

# On the Sermon on the Mount, Book II

*Augustine of Hippo*

Patristic · Nicene & Post-Nicene · Commentary

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## INTRODUCTION

Picking up where Book I left off, Augustine turns from mercy to purity of heart, reading Matthew 6–7 as a sustained instruction in the interior disposition that makes right action truly righteous. Written during his early years as a presbyter at Hippo in the 390s, the commentary belongs to the period when he was first working out, in pastoral form, the account of intention and love that would mark all his later moral theology. Much of what became standard Western reading of the Beatitudes, the Lord's Prayer, and the golden rule passes through these pages. Expect close, unhurried exegesis that continually presses the reader inward, asking not what the commandment requires but what the heart is doing when it obeys.

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## On the Sermon on the Mount, Book II

### MATTHEW 6-7

#### Chapter 1

1\ The subject of mercy, with the treatment of which the first book came to a close, is followed by that of the cleansing of the heart, with which the present one begins. The cleansing of the heart, then, is as it were the cleansing of the eye by which God is seen; and in keeping that single, there ought to be as great care as the dignity of the object demands, which can be beheld by such an eye. But even when this eye is in great part cleansed, it is difficult to prevent certain defilements from creeping insensibly over it, from those things which are wont to accompany even our good actions, — as, for instance, the praise of men. If, indeed, not to live uprightly is hurtful; yet to live uprightly, and not to wish to be praised, what else is this than to be an enemy to the affairs of men, which are certainly so much the more miserable, the less an upright life on the part of men gives pleasure? If, therefore, those among whom you live shall not praise you when living uprightly, they are in error: but if they shall praise you, you are in danger; unless you have a heart so single and pure, that in those things in which you act uprightly you do not so act because of the praises of men; and that you rather congratulate those who praise what is right, as having pleasure in what is good, than yourself; because you would live uprightly even if no one were to praise you: and that you understand this very praise of you to be useful to those who praise you, only when it is not yourself whom they honour in your good life, but God, whose most

holy temple every man is who lives well; so that what David says finds its fulfilment, In the Lord shall my soul be praised; the humble shall hear thereof, and be glad. It belongs therefore to the pure eye not to look at the praises of men in acting rightly, nor to have reference to these while you are acting rightly, i.e. to do anything rightly with the very design of pleasing men. For thus you will be disposed also to counterfeit what is good, if nothing is kept in view except the praise of man; who, inasmuch as he cannot see the heart, may also praise things that are false. And they who do this, i.e. who counterfeit goodness, are of a double heart. No one therefore has a single, i.e. a pure heart, except the man who rises above the praises of men; and when he lives well, looks at Him only, and strives to please Him who is the only Searcher of the conscience. And whatever proceeds from the purity of that conscience is so much the more praiseworthy, the less it desires the praises of men.

2\ Take heed, therefore, says He, that you do not your righteousness before men, to be seen of them: i.e., take heed that you do not live righteously with this intent, and that you do not place your happiness in this, that men may see you. Otherwise you have no reward of your Father who is in heaven: not if you should be seen by men; but if you should live righteously with the intent of being seen by men. For, \[were it the former\], what would become of the statement made in the beginning of this sermon, You are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house. Let your light so shine before men, that they may see your good works? But He did not set up this as the end; for He has added, and glorify your Father who is in heaven. But here, because he is finding fault with this, if the end of our right actions is there, i.e. if we act rightly with this design, only of being seen of men; after He has said, Take heed that you do not your righteousness before men, He has added nothing. And hereby it is evident that He has said this, not to prevent us from acting rightly before men, but lest perchance we should act rightly before men for the purpose of being seen by them, i.e. should fix our eye on this, and make it the end of what we have set before us.

3\ For the apostle also says, If I yet pleased men, I should not be the servant of Christ; while he says in another place, Please all men in all things, even as I also please all men in all things. And they who do not understand this think it a contradiction; while the explanation is, that he has said he does not please men, because he was accustomed to act rightly, not with the express design of pleasing men, but of pleasing God, to the love of whom he wished to turn men's hearts by that very thing in which he was pleasing men. Therefore he was both right in saying that he did not please men, because in that very thing he aimed at pleasing God: and right in authoritatively teaching that we ought to please men, not in order that this should be sought for as the reward of our good deeds; but because the man who would not offer himself for imitation to those whom he wished to be saved, could not please God; but no man possibly can imitate one who has not pleased him. As, therefore, that man would not speak absurdly who should say, In this work of seeking a ship, it is not a ship, but my native country, that I seek: so the apostle also might fitly say, In this work of pleasing men, it is not men, but God, that I please; because I do not aim at pleasing men, but have it as my object, that those whom I wish to be saved may imitate me. Just as he says of an offering that is made for the saints, Not because I desire a gift, but I desire fruit; i.e., In seeking your gift, I seek not it, but your fruit. For by this proof it could appear how far

they had advanced Godward, when they offered that willingly which was sought from them not for the sake of his own joy over their gifts, but for the sake of the fellowship of love.

4\ Although when He also goes on to say, Otherwise you have no reward of your Father who is in heaven, He points out nothing else but that we ought to be on our guard against seeking man's praise as the reward of our deeds, \_i.e.\_ against thinking we thereby attain to blessedness.

## Chapter 2

5\ Therefore, when you do your alms, says He, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Do not, says He, desire to become known in the same way as the hypocrites. Now it is manifest that hypocrites have not that in their heart also which they hold forth before the eyes of men. For hypocrites are pretenders, as it were setters forth of other characters, just as in the plays of the theatre. For he who acts the part of Agamemnon in tragedy, for example, or of any other person belonging to the history or legend which is acted, is not really the person himself, but personates him, and is called a hypocrite. In like manner, in the Church, or in any phase of human life, whoever wishes to seem what he is not is a hypocrite. For he pretends, but does not show himself, to be a righteous man; because he places the whole fruit \[of his acting\] in the praise of men, which even pretenders may receive, while they deceive those to whom they seem good, and are praised by them. But such do not receive a reward from God the Searcher of the heart, unless it be the punishment of their deceit: from men, however, says He, They have received their reward; and most righteously will it be said to them, Depart from me, you workers of deceit; you had my name, but you did not do my works. Hence they have received their reward, who do their alms for no other reason than that they may have glory of men; not if they have glory of men, but if they do them for the express purpose of having this glory, as has been discussed above. For the praise of men ought not to be sought by him who acts rightly, but ought to follow him who acts rightly, so that they may profit who can also imitate what they praise, not that he whom they praise may think that they are profiting him anything.

6\ But when you do alms, let not your left hand know what your right hand does. If you should understand unbelievers to be meant by the left hand, then it will seem to be no fault to wish to please believers; while nevertheless we are altogether prohibited from placing the fruit and end of our good deed in the praise of any men whatever. But as regards this point, that those who have been pleased with your good deeds should imitate you, we are to act before the eyes not only of believers, but also of unbelievers, so that by our good works, which are to be praised, they may honour God, and may come to salvation. But if you should be of opinion that the left hand means an enemy, so that your enemy is not to know when you do alms, why did the Lord Himself, when His enemies the Jews were standing round, mercifully heal men? Why did the Apostle Peter, by healing the lame man whom he pitied at the gate Beautiful, bring also the wrath of the enemy upon himself, and upon the other disciples of Christ? Then, further, if it is necessary that the enemy should not know when we do our alms, how shall we do with the enemy himself so as to fulfil that precept, If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink?

7\ A third opinion is wont to be held by carnal people, so absurd and ridiculous, that I would not mention it had I not found that not a few are entangled in that error, who say that by the expression left hand a wife is meant; so that, inasmuch as in family affairs women are wont to be more tenacious of money, it is to be kept hidden from them when their husbands compassionately spend anything upon the needy, for fear of domestic quarrels. As if, forsooth, men alone were Christians, and this precept were not addressed to women also! From what left hand, then, is a woman enjoined to conceal her deed of mercy? Is a husband also the left hand of his wife? A statement most absurd. Or if any one thinks that they are left hands to each other; if any part of the family property be expended by the one party in such a way as to be contrary to the will of the other party, such a marriage will not be a Christian one; but whichever of them should choose to do alms according to the command of God, whomsoever he should find opposed, would inevitably be an enemy to the command of God, and therefore reckoned among unbelievers — the command with respect to such parties being, that a believing husband should win his wife, and a believing wife her husband, by their good conversation and conduct; and therefore they ought not to conceal their good works from each other, by which they are to be mutually attracted, so that the one may be able to attract the other to communion in the Christian faith. Nor are thefts to be perpetrated in order that God may be rendered propitious. But if anything is to be concealed as long as the infirmity of the other party is unable to bear with equanimity what nevertheless is not done unjustly and unlawfully; yet, that the left hand is not meant in such a sense on the present occasion, readily appears from a consideration of the whole section, whereby it will at the same time be discovered what He calls the left hand.

