in Hannah, 170. Presence, real, of Christ in the Eucharist, 63-64. Pries be understood under the term "Angels," 8, 28. Prison, the blessedness of it for Christ's sake, 85 et seqq.; insta St. Paul, St. Peter, Three Holy Children, 93; Jeremiah, Joseph, St. John the Baptist, 94. Privileges, Jewish and Christian compared, 51; present privileges but an earnest, 56; how enhanced in being bestowed through Chris consideration of them very awful, 62. Providence, instanced in mercies upon some, and judgments upon other in the circumstances of men, 139; in the order of nature, 140; proved by analogy, 140; yet wholly mysterious, 1 Psalms, the expression of Christian cheerfulness, 138. Punishment, degrees of it in hell, 69. Rationalizing, its absurdity and shallowness, 139-40. "Redeeming the time" explained, 137. Redemption, absolute redemption w next world, 56. Regeneration, another needed by Galatians, 32; effected by the Divine Words in baptism, 35. R possible after lapsing, 25. Reproof, is charitable, and to be given at any hazard, 136. Resurrection of Christ, ef by His own power, 3. Resurrection, more miraculous to persuade souls than raise the dead, 61, 65. Reviling, s Christians, 163. Riches. See Covetousness. Righteousness, Jewish and Christian compared, 114; is in respec man, 114; is a garment, 115. Rites of the law, connected with each other, 37. Sabbath, strictness of under the Judaic observance of excludes from grace, 21. Sacrifice, the Christian, 63-64; preparation for it, 63; see Eucha Saints, a common name for Christians in all conditions, 50; what a saint ought to be, 131. Salvation, is entirely free grace, yet not exclusive of our virtue, 52. Samuel, the child of a good mother, 154. Sarah, 148. Satan, sed gradually and secretly, 7. Schism, cuts off from the Spirit, 105; implies want of love and of holiness, 106; espec provokes God's anger--like the sin of those who mangled Christ's Body, ib.; inexpressible by martyrdom, 106 (and 108. Schismatics, to be avoided, 106.

Scripture, supreme authority of, 8; sense of, not the words must be cons 11;
 profane use of, 131; understatement of, 132. Seal, of the Spirit. See Spirit.
 Self-indulgence, in Christian teachers impairs their power of converting and
 keeping in the fold, 77. Servants, to be taken care of, 148, 159; brethren, 157;
 their duties to serve with good will, 157-58; taken to the theater, but not to church,
 159. Sin, is e not the world, 5; not to be excused by nature or necessity, 57; its
 voluntariness instanced by various cases, wit reference to the Commandments,
 murder, adultery, theft, perjury, assault, rapine, 57 et seqq.; would not be pu of
 necessity, ib.; the ground of discord, 97; blinds the understanding, 112-13; is
 self-destructive, 113; is in omis as well as commission, 126; is the only real evil,
 140; the source of corruption both of body and soul, 171; shou put away by acts
 of mercy, 172. Slaves, how to be treated, 123-24. Slavery, how mitigated by the
 Gospel, 142 name, 157; loses its meaning when it is made volluntary, 158; its
 origin, it is the punishment of the sin of rebell against parents, 159. Solitaries,
 Christians induced to be so by evil times, 78. Son and Spirit, oneness of Their 2;
 sons of God we become through baptism, 4; by the Word, 35; in putting on Christ,
 29-30; in receiving the Sp out of the course of nature, as Isaac, 33. Soul, its
 relation to the Flesh and Spirit, 42; should govern the body, y requires the
 guidance of the Spirit, 73; the death of, 134. Spirit, Holy, imparts righteousness,
 37; gift of not by L but faith, not by circumcision, but grace, 47; Christians sealed
 by Him, 56, 120; the earnest of our inheritance, 166; alone reveals mysteries, 60;
 and the true knowledge of God, ib.; the calling of the Gentiles, 80; alone can
 strengthen against trial, 81; His indwelling necessary to teach the love of God, 82;
 binds the faithful in one bod His gifts manifold, 104; yet have all one office to build
 up each and all in one faith, 105; communicates life from Head to the whole
 Church, as natural life is conveyed through the body, 105-06; how grieved,
 especially by sin tongue, 120; by bitterness, 121; His grace typified by the pillar of
 fire, 165; the sword of the Spirit, 169. Submission, mutual, is mutual service, 142.
 Suicide worse, and punished worse by God than murder, 5. Sunwo Superstitions,
 8, 79, 111. Synagogue, the, represented by Agar, 34. Teachers, degeneracy of,
 their powerlessn convert and guide, 77-78. Teachers of error, to be cut off, their
 followers to be spared, 38. Thanksgiving, unive a duty in Christians, 138-39.
 Theft, an instance of voluntary sin, 58. Times, how called evil, 137. Tithes, the
 dan of omitting them, 69. Tongue, its proper use, 119, 131; and discipline, 121.
 Trisagion, the Hymn so called. See Types, in the Old Testament, explained, 166.
 Unity of the Spirit, binds all together, 97; its perfectness, ib.; prom virtue, 97; kept
 by love, 98; binds in one body the faithful of all ages, 99; meant by St. Paul's
 expression, "a pe man," 105; unity is the condition of our receiving life from the
 Spirit, 106; is founded on the Divine Unity, 146. Unpopularity the lot of Christians,
 46. Uzzah, 7. Valentinus, heretic, 164. Vanity, not in the works of God but tho
 man, 109. Vice, against nature, 58. Vigils, of the Church, 170 (and note) . Virtue,
 universal, required in Christia 68, 125; promotes unity, 97; must be active, 126;

and positive, 127. Wall, "middle wall of partition," explained, 7 Water with the Word regenerates, 35. Wealth, ill-gotten has no security, 58; desires of it bounded by man's phy frame, ib. Will, in the Almighty precedent and consequent illustrated, 52. Will, evil, the cause of evil, 5. Will, uni of, between Father and Son, 4. Wisdom, not curious but submissive, 141. Wives, to submit themselves to their the Lord, 143; in what their excellence consists, 145; not to be chosen for beauty, ib.; nor for riches, 145, 151; reverence their husbands, 146; not to be treated as slaves, 147; marry for richer for poorer, 149; to be formed husband and weaned from the world, 149-50; and treated with love and honor, 152. See Women. Women, the endurance, 115-16; a pattern to men, 116; their faults common to men, their excellencies their own, 116; warne clamor, 123; especially in the treatment of their slaves, 124; leniency of laws towards them, 124. Works, good, fruit of the Spirit, 42. World, not essentially evil, 5. Wrath, "children of," explained, 66 (and note) .