8\ Take heed, says He, that you do not your righteousness before men, to be seen of them; otherwise you have no reward of your Father which is in heaven. Here He has mentioned righteousness generally, then He follows it up in detail. For a deed which is done in the way of alms is a certain part of righteousness, and therefore He connects the two by saying, Therefore, when you do your alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. In this there is a reference to what He says before, Take heed that you do not your righteousness before men, to be seen of them. But what follows, Verily I say unto you, They have received their reward, refers to that other statement which He has made above, Otherwise you have no reward of your Father which is in heaven. Then follows, But when you do alms. When He says, But you, what else does He mean but, Not in the same manner as they? What, then, does He bid me do? But when you do alms, says He, let not your left hand know what your right hand does. Hence those other parties so act, that their left hand knows what their right hand does. What, therefore, is blamed in them, this you are forbidden to do. But this is what is blamed in them, that they act in such a way as to seek the praises of men. And therefore the left hand seems to have no more suitable meaning than just this delight in praise. But the right hand means the intention of fulfilling the divine commands. When, therefore, with the consciousness of him who does alms is mixed up the desire of man's praise, the left hand becomes conscious of the work of the right hand: Let not, therefore, your left hand know what your right hand does; i.e. Let there not be mixed up in your consciousness the desire of man's praise, when in doing alms you are striving to fulfil a divine command.

9\ That your alms may be in secret. What else is meant by in secret, but just in a good conscience, which cannot be shown to human eyes, nor revealed by words? Since, indeed, the mass of men tell many lies. And therefore, if the right hand acts inwardly in secret, all outward things, which are visible and temporal, belong to the left hand. Let your alms, therefore, be in your own consciousness, where many do alms by their good intention, even if they have no money or anything else which is to be bestowed on one who is needy. But many give alms outwardly, and not inwardly, who either from ambition, or for the sake of some temporal object, wish to appear merciful, in whom the left hand only is to be reckoned as working. Others again hold, as it were, a middle place between the two; so that, with a design which is directed Godward, they do their alms, and yet there insinuates itself into this excellent wish also some desire after praise, or after a perishable and temporal object of some sort or other. But our Lord much more strongly prohibits the left hand alone being at work in us, when He even forbids its being mixed up with the works of the right hand: that is to say, that we are not only to beware of doing alms from the desire of temporal objects alone; but that in this work we are not even to have regard to God in such a way as that there should be mingled up or united therewith the grasping after outward advantages. For the question under discussion is the cleansing of the heart, which, unless it be single, will not be clean. But how will it be single, if it serves two masters, and does not purge its vision by the striving after eternal things alone, but clouds it by the love of mortal and perishable things as well? Let your alms, therefore, be in secret; and your Father, who sees in secret, shall reward you. Altogether most righteously and most truly. For if you expect a reward from Him who is the only Searcher of the conscience, let conscience itself suffice you for meriting a reward. Many Latin copies have it thus, And your Father who sees in secret shall reward you openly; but because we have not

found the word openly in the Greek copies, which are earlier, we have not thought that anything was to be said about it.

### Chapter 3

10\ And when you pray, says He, you shall not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. And here also it is not the being seen of men that is wrong, but doing these things for the purpose of being seen of men; and it is superfluous to make the same remark so often, since there is just one rule to be kept, from which we learn that what we should dread and avoid is not that men know these things, but that they be done with this intent, that the fruit of pleasing men should be sought after in them. Our Lord Himself, too, preserves the same words, when He adds similarly, Verily I say unto you, They have received their reward; hereby showing that He forbids this — the striving after that reward in which fools delight when they are praised by men.

11\ But when you pray, says He, enter into your bed-chambers. What are those bed-chambers but just our hearts themselves, as is meant also in the Psalm, when it is said, What ye say in your hearts, have remorse for even in your beds? And when you have shut the doors, says He, pray to your Father who is in secret. It is a small matter to enter into our bed-chambers if the door stand open to the unmannerly, through which the things that are outside profanely rush in and assail our inner man. Now we have said that outside are all temporal and visible things, which make their way through the door, *\_i.e.\_* through the fleshly sense into our thoughts, and clamorously interrupt those who are praying by a crowd of vain phantoms. Hence the door is to be shut, *\_i.e.\_* the fleshly sense is to be resisted, so that spiritual prayer may be directed to the Father, which is done in the inmost heart, where prayer is offered to the Father which is in secret. And your Father, says He, who sees in secret, shall reward you. And this had to be wound up with a closing statement of such a kind; for here at the present stage the admonition is not that we should pray, but as to how we should pray. Nor is what goes before an admonition that we should give alms, but as to the spirit in which we should do so, inasmuch as He is giving instructions with regard to the cleansing of the heart, which nothing cleanses but the undivided and single-minded striving after eternal life from the pure love of wisdom alone.

12\ But when you pray, says He, do not speak much, as the heathen do; for they think that they shall be heard for their much speaking. As it is characteristic of the hypocrites to exhibit themselves to be gazed at when praying, and their fruit is to please men, so it is characteristic of the heathen, *\_i.e.\_* of the Gentiles, to think they are heard for their much speaking. And in reality, every kind of much speaking comes from the Gentiles, who make it their endeavour to exercise the tongue rather than to cleanse the heart. And this kind of useless exertion they endeavour to transfer even to the influencing of God by prayer, supposing that the Judge, just like man, is brought over by words to a certain way of thinking. Therefore, be not like them, says the only true Master. For your Father knows what things are necessary for you, before you ask Him. For if many words are made use of with the intent that one who is ignorant may be instructed and taught, what need is there of them for Him who knows all things, to whom all things which exist, by the very fact of their existence, speak, and show themselves as having been brought into existence; and those things which are future do not remain concealed from

His knowledge and wisdom, in which both those things which are past, and those things which will yet come to pass, are all present and cannot pass away?

13\.. But since, however few they may be, yet there are words which He Himself also is about to speak, by which He would teach us to pray; it may be asked why even these few words are necessary for Him who knows all things before they take place, and is acquainted, as has been said, with what is necessary for us before we ask Him? Here, in the first place, the answer is, that we ought to urge our case with God, in order to obtain what we wish, not by words, but by the ideas which we cherish in our mind, and by the direction of our thought, with pure love and sincere desire; but that our Lord has taught us the very ideas in words, that by committing them to memory we may recollect those ideas at the time we pray.

14\.. But again, it may be asked (whether we are to pray in ideas or in words) what need there is for prayer itself, if God already knows what is necessary for us; unless it be that the very effort involved in prayer calms and purifies our heart, and makes it more capacious for receiving the divine gifts, which are poured into us spiritually. For it is not on account of the urgency of our prayers that God hears us, who is always ready to give us His light, not of a material kind, but that which is intellectual and spiritual: but we are not always ready to receive, since we are inclined towards other things, and are involved in darkness through our desire for temporal things. Hence there is brought about in prayer a turning of the heart to Him, who is ever ready to give, if we will but take what He has given; and in the very act of turning there is effected a purging of the inner eye, inasmuch as those things of a temporal kind which were desired are excluded, so that the vision of the pure heart may be able to bear the pure light, divinely shining, without any setting or change: and not only to bear it, but also to remain in it; not merely without annoyance, but also with ineffable joy, in which a life truly and sincerely blessed is perfected.

## Chapter 4

15\). But now we have to consider what things we are taught to pray for by Him through whom we both learn what we are to pray for, and obtain what we pray for. After this manner, therefore, pray, says He: Our Father who art in heaven, Hallowed be Your name. Your kingdom come. Your will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And bring us not into temptation, but deliver us from evil. Seeing that in all prayer we have to conciliate the goodwill of him to whom we pray, then to say what we pray for; goodwill is usually conciliated by our offering praise to him to whom the prayer is directed, and this is usually put in the beginning of the prayer: and in this particular our Lord has bidden us say nothing else but Our Father who art in heaven. For many things are said in praise of God, which, being scattered variously and widely over all the Holy Scriptures, every one will be able to consider when he reads them: yet nowhere is there found a precept for the people of Israel, that they should say Our Father, or that they should pray to God as a Father; but as Lord He was made known to them, as being yet servants, *\_i.e.\_* still living according to the flesh. I say this, however, inasmuch as they received the commands of the law, which they were ordered to observe: for the prophets often show that this same Lord of ours might have been their Father also, if they had not strayed from His commandments: as, for instance, we have that statement, I have nourished and brought up children, and they have rebelled against me; and that other, I have said, You are gods; and all of you are children of the Most High; and this again, If then I be a Father, where is mine honour? And if I be a Master, where is my fear? and very many other statements, where the Jews are accused of showing by their sin that they did not wish to become sons: those things being left out of account which are said in prophecy of a future Christian people, that they would have God as a Father, according to that gospel statement, To them gave He power to become the sons of God. The Apostle Paul, again, says, The heir, as long as he is a child, differs nothing from a servant; and mentions that we have received the Spirit of adoption, whereby we cry, Abba, Father.

16\). And since the fact that we are called to an eternal inheritance, that we might be fellow-heirs with Christ and attain to the adoption of sons, is not of our deserts, but of God's grace; we put this very same grace in the beginning of our prayer, when we say Our Father. And by that appellation both love is stirred up — for what ought to be dearer to sons than a father?— and a suppliant disposition, when men say to God, Our Father: and a certain presumption of obtaining what we are about to ask; since, before we ask anything, we have received so great a gift as to be allowed to call God Our Father. For what would He not now give to sons when they ask, when He has already granted this very thing, namely, that they might be sons? Lastly, how great solicitude takes hold of the mind, that he who says Our Father, should not prove unworthy of so great a Father! For if any plebeian should be permitted by the party himself to call a senator of more advanced age father; without doubt he would tremble, and would not readily venture to do it, reflecting on the humbleness of his origin, and the scantiness of his resources, and the worthlessness of his plebeian person: how much more, therefore, ought we to tremble to call God Father, if there is so great a stain and so much baseness in our character, that God might much more justly drive forth these from contact with Himself, than that senator might the poverty of any beggar whatever! Since, indeed, he (the senator) despises that in the beggar to which even he himself may be reduced by the vicissitude of human affairs: but God never falls into baseness of character. And thanks be to the mercy of Him who requires this of us, that He should be our Father — a relationship which can be brought about by no expenditure of ours, but solely by God's goodwill.

Here also there is an admonition to the rich and to those of noble birth, so far as this world is concerned, that when they have become Christians they should not comport themselves proudly towards the poor and the low of birth; since together with them they call God Our Father, — an expression which they cannot truly and piously use, unless they recognise that they themselves are brethren.

## Chapter 5

17\ . Let the new people, therefore, who are called to an eternal inheritance, use the word of the New Testament, and say, Our Father who art in heaven, *\_i.e.\_* in the holy and the just. For God is not contained in space. For the heavens are indeed the higher material bodies of the world, but yet material, and therefore cannot exist except in some definite place; but if God's place is believed to be in the heavens, as meaning the higher parts of the world, the birds are of greater value than we, for their life is nearer to God. But it is not written, The Lord is near unto tall men, or unto those who dwell on mountains; but it is written, The Lord is near unto them that are of a broken heart, which refers rather to humility. But as a sinner is called earth, when it is said to him, Earth you are, and unto earth shall you return; so, on the other hand, a righteous man may be called heaven. For it is said to the righteous, For the temple of God is holy, which temple you are. And therefore, if God dwells in His temple, and the saints are His temple, the expression which art in heaven is rightly used in the sense, which art in the saints. And most suitable is such a similitude, so that spiritually there may be seen to be as great a difference between the righteous and sinners, as there is materially between heaven and earth.

18\ . And for the purpose of showing this, when we stand at prayer, we turn to the east, whence the heaven rises: not as if God also were dwelling there, in the sense that He who is everywhere present, not as occupying space, but by the power of His majesty, had forsaken the other parts of the world; but in order that the mind may be admonished to turn to a more excellent nature, *\_i.e.\_* to God, when its own body, which is earthly, is turned to a more excellent body, *\_i.e.\_* to a heavenly one. It is also suitable for the different stages of religion, and expedient in the highest degree, that in the minds of all, both small and great, there should be cherished worthy conceptions of God. And therefore, as regards those who as yet are taken up with the beauties that are seen, and cannot think of anything incorporeal, inasmuch as they must necessarily prefer heaven to earth, their opinion is more tolerable, if they believe God, whom as yet they think of after a corporeal fashion, to be in heaven rather than upon earth: so that when at any future time they have learned that the dignity of the soul exceeds even a celestial body, they may seek Him in the soul rather than in a celestial body even; and when they have learned how great a distance there is between the souls of sinners and of the righteous, just as they did not venture, when as yet they were wise only after a carnal fashion, to place Him on earth, but in heaven, so afterwards with better faith or intelligence they may seek Him again in the souls of the righteous rather than in those of sinners. Hence, when it is said, Our Father which art in heaven, it is rightly understood to mean in the hearts of the righteous, as it were in His holy temple. And at the same time, in such a way that he who prays wishes Him whom he invokes to dwell in himself also; and when he strives after this, practises righteousness — a kind of service by which God is attracted to dwell in the soul.

19\ . Let us see now what things are to be prayed for. For it has been stated who it is that is prayed to, and where He dwells. First of all, then, of those things which are prayed for comes this petition, Hallowed

be Your name. And this is prayed for, not as if the name of God were not holy already, but that it may be held holy by men; \_i.e.\_, that God may so become known to them, that they shall reckon nothing more holy, and which they are more afraid of offending. For, because it is said, In Judah is God known; His name is great in Israel, we are not to understand the statement in this way, as if God were less in one place, greater in another; but there His name is great, where He is named according to the greatness of His majesty. And so there His name is said to be holy, where He is named with veneration and the fear of offending Him. And this is what is now going on, while the gospel, by becoming known everywhere throughout the different nations, commends the name of the one God by means of the administration of His Son.

## Chapter 6

20\ In the next place there follows, Your kingdom come. Just as the Lord Himself teaches in the Gospel that the day of judgment will take place at the very time when the gospel shall have been preached among all nations: a thing which belongs to the hallowing of God's name. For here also the expression Your kingdom come is not used in such a way as if God were not now reigning. But some one perhaps might say the expression come meant \_upon earth\_; as if, indeed, He were not even now really reigning upon earth, and had not always reigned upon it from the foundation of the world. Come, therefore, is to be understood in the sense of manifested to men. For in the same way also as a light which is present is absent to the blind, and to those who shut their eyes; so the kingdom of God, though it never departs from the earth, is yet absent to those who are ignorant of it. But no one will be allowed to be ignorant of the kingdom of God, when His Only-begotten shall come from heaven, not only in a way to be apprehended by the understanding, but also visibly in the person of the Divine Man, in order to judge the quick and the dead. And after that judgment, \_i.e.\_ when the process of distinguishing and separating the righteous from the unrighteous has taken place, God will so dwell in the righteous, that there will be no need for any one being taught by man, but all will be, as it is written, taught of God. Then will the blessed life in all its parts be perfected in the saints unto eternity, just as now the most holy and blessed heavenly angels are wise and blessed, from the fact that God alone is their light; because the Lord has promised this also to His own: In the resurrection, says He, they will be as the angels in heaven.

21\ And therefore, after that petition where we say, Your kingdom come, there follows, Your will be done, as in heaven so in earth: i.e., just as Your will is in the angels who are in heaven, so that they wholly cleave to You, and thoroughly enjoy You, no error beclouding their wisdom, no misery hindering their blessedness; so let it be done in Your saints who are on earth, and made from the earth, so far as the body is concerned, and who, although it is into a heavenly habitation and exchange, are yet to be taken from the earth. To this there is a reference also in that doxology of the angels, Glory to God in the highest, and on earth peace to men of goodwill: so that when our goodwill has gone before, which follows Him that calls, the will of God is perfected in us, as it is in the heavenly angels; so that no antagonism stands in the way of our blessedness: and this is peace. Your will be done is also rightly understood in the sense of, Let obedience be rendered to Your precepts: as in heaven so on earth, i.e. as by the angels so by men. For, that the will of God is done when His precepts are obeyed, the Lord Himself says, when He affirms, My meat is to do the will of Him that sent me; and often, I came, not to do my own will, but the will of Him that sent me; and when He says, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother. And therefore, in those at least who do the will of God, the will of God is accomplished; not because they cause God to will, but because they do what He wills, i.e. they do according to His will.

22\ There is also that other interpretation, Your will be done as in heaven so on earth,— as in the holy and just, so also in sinners. And this, besides, may be understood in two ways: either that we should pray even for our enemies (for what else are they to be reckoned, in spite of whose will the Christian and Catholic name still spreads?), so that it is said, Your will be done as in heaven so on earth,— as if the meaning were, As the righteous do Your will, in like manner let sinners also do it, so that they may be converted unto You; or in this sense, Let Your will be done as in heaven so on earth, so that every one may get his own; which will take place at the last judgment, the righteous being requited with a reward, sinners with condemnation — when the sheep shall be separated from the goats.

23\ That other interpretation also is not absurd, nay, it is thoroughly accordant with both our faith and hope, that we are to take heaven and earth in the sense of spirit and flesh. And since the apostle says, With the mind I myself serve the law of God, but with the flesh the law of sin, we see that the will of God is done in the mind, i.e. in the spirit. But when death shall have been swallowed up in victory, and this mortal shall have put on immortality, which will happen at the resurrection of the flesh, and at that change which is promised to the righteous, according to the prediction of the same apostle, let the will of God be done on earth, as it is in heaven; i.e., in such a way that, in like manner as the spirit does not resist God, but follows and does His will, so the body also may not resist the spirit or soul, which at present is harassed by the weakness of the body, and is prone to fleshly habit: and this will be an element of the perfect peace in the life eternal, that not only will the will be present with us, but also the performance of that which is good. For to will, says he, is present with me; but how to perform that which is good I find not: for not yet in earth as in heaven, i.e. not yet in the flesh as in the spirit, is the will of God done. For even in our misery the will of God is done, when we suffer those things through the flesh which are due to us in virtue of our mortality, which our nature has deserved because of its sin. But we are to pray for this, that the will of God may be done as in heaven so in earth; that in like manner as with the heart we delight in the law after the inward man, so also, when the change in

our body has taken place, no part of us may, on account of earthly griefs or pleasures, stand opposed to this our delight.

24\ Nor is that view inconsistent with truth, that we are to understand the words, Your will be done as in heaven so in earth, as in our Lord Jesus Christ Himself, so also in the Church: as if one were to say, As in the man who fulfilled the will of the Father, so also in the woman who is betrothed to him. For heaven and earth are suitably understood as if they were man and wife; since the earth is fruitful from the heaven fertilizing it.

## Chapter 7

25\ The fourth petition is, Give us this day our daily bread. Daily bread is put either for all those things which meet the wants of this life, in reference to which He says in His teaching, Take no thought for the morrow: so that on this account there is added, Give us this day: or, it is put for the sacrament of the body of Christ, which we daily receive: or, for the spiritual food, of which the same Lord says, Labour for the meat which perishes not; and again, I am the bread of life, which came down from heaven. But which of these three views is the more probable, is a question for consideration. For perhaps some one may wonder why we should pray that we may obtain the things which are necessary for this life — such, for instance, as food and clothing — when the Lord Himself says, Be not anxious what you shall eat, or what you shall put on. Can any one not be anxious for a thing which he prays that he may obtain; when prayer is to be offered with so great earnestness of mind, that to this refers all that has been said about shutting our closets, and also the command, Seek first the kingdom of God, and His righteousness; and all these things shall be added unto you? Certainly He does not say, Seek first the kingdom of God, and then seek those other things; but all these things, says He, shall be added unto you, that is to say, even though you are not seeking them. But I know not whether it can be found out, how one is rightly said not to seek what he most earnestly pleads with God that he may receive.

26\). But with respect to the sacrament of the Lord's body (in order that they may not start a question, who, the most of them being in Eastern parts, do not partake of the Lord's supper daily, while this bread is called daily bread: in order, therefore, that they may be silent, and not defend their way of thinking about this matter even by the very authority of the Church, because they do such things without scandal, and are not prevented from doing them by those who preside over their churches, and when they do not obey are not condemned; whence it is proved that this is not understood as daily bread in these parts: for, if this were the case, they would be charged with the commission of a great sin, who do not on that account receive it daily; but, as has been said, not to argue at all to any extent from the case of such parties), this consideration at least ought to occur to those who reflect, that we have received a rule for prayer from the Lord, which we ought not to transgress, either by adding or omitting anything. And since this is the case, who is there who would venture to say that we ought only once to use the Lord's Prayer, or at least that, even if we have used it a second or a third time before the hour at which we partake of the Lord's body, afterwards we are assuredly not so to pray during the remaining hours of the day? For we shall no longer be able to say, Give us this day, respecting what we have already received; or every one will be able to compel us to celebrate that sacrament at the very last hour of the day.

27\). It remains, therefore, that we should understand the daily bread as spiritual, that is to say, divine precepts, which we ought daily to meditate and to labour after. For just with respect to these the Lord says, Labour for the meat which perishes not. That food, moreover, is called daily food at present, so long as this temporal life is measured off by means of days that depart and return. And, in truth, so long as the desire of the soul is directed by turns, now to what is higher, now to what is lower, *\_i.e.\_* now to spiritual things, now to carnal, as is the case with him who at one time is nourished with food, at another time suffers hunger; bread is daily necessary, in order that the hungry man may be recruited, and he who is falling down may be raised up. As, therefore, our body in this life, that is to say, before that great change, is recruited with food, because it feels loss; so may the soul also, since by means of temporal desires it sustains as it were a loss in its striving after God, be reinvigorated by the food of the precepts. Moreover, it is said, Give us this day, as long as it is called today, *\_i.e.\_* in this temporal life. For we shall be so abundantly provided with spiritual food after this life unto eternity, that it will not then be called daily bread; because there the flight of time, which causes days to succeed days, whence it may be called today, will not exist. But as it is said, Today, if you will hear His voice, which the apostle interprets in the Epistle to the Hebrews, As long as it is called today; so here also the expression is to be understood, Give us this day. But if any one wishes to understand the sentence before us also of food necessary for the body, or of the sacrament of the Lord's body, we must take all three meanings conjointly; that is to say, that we are to ask for all at once as daily bread, both the bread necessary for the body, and the visible hallowed bread, and the invisible bread of the word of God.

## Chapter 8

28\ The fifth petition follows: And forgive us our debts, as we also forgive our debtors. It is manifest that by debts are meant sins, either from that statement which the Lord Himself makes, You shall by no means come out thence, till you have paid the uttermost farthing; or from the fact that He called those men debtors who were reported to Him as having been killed, either those on whom the tower fell, or those whose blood Herod had mingled with the sacrifice. For He said that men supposed it was because they were debtors above measure, \_i.e.\_ sinners, and added I tell you, Nay: but, unless you repent, you shall all likewise die. Here, therefore, it is not a money claim that one is pressed to remit, but whatever sins another may have committed against him. For we are enjoined to remit a money claim by that precept rather which has been given above, If any man will sue you at the law, and take away your coat, let him have your cloak also; nor is it necessary to remit a debt to every money debtor; but only to him who is unwilling to pay, to such an extent that he wishes even to go to law. Now the servant of the Lord, as says the apostle, must not go to law. And therefore to him who shall be unwilling, either spontaneously or when requested, to pay the money which he owes, it is to be remitted. For his unwillingness to pay will arise from one of two causes, either that he has it not, or that he is avaricious and covetous of the property of another; and both of these belong to a state of poverty: for the former is poverty of substance, the latter poverty of disposition. Whoever, therefore, remits a debt to such an one, remits it to one who is poor, and performs a Christian work; while that rule remains in force, that he should be prepared in mind to lose what is owing to him. For if he has used exertion in every way, quietly and gently, to have it restored to him, not so much aiming at a money profit, as that he may bring the man round to what is right, to whom without doubt it is hurtful to have the means of paying, and yet not to pay; not only will he not sin, but he will even do a very great service, in trying to prevent that other, who is wishing to make gain of another's money, from making shipwreck of the faith; which is so much more serious a thing, that there is no comparison. And hence it is understood that in this fifth petition also, where we say, Forgive us our debts, the words are spoken not indeed in reference to money, but in reference to all ways in which any one sins against us, and by consequence in reference to money also. For the man who refuses to pay you the money which he owes, when he has the means of doing so, sins against you. And if you do not forgive this sin, you will not be able to say, Forgive us, as we also forgive; but if you pardon it, you see how he who is enjoined to offer such a prayer is admonished also with respect to forgiving a money debt.

29\ That may indeed be construed in this way, that when we say, Forgive us our debts, as we also forgive, then only are we convicted of having acted contrary to this rule, if we do not forgive them who ask pardon, because we also wish to be forgiven by our most gracious Father when we ask His pardon. But, on the other hand, by that precept whereby we are enjoined to pray for our enemies, it is not for those who ask pardon that we are enjoined to pray. For those who are already in such a state of mind are no longer enemies. By no possibility, however, could one truthfully say that he prays for one whom he has not pardoned. And therefore we must confess that all sins which are committed against us are to be forgiven, if we wish those to be forgiven by our Father which we commit against Him. For the subject of revenge has been sufficiently discussed already, as I think.

30\ The sixth petition is, And bring us not into temptation. Some manuscripts have the word lead, which is, I judge, equivalent in meaning: for both translations have arisen from the one Greek word which is used. But many parties in prayer express themselves thus, Suffer us not to be led into temptation; that is to say, explaining in what sense the word lead is used. For God does not Himself lead, but suffers that man to be led into temptation whom He has deprived of His assistance, in accordance with a most hidden arrangement, and with his deserts. Often, also, for manifest reasons, He judges him worthy of being so deprived, and allowed to be led into temptation. But it is one thing to be led into temptation, another to be tempted. For without temptation no one can be proved, whether to himself, as it is written, He that has not been tempted, what manner of things does he know? or to another, as the apostle says, And your temptation in my flesh you despised not: for from this circumstance he learned that they were steadfast, because they were not turned aside from charity by those tribulations which had happened to the apostle according to the flesh. For even before all temptations we are known to God, who knows all things before they happen.

31\ When, therefore, it is said, The Lord your God tempts (proves) you, that He may know if you love Him, the words that He may know are employed for what is the real state of the case, that He may make you know: just as we speak of a joyful day, because it makes us joyful; of a sluggish frost, because it makes us sluggish; and of innumerable things of the same sort, which are found either in ordinary speech, or in the discourse of learned men, or in the Holy Scriptures. And the heretics who are opposed to the Old Testament, not understanding this, think that the brand of ignorance, as it were, is to be placed upon Him of whom it is said, The Lord your God tempts you: as if in the Gospel it were not written of the Lord, And this He said to tempt (prove) him, for He Himself knew what He would do. For if He knew the heart of him whom He was tempting, what is it that He wished to see by tempting him? But in reality, that was done in order that he who was tempted might become known to himself, and that he might condemn his own despair, on the multitudes being filled with the Lord's bread, while he had thought they had not enough to eat.

32\ Here, therefore, the prayer is not, that we should not be tempted, but that we should not be brought into temptation: as if, were it necessary that any one should be examined by fire, he should pray, not that he should not be touched by the fire, but that he should not be consumed. For the furnace proves the potter's vessels, and the trial of tribulation righteous men. Joseph therefore was tempted with the allurements of debauchery, but he was not brought into temptation. Susanna was tempted, but she was not led or brought into temptation; and many others of both sexes: but Job most of all, in regard to whose admirable steadfastness in the Lord his God, those heretical enemies of the Old Testament, when they wish to mock it with sacrilegious mouth, brandish this above other weapons, that Satan begged that he should be tempted. For they put the question to unskilful men by no means able to understand such things, how Satan could speak with God: not understanding (for they cannot, inasmuch as they are blinded by superstition and controversy) that God does not occupy space by the mass of His corporeity; and thus exist in one place, and not in another, or at least have one part here, and another elsewhere: but that He is everywhere present in His majesty, not divided by parts, but everywhere complete. But if they take a fleshly view of what is said, The heaven is my throne, and the earth is my footstool, — to which passage our Lord also bears testimony, when He says, Swear not at all: neither by heaven, for

it is God's throne; nor by the earth, for it is His footstool, — what wonder if the devil, being placed on earth, stood before the feet of God, and spoke something in His presence? For when will they be able to understand that there is no soul, however wicked, which can yet reason in any way, in whose conscience God does not speak? For who but God has written the law of nature in the hearts of men? — that law concerning which the apostle says: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another, in the day when the Lord shall judge the secrets of men. And therefore, as in the case of every rational soul, which thinks and reasons, even though blinded by passion, we attribute whatever in its reasoning is true, not to itself but to the very light of truth by which, however faintly, it is according to its capacity illuminated, so as to perceive some measure of truth by its reasoning; what wonder if the depraved spirit of the devil, perverted though it be by lust, should be represented as having heard from the voice of God Himself, *\_i.e.\_* from the voice of the very Truth, whatever true thought it has entertained about a righteous man whom it was proposing to tempt? But whatever is false is to be attributed to that lust from which he has received the name of devil. Although it is also the case that God has often spoken by means of a corporeal and visible creature whether to good or bad, as being Lord and Governor of all, and Disposer according to the merits of every deed: as, for instance, by means of angels, who appeared also under the aspect of men; and by means of the prophets, saying, Thus says the Lord. What wonder then, if, though not in mere thought, at least by means of some creature fitted for such a work, God is said to have spoken with the devil?

33\ And let them not imagine it unworthy of His dignity, and as it were of His righteousness, that God spoke with him: inasmuch as He spoke with an angelic spirit, although one foolish and lustful, just as if He were speaking with a foolish and lustful human spirit. Or let such parties themselves tell us how He spoke with that rich man, whose most foolish covetousness He wished to censure, saying: You fool, this night your soul shall be required of you: then whose shall those things be which you have provided? Certainly the Lord Himself says so in the Gospel, to which those heretics, whether they will or no, bend their necks. But if they are puzzled by this circumstance, that Satan asks from God that a righteous man should be tempted; I do not explain how it happened, but I compel them to explain why it is said in the Gospel by the Lord Himself to the disciples, Behold, Satan has desired to have you, that he may sift you as wheat; and He says to Peter, But I have prayed for you, that your faith fail not. And when they explain this to me, they explain to themselves at the same time that which they question me about. But if they should not be able to explain this, let them not dare with rashness to blame in any book what they read in the Gospel without offense.

34\.. Temptations, therefore, take place by means of Satan not by his power, but by the Lord's permission, either for the purpose of punishing men for their sins, or of proving and exercising them in accordance with the Lord's compassion. And there is a very great difference in the nature of the temptations into which each one may fall. For Judas, who sold his Lord, did not fall into one of the same nature as Peter fell into, when, under the influence of terror, he denied his Lord. There are also temptations common to man, I believe, when every one, though well disposed, yet yielding to human frailty, falls into error in some plan, or is irritated against a brother, in the earnest endeavour to bring him round to what is right, yet a little more than Christian calmness demands: concerning which temptations the apostle says, There has no temptation taken you but such as is common to man; while he says at the same time, But God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to bear it. And in that sentence he makes it sufficiently evident that we are not to pray that we may not be tempted, but that we may not be led into temptation. For we are led into temptation, if such temptations have happened to us as we are not able to bear. But when dangerous temptations, into which it is ruinous for us to be brought and led, arise either from prosperous or adverse temporal circumstances, no one is broken down by the irksomeness of adversity, who is not led captive by the delight of prosperity.

35\.. The seventh and last petition is, But deliver us from evil. For we are to pray not only that we may not be led into the evil from which we are free, which is asked in the sixth place; but that we may also be delivered from that into which we have been already led. And when this has been done, nothing will remain terrible, nor will any temptation at all have to be feared. And yet in this life, so long as we carry about our present mortality, into which we were led by the persuasion of the serpent, it is not to be hoped that this can be the case; but yet we are to hope that at some future time it will take place: and this is the hope which is not seen, of which the apostle, when speaking, said, But hope which is seen is not hope. But yet the wisdom which is granted in this life also, is not to be despaired of by the faithful servants of God. And it is this, that we should with the most wary vigilance shun what we have understood, from the Lord's revealing it, is to be shunned; and that we should with the most ardent love seek after what we have understood, from the Lord's revealing it, is to be sought after. For thus, after the remaining burden of this mortality has been laid down in the act of dying, there shall be perfected in every part of man at the fit time, the blessedness which has been begun in this life, and which we have from time to time strained every nerve to lay hold of and secure.

## Chapter 10

36\.. But the distinction among these seven petitions is to be considered and commended. For inasmuch as our temporal life is being spent now, and that which is eternal hoped for, and inasmuch as eternal things are superior in point of dignity, albeit it is only when we have done with temporal things that we pass to the other; although the three first petitions begin to be answered in this life, which is being spent in the present world (for both the hallowing of God's name begins to be carried on just with the coming of the lord of humility; and the coming of His kingdom, to which He will come in splendour, will be manifested, not after the end of the world, but in the end of the world; and the perfect doing of His will in earth as in heaven, whether you understand by heaven and earth the righteous and sinners, or

spirit and flesh, or the Lord and the Church, or all these things together, will be brought to completion just with the perfecting of our blessedness, and therefore at the close of the world), yet all three will remain to eternity. For both the hallowing of God's name will go on for ever, and there is no end of His kingdom, and eternal life is promised to our perfected blessedness. Hence those three things will remain consummated and thoroughly completed in that life which is promised us.

37\ But the other four things which we ask seem to me to belong to this temporal life. And the first of them is, Give us this day our daily bread. For whether by this same thing which is called daily bread be meant spiritual bread, or that which is visible in the sacrament or in this sustenance of ours, it belongs to the present time, which He has called today, not because spiritual food is not everlasting, but because that which is called daily food in the Scriptures is represented to the soul either by the sound of the expression or by temporal signs of any kind: things all of which will certainly no more have existence when all shall be taught of God, and thus shall no longer be making known to others by movement of their bodies, but drinking in each one for himself by the purity of his mind the ineffable light of truth itself. For perhaps for this reason also it is called bread, not drink, because bread is converted into aliment by breaking and masticating it, just as the Scriptures feed the soul by being opened up and made the subject of discourse; but drink, when prepared, passes as it is into the body: so that at present the truth is bread, when it is called daily bread; but then it will be drink, when there will be no need of the labour of discussing and discoursing, as it were of breaking and masticating, but merely of drinking unmingled and transparent truth. And sins are at present forgiven us, and at present we forgive them; which is the second petition of these four that remain: but then there will be no pardon of sins, because there will be no sins. And temptations molest this temporal life; but they will have no existence when these words shall be fully realized, You shall hide them in the secret of Your presence. And the evil from which we wish to be delivered, and the deliverance from evil itself, belong certainly to this life, which as being mortal we have deserved at the hand of God's justice, and from which we are delivered by His mercy.

## Chapter 11

38\ The sevenfold number of these petitions also seems to me to correspond to that sevenfold number out of which the whole sermon before us has had its rise. For if it is the fear of God through which the poor in spirit are blessed, inasmuch as theirs is the kingdom of heaven; let us ask that the name of God may be hallowed among men through that fear which is clean, enduring forever. If it is piety through which the meek are blessed, inasmuch as they shall inherit the earth; let us ask that His kingdom may come, whether it be over ourselves, that we may become meek, and not resist Him, or whether it be from heaven to earth in the splendour of the Lord's advent, in which we shall rejoice, and shall be praised, when He says, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For in the Lord, says the prophet, shall my soul be praised; the meek shall hear thereof, and be glad. If it is knowledge through which those who mourn are blessed, inasmuch as they shall be comforted; let us pray that His will may be done as in heaven so in earth, because when the body, which is as it were the earth, shall agree in a final and complete peace with the soul, which is as it were heaven, we shall not mourn: for there is no other mourning belonging to this present time,

except when these contend against each other, and compel us to say, I see another law in my members, warring against the law of my mind; and to testify our grief with tearful voice, O wretched man that I am! Who shall deliver me from the body of this death? If it is fortitude through which those are blessed who hunger and thirst after righteousness, inasmuch as they shall be filled; let us pray that our daily bread may be given to us today, by which, supported and sustained, we may be able to reach that most abundant fullness. If it is prudence through which the merciful are blessed, inasmuch as they shall obtain mercy; let us forgive their debts to our debtors, and let us pray that ours may be forgiven to us. If it is understanding through which the pure in heart are blessed, inasmuch as they shall see God; let us pray not to be led into temptation, lest we should have a double heart, in not seeking after a single good, to which we may refer all our actings, but at the same time pursuing things temporal and earthly. For temptations arising from those things which seem to men burdensome and calamitous, have no power over us, if those other temptations have no power which befall us through the enticements of such things as men count good and cause for rejoicing. If it is wisdom through which the peacemakers are blessed, inasmuch as they shall be called the children of God; let us pray that we may be freed from evil, for that very freedom will make us free, *\_i.e.\_* sons of God, so that we may cry in the spirit of adoption, Abba, Father.

39\ Nor are we indeed carelessly to pass by the circumstance, that of all those sentences in which the Lord has taught us to pray, He has judged that that one is chiefly to be commended which has reference to the forgiveness of sins: in which He would have us to be merciful, because it is the only wisdom for escaping misery. For in no other sentence do we pray in such a way that we, as it were, enter into a compact with God: for we say, Forgive us, as we also forgive. And if we lie in that compact, the whole prayer is fruitless. For He speaks thus: For if you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

## Chapter 12

40\ There follows a precept concerning fasting, having reference to that same purification of heart which is at present under discussion. For in this work also we must be on our guard, lest there should creep in a certain ostentation and hankering after the praise of man, which would make the heart double, and not allow it to be pure and single for apprehending God. Moreover, when you fast, says He, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But you, when you fast, anoint your head, and wash your face; that you appear not unto men to fast, but unto your Father which is in secret: and your Father, which sees in secret, shall reward you. It is manifest from these precepts that all our effort is to be directed towards inward joys, lest, seeking a reward from without, we should be conformed to this world, and should lose the promise of a blessedness so much the more solid and firm, as it is inward, in which God has chosen that we should become conformed to the image of His Son.

41\ But in this section it is chiefly to be noticed, that there may be ostentatious display not merely in the splendour and pomp of things pertaining to the booty, but also in doleful squalor itself; and the more dangerous on this account, that it deceives under the name of serving God. And therefore he who is very conspicuous by immoderate attention to the body, and by the splendour of his clothing or other things, is easily convicted by the things themselves of being a follower of the pomps of the world, and misleads no one by a cunning semblance of sanctity; but in regard to him who under a profession of Christianity, fixes the eyes of men upon himself by unusual squalor and filth, when he does it voluntarily, and not under the pressure of necessity, it may be conjectured from the rest of his actings whether he does this from contempt of superfluous attention to the body, or from a certain ambition: for the Lord has enjoined us to beware of wolves under a sheep's skin; but by their fruits, says He, shall you know them. For when by temptations of any kind those very things begin to be withdrawn from them or refused to them, which under that veil they either have obtained or desire to obtain, then of necessity it appears whether it is a wolf in a sheep's skin or a sheep in its own. For a Christian ought not to delight the eyes of men by superfluous ornament on this account, because pretenders also too often assume that frugal and merely necessary dress, that they may deceive those who are not on their guard: for those sheep also ought not to lay aside their own skins, if at any time wolves cover themselves there with.

42\ It is usual, therefore, to ask what He means, when He says: But you, when you fast, anoint your head, and wash your faces, that you appear not unto men to fast. For it would not be right in any one to teach (although we may wash our face according to daily custom) that we ought also to have our heads anointed when we fast. If, then, all admit this to be most unseemly, we must understand this precept with respect to anointing the head and washing the face as referring to the inner man. Hence, to anoint the head refers to joy; to wash the face, on the other hand, refers to purity: and therefore that man anoints his head who rejoices inwardly in his mind and reason. For we rightly understand that as being the head which has the pre-eminence in the soul, and by which it is evident that the other parts of man are ruled and governed. And this is done by him who does not seek his joy from without, so as to draw his delight in a fleshly way from the praises of men. For the flesh, which ought to be subject, is in no way the head of the whole nature of man. No man, indeed, ever yet hated his own flesh, as the apostle says, when giving the precept as to loving one's wife; but the man is the head of the woman, and Christ is the head of the man. Let him, therefore, rejoice inwardly in his fasting in this very circumstance, that by his fasting he so turns away from the pleasure of the world as to be subject to Christ, who according to this precept desires to have the head anointed. For thus also he will wash his face, *\_i.e.\_* cleanse his heart, with which he shall see God, no veil being interposed on account of the infirmity contracted from squalor; but being firm and steadfast, inasmuch as he is pure and guileless. Wash you, says He, make you clean; put away the evil of your doings from before my eyes. From the squalor, therefore, by which the eye of God is offended, our face is to be washed. For we, with open face beholding as in a glass the glory of the Lord, are changed into the same image.

43\ Often also the thought of things necessary belonging to this life wounds and defiles our inner eye; and frequently it makes the heart double, so that in regard to those things in which we seem to act rightly with our fellowmen, we do not act with that heart wherewith the Lord enjoins us; *\_i.e.\_*, it is not because we love them, but because we wish to obtain some advantage from them for the necessity

of the present life. But we ought to do them good for their eternal salvation, not for our own temporal advantage. May God, therefore, incline our heart to His testimonies, and not to covetousness. For the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. But he who looks after his brother from a regard to his own necessities in this life, does not certainly do so from love, because he does not look after him whom he ought to love as himself, but after himself; or rather not even after himself, seeing that in this way he makes his own heart double, by which he is hindered from seeing God, in the vision of whom alone there is certain and lasting blessedness.

## Chapter 13

44\ Rightly, therefore, does he who is intent on cleansing our heart follow up what He has said with a precept, where He says: Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. If, therefore, the heart be on earth, i.e. if one perform anything with a heart bent on obtaining earthly advantage, how will that heart be clean which wallows on earth? But if it be in heaven, it will be clean, because whatever things are heavenly are clean. For anything becomes polluted when it is mixed with a nature that is inferior, although not polluted of its kind; for gold is polluted even by pure silver, if it be mixed with it: so also our mind becomes polluted by the desire after earthly things, although the earth itself be pure of its kind and order. But we would not understand heaven in this passage as anything corporeal, because everything corporeal is to be reckoned as earth. For he who lays up treasure for himself in heaven ought to despise the whole world. Hence it is in that heaven of which it is said, The heaven of heavens is the Lord's, i.e. in the spiritual firmament: for it is not in that which is to pass away that we ought to fix and place our treasure and our heart, but in that which ever abides; but heaven and earth shall pass away.

45\ And here He makes it manifest that He gives all these precepts with a view to the cleansing of the heart, when He says: The candle of the body is the eye: if therefore your eye be single, your whole body shall be full of light. But if your eye be evil, your whole body shall be full of darkness. If, therefore, the light \[lamp\] that is in you be darkness, how great is that darkness! And this passage we are to understand in such a way as to learn from it that all our works are pure and well-pleasing in the sight of God, when they are done with a single heart, i.e. with a heavenly intent, having that end of love in view; for love is also the fulfilling of the law. Hence we ought to take the eye here in the sense of the intent itself, wherewith we do whatever we are doing; and if this be pure and right, and looking at that which ought to be looked at, all our works which we perform in accordance therewith are necessarily good. And all those works He has called the whole body; for the apostle also speaks of certain works of which he disapproves as our members, and teaches that they are to be mortified, saying, Mortify therefore your members which are upon the earth; fornication, uncleanness, covetousness, and all other such things.

46\ It is not, therefore, what one does, but the intent with which he does it, that is to be considered. For this is the light in us, because it is a thing manifest to ourselves that we do with a good intent what we are doing; for everything which is made manifest is light. For the deeds themselves which go forth

from us to human society, have an uncertain issue; and therefore He has called them darkness. For I do not know, when I present money to a poor man who asks it, either what he is to do with it, or what he is to suffer from it; and it may happen that he does some evil with it, or suffers some evil on account of it, a thing I did not wish to happen when I gave it to him, nor would I have given it with such an intention. If, therefore, I did it with a good intention — a thing which was known to me when I was doing it, and is therefore called light — my deed also is lighted up, whatever issue it shall have; but that issue, inasmuch as it is uncertain and unknown, is called darkness. But if I have done it with a bad intent, the light itself even is darkness. For it is spoken of as light, because every one knows with what intent he acts, even when he acts with a bad intent; but the light itself is darkness, because the aim is not directed singly to things above, but is turned downwards to things beneath, and makes, as it were, a shadow by means of a double heart. If, therefore, the light that is in you be darkness, how great is that darkness! i.e., if the very intent of the heart with which you do what you are doing (which is known to you) is polluted by the hunger after earthly and temporal things, and blinded, how much more is the deed itself, whose issue is uncertain, polluted and full of darkness! Because, although what you do with an intent which is neither upright nor pure, may turn out for some one's good, it is the way in which you have done it, not how it has turned out for him, that is reckoned to you.

## Chapter 14

47\ Then, further, the statement which follows, No man can serve two masters, is to be referred to this very intent, as He goes on to explain, saying: For either he will hate the one, and love the other; or else he will submit to the one, and despise the other. And these words are to be carefully considered; for who the two masters are he immediately shows, when He says, You cannot serve God and mammon. Riches are said to be called mammon among the Hebrews. The Punic name also corresponds: for gain is called mammon in Punic. But he who serves mammon certainly serves him who, as being set over those earthly things in virtue of his perversity, is called by our Lord the prince of this world. A man will therefore either hate this one, and love the other, i.e. God; or he will submit to the one, and despise the other. For whoever serves mammon submits to a hard and ruinous master: for, being entangled by his own lust, he becomes a subject of the devil, and he does not love him; for who is there who loves the devil? But yet he submits to him; as in any large house he who is connected with another man's maid servant submits to hard bondage on account of his passion. even though he does not love him whose maid-servant he loves.

48\ But he will despise the other, He has said; not, he will hate. For almost no one's conscience can hate God; but he despises, i.e. he does not fear Him, as if feeling himself secure in consideration of His goodness. From this carelessness and ruinous security the Holy Spirit recalls us, when He says by the prophet, My son, do not add sin upon sin, and say, The mercy of God is great; and, Do you not know that the patience of God invites you to repentance? For whose mercy can be mentioned as being so great as His, who pardons all the sins of those who return, and makes the wild olive a partaker of the fatness of the olive? And whose severity as being so great as His, who spared not the natural branches, but broke them off because of unbelief? But let not any one who wishes to love God, and to beware of offending Him, suppose that he can serve two masters; and let him disentangle the upright intention of

his heart from all doubleness: for thus he will think of the Lord with a good heart, and in simplicity of heart will seek Him.

## Chapter 15

49\ Therefore, says He, I say unto you, Have not anxiety for your life, what you shall eat; nor yet for your body, what you shall put on. Lest perchance, although it is not now superfluities that are sought after, the heart should be made double by reason of necessities themselves, and the aim should be wrenched aside to seek after those things of our own, when we are doing something as it were from compassion; \_i.e.\_ so that when we wish to appear to be consulting for some one's good, we are in that matter looking after our own profit rather than his advantage: and we do not seem to ourselves to be sinning for this reason, that it is not superfluities, but necessities, which we wish to obtain. But the Lord admonishes us that we should remember that God, when He made and compounded us of body and soul, gave us much more than food and clothing, through care for which He would not have us make our hearts double. Is not, says He, the soul more than the meat? So that you are to understand that He who gave the soul will much more easily give meat. And the body than the raiment, \_i.e.\_ is more than raiment: so that similarly you are to understand, that He who gave the body will much more easily give raiment.

50\ And in this passage the question is wont to be raised, whether the food spoken of has reference to the soul, since the soul is incorporeal, and the food in question is corporeal food. But let us admit that the soul in this passage stands for the present life, whose support is that corporeal nourishment. In accordance with this signification we have also that statement: He that loves his soul shall lose it. And here, unless we understand the expression of this present life, which we ought to lose for the kingdom of God, as it is clear the martyrs were able to do, this precept will be in contradiction to that sentence where it is said: What is a man profited, if he shall gain the whole world, and lose his own soul?

51\ Behold, says He, the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them: are you not much better than they? \_i.e.\_ you are of more value. For surely a rational being such as man has a higher rank in the nature of things than irrational ones, such as birds. Which of you, by taking thought, can add one cubit unto his stature? And why do you take thought for raiment? That is to say, the providence of Him by whose power and sovereignty it has come about that your body was brought up to its present stature, can also clothe you; but that it is not by your care that it has come about that your body should arrive at this stature, may be understood from this circumstance, that if you should take thought, and should wish to add one cubit to this stature, you cannot. Leave, therefore, the care of protecting the body to Him by whose care you see it has come about that you have a body of such a stature.

52\ But an example was to be given for the clothing too, just as one is given for the food. Hence He goes on to say, Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven; shall He not much more clothe you, O you of little faith? But these examples are not to be treated as allegories, so that we should inquire what the fowls of heaven or the lilies of the field mean: for they stand here, in order that from smaller matters we may be persuaded respecting greater ones; just as is the case in regard to the judge who neither feared God nor regarded man, and yet yielded to the widow who often importuned him to consider her case, not from piety or humanity, but that he might be saved annoyance. For that unjust judge does not in any way allegorically represent the person of God; but yet as to how far God,

who is good and just, cares for those who supplicate Him, our Lord wished the inference to be drawn from this circumstance, that not even an unjust man can despise those who assail him with unceasing petitions, even were his motive merely to avoid annoyance.

## Chapter 16

53\l. Therefore be not anxious, says He, saying, What shall we eat? or, What shall we drink? Or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Father knows that you have need of all these things. But seek first the kingdom of God and His righteousness; and all these things shall be added unto you. Here He shows most manifestly that these things are not to be sought as if they were our blessings in such sort, that on account of them we ought to do well in all our actings, but yet that they are necessary. For what the difference is between a blessing which is to be sought, and a necessary which is to be taken for use, He has made plain by this sentence, when He says, Seek first the kingdom of God and His righteousness, and all these things shall be added unto you. The kingdom and the righteousness of God therefore are our good; and this is to be sought, and there the end is to be set up, on account of which we are to do everything which we do. But because we serve as soldiers in this life, in order that we may be able to reach that kingdom, and because our life cannot be spent without these necessities, These things shall be added unto you, says He; but seek first the kingdom of God and His righteousness. For in using that word first, He has indicated that this is to be sought later, not in point of time, but in point of importance: the one as being our good, the other as being something necessary for us; but the necessary on account of that good.

54\l. For neither ought we, for example, to preach the gospel with this object, that we may eat; but to eat with this object, that we may preach the gospel: for if we preach the gospel for this cause, that we may eat, we reckon the gospel of less value than food; and in that case our good will be in eating, but that which is necessary for us in preaching the gospel. And this the apostle also forbids, when he says it is lawful for himself even, and permitted by the Lord, that they who preach the gospel should live of the gospel, i.e. should have from the gospel the necessities of this life; but yet that he has not made use of this power. For there were many who were desirous of having an occasion for getting and selling the gospel, from whom the apostle wished to cut off this occasion, and therefore he submitted to a way of living by his own hands. For concerning these parties he says in another passage, That I may cut off occasion from them which seek occasion. Although even if, like the rest of the good apostles, by the permission of the Lord he should live of the gospel, he would not on that account place the end of preaching the gospel in that living, but would rather make the gospel the end of his living; i.e., as I have said above, he would not preach the gospel with this object, that he might get his food and all other necessities; but he would take such things for this purpose, in order that he might carry out that other object, viz. that willingly, and not of necessity, he should preach the gospel. For this he disapproves of when he says, Do you not know, that they who minister in the temple eat the things which are of the temple? And they who wait at the altar are partakers with the altar? Even so has the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things. Hence he shows that it was permitted, not commanded; otherwise he will be held to have acted contrary to the precept of the Lord. Then he goes on to say: Neither have I written these things, that it should be

so done unto me: for it were better for me to die, than that any man should make my glorying void. This he said, as he had already resolved, because of some who were seeking occasion, to gain a living by his own hands. For if I preach the gospel, says he, I have nothing to glory of: i.e., if I preach the gospel in order that such things may be done in my case, or, if I preach with this object, in order that I may obtain those things, and if I thus place the end of the gospel in meat and drink and clothing. But wherefore has he nothing to glory of? Necessity, says he, is laid upon me; i.e. so that I should preach the gospel for this reason, because I have not the means of living, or so that I should acquire temporal fruit from the preaching of eternal things; for thus, consequently, the preaching of the gospel will be a matter of necessity, not of free choice. For woe is unto me, says he, if I preach not the gospel! But how ought he to preach the gospel? Evidently in such a way as to place the reward in the gospel itself, and in the kingdom of God: for thus he can preach the gospel, not of constraint, but willingly. For if I do this thing willingly, says he, I have a reward: but if against my will, a dispensation of the gospel is committed unto me; if, constrained by the want of those things which are necessary for temporal life, I preach the gospel, others will have through me the reward of the gospel, who love the gospel itself when I preach it; but I shall not have it, because it is not the gospel itself I love, but its price lying in those temporal things. And this is something sinful, that any one should minister the gospel not as a son, but as a servant to whom a stewardship of it has been committed; that he should, as it were, pay out what belongs to another, but should himself receive nothing from it except victuals, which are given not in consideration of his sharing in the kingdom, but from without, for the support of a miserable bondage. Although in another passage he calls himself also a steward. For a servant also, when adopted into the number of the children, is able faithfully to dispense to those who share with him that property in which he has acquired the lot of a fellow-heir. But in the present case, where he says, But if against my will, a dispensation (stewardship) is committed unto me, he wished such a steward to be understood as dispenses what belongs to another, and from it gets nothing himself.

55\ Hence anything whatever that is sought for the sake of something else, is doubtless inferior to that for the sake of which it is sought; and therefore that is first for the sake of which you seek such a thing, not the thing which you seek for the sake of that other. And for this reason, if we seek the gospel and the kingdom of God for the sake of food, we place food first, and the kingdom of God last; so that if food were not to fail us, we would not seek the kingdom of God: this is to seek food first, and then the kingdom of God. But if we seek food for this end, that we may gain the kingdom of God, we do what is said, Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.

## Chapter 17

56\). For in the case of those who are seeking first the kingdom of God and His righteousness, i.e. who are preferring this to all other things, so that for its sake they are seeking the other things, there ought not to remain behind the anxiety lest those things should fail which are necessary to this life for the sake of the kingdom of God. For He has said above, Your Father knows that you have need of all these things. And therefore, when He had said, Seek ye first the kingdom of God and His righteousness, He did not say, Then seek such things (although they are necessary), but He affirms all these things shall be added unto you, i.e. will follow, if you seek the former, without any hindrance on your part: lest while you seek such things, you should be turned away from the other; or lest ye should set up two things to be aimed at, so as to seek both the kingdom of God for its own sake, and such necessities: but these rather for the sake of that other; so shall they not be wanting to you. For you cannot serve two masters. But the man is attempting to serve two masters, who seeks both the kingdom of God as a great good, and these temporal things. He will not, however, be able to have a single eye, and to serve the Lord God alone, unless he take all other things, so far as they are necessary, for the sake of this one thing, i.e. for the sake of the kingdom of God. But as all who serve as soldiers receive provisions and pay, so all who preach the gospel receive food and clothing. But all do not serve as soldiers for the welfare of the republic, but some do so for what they get: so also all do not minister to God for the welfare of the Church, but some do so for the sake of these temporal things, which they are to obtain in the shape as it were of provisions and pay; or both for the one thing and for the other. But it has been already said above, You cannot serve two masters. Hence it is with a single heart and only for the sake of the kingdom of God that we ought to do good to all; and we ought not in doing so to think either of the temporal reward alone, or of that along with the kingdom of God: all which temporal things He has placed under the category of tomorrow, saying, Take no thought for tomorrow. For tomorrow is not spoken of except in time, where the future succeeds the past. Therefore, when we do anything good, let us not think of what is temporal, but of what is eternal; then will that be a good and perfect work. For the morrow, says He, will be anxious for the things of itself; i.e., so that, when you ought, you will take food, or drink, or clothing, that is to say, when necessity itself begins to urge you. For these things will be within reach, because our Father knows that we have need of all these things. For sufficient unto the day, says He, is the evil thereof; i.e. it is sufficient that necessity itself will urge us to take such things. And for this reason, I suppose, it is called evil, because for us it is penal: for it belongs to this frailty and mortality which we have earned by sinning. Do not add, therefore, to this punishment of temporal necessity anything more burdensome, so that you should not only suffer the want of such things, but should also for the purpose of satisfying this want enlist as a soldier for God.

57\). In the use of this passage, however, we must be very specially on our guard, lest perchance, when we see any servant of God making provision that such necessities shall not be wanting either to himself or to those with whose care he has been entrusted, we should decide that he is acting contrary to the Lord's precept, and is anxious for the morrow. For the Lord Himself also, although angels ministered to Him, yet for the sake of example, that no one might afterwards be scandalized when he observed any of His servants procuring such necessities, condescended to have money bags, out of which whatever might be required for necessary uses might be provided; of which bags, as it is written, Judas, who betrayed Him, was the keeper and the thief. In like manner, the Apostle Paul also may seem to have taken thought for the morrow, when he said: Now concerning the collection for the saints, as I have

given order to the saints of Galatia, even so do ye: upon the first day of the week let every one of you lay by him in store what shall seem good unto him, that there be no gatherings when I come. And when I come whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you when I shall pass through Macedonia: for I shall pass through Macedonia. And it may be that I will abide, yea, and winter with you, that you may bring me on my journey wherever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. In the Acts of the Apostles also it is written, that such things as are necessary for food were provided for the future, on account of an impending famine. For we thus read: And in these days came prophets down from Jerusalem to Antioch, and there was great rejoicing. And when we were gathered together, there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every one according to his ability, determined to send relief to the elders for the brethren which dwelt in Judæa, which also they did by the hands of Barnabas and Saul. And in the case of the necessities presented to him, wherewith the same Apostle Paul when setting sail was laden, food seems to have been furnished for more than a single day. And when the same apostle writes, Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needs; to those who misunderstand him he does not seem to keep the Lord's precept, which runs, Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; and, Consider the lilies of the field, how they grow; they toil not, neither do they spin; while he enjoins the parties in question to labour, working with their hands, that they may have something which they may be able to give to others also. And in what he often says of himself, that he wrought with his hands that he might not be burdensome; and in what is written of him, that he joined himself to Aquila on account of the similarity of their occupation, in order that they might work together at that from which they might make a living; he does not seem to have imitated the birds of the air and the lilies of the field. From these and such like passages of Scripture, it is sufficiently apparent that our Lord does not disapprove of it, when one looks after such things in the ordinary way that men do; but only when one enlists as a soldier of God for the sake of such things, so that in what he does he fixes his eye not on the kingdom of God, but on the acquisition of such things.

58\). Hence this whole precept is reduced to the following rule, that even in looking after such things we should think of the kingdom of God, but in the service of the kingdom of God we should not think of such things. For in this way, although they should sometimes be wanting (a thing which God often permits for the purpose of exercising us), they not only do not weaken our proposition, but even strengthen it, when it is examined and tested. For, says He, we glory in tribulations also; knowing that tribulation works patience, and patience experience, and experience hope: And hope makes not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Now, in the mention of his tribulations and labours, the same apostle mentions that he has had to endure not only prisons and shipwrecks and many such like annoyances, but also hunger and thirst, cold and nakedness. But when we read this, let us not imagine that the promises of God have wavered, so that the apostle suffered hunger and thirst and nakedness while seeking the kingdom and righteousness of God, although it is said to us, Seek ye first the kingdom of God and His righteousness; and all these

things shall be added unto you: since that Physician to whom we have once for all entrusted ourselves wholly, and from whom we have the promise of life present and future, knows such things just as helps, when He sets them before us, when He takes them away, just as He judges it expedient for us; whom He rules and directs as parties who require both to be comforted and exercised in this life, and after this life to be established and confirmed in perpetual rest. For man also, when he frequently takes away the fodder from his beast of burden, is not depriving it of his care, but rather does what he is doing in the exercise of care.

## Chapter 18

59\ And inasmuch as when such things are either provided against the time to come, or reserved, if there is no cause wherefore you should expend them, it is uncertain with what intention it is done, since it may be done with a single heart, and also with a double one, He has seasonably added in this passage: Judge not, that you be not judged. For with what judgment ye judge, you shall be judged, and with what measure you measure, it shall be measured to you again. In this passage, I am of opinion that we are taught nothing else, but that in the case of those actions respecting which it is doubtful with what intention they are done, we are to put the better construction on them. For when it is written, By their fruits you shall know them, the statement has reference to things which manifestly cannot be done with a good intention; such as debaucheries, or blasphemies, or thefts, or drunkenness, and all such things, of which we are permitted to judge, according to the apostle's statement: For what have I to do to judge them also that are without? Do not ye judge them that are within? But concerning the kind of food, because every kind of human food can be taken indiscriminately with a good intention and a single heart, without the vice of concupiscence, the same apostle forbids that they who ate flesh and drank wine be judged by those who abstained from such kinds of sustenance: Let not him that eats, says he, despise him that eats not; and let not him which eats not, judge him that eats. There also he says: Who are you that judges another man's servant? To his own master he stands or falls. For in reference to such matters as can be done with a good and single and noble intention, although they may also be done with an intention the reverse of good, those parties wished, howbeit they were \[mere\] men, to pronounce judgment upon the secrets of the heart, of which God alone is Judge.

60\ To this category belongs also what he says in another passage: Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the thoughts of the hearts: and then shall every man have praise of God. There are therefore certain ambiguous actions, respecting which we are ignorant with what intention they are performed, because they may be done both with a good or with an evil one, of which it is rash to judge, especially for the purpose of condemning. Now the time will come for these to be judged, when the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. In another passage also the same apostle says: Some men's aims are manifest beforehand, going before to judgment; and some men they follow after. He calls those sins manifest, with regard to which it is clear with what intention they are done; these go before to judgment, because if a judgment shall follow, it is not rash. But those which are concealed follow, because neither shall they remain hid in their own time. So we must understand with respect to good works also. For he adds to this effect: Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid. Let us judge, therefore, with respect to those which are manifest; but respecting those which are concealed, let us leave the judgment to God: for they also cannot be hid, whether they be good or evil, when the time shall come for them to be manifested.

61\ There are two things, moreover, in which we ought to beware of rash judgment; when it is uncertain with what intention anything is done; or when it is uncertain what sort of a person he is going to be, who at preset is manifestly either good or bad. If, therefore, any one, for example, complaining of his stomach, would not fast, and you, not believing this, were to attribute it to the vice of gluttony, you would judge rashly. Likewise, if you were to come to know the gluttony and drunkenness as being manifest, and were so to administer reproof as if the man could never be amended and changed, you would nevertheless judge rashly. Let us not therefore reprove those things about which we do not know with what intention they are done; nor let us so reprove those things which are manifest, as that we should despair of a return to a right state of mind; and thus we shall avoid the judgment of which in the present instance it is said, Judge not, that you be not judged.

62\ But what He says may cause perplexity: For with what judgment ye judge, you shall be judged; and with what measure you measure, it shall be measured to you again. Is it the case, then, that if we shall judge anything with a rash judgment, God will also judge rashly with respect to us? Or if we shall measure anything with an unjust measure, is there with God also an unjust measure, according to which it shall be measured to us again? (for by the expression measure also, I suppose the judgment itself is meant.) By no means does God either judge rashly, or recompense to any one with an unjust measure; but it is so expressed, inasmuch as that very same rashness wherewith you punish another must necessarily punish yourself. Unless, perchance, it is to be imagined that injustice does harm in some way to him against whom it goes forth, but in no way to him from whom it goes forth; but nay, it often does no harm to him who suffers the injury, but it must necessarily do harm to him who inflicts it. For what harm did the injustice of the persecutors do to the martyrs? None; but very much to the persecutors themselves. For although some of them were turned from the error of their ways, yet at the time at which they were acting as persecutors, their wickedness was blinding them. So also a rash judgment frequently does no harm to him who is the object of the rash judgment; but to him who judges

rashly, the rashness itself must necessarily do harm. According to such a rule, I judge of that saying also: Every one that strikes with the sword shall perish with the sword. For how many take the sword, and yet do not perish with the sword, Peter himself being an instance! But lest any should think that he escaped such punishment by the pardon of his sins (although nothing could be more absurd than to think that the punishment of the sword, which did not befall Peter, could have been greater than that of the cross, which actually befell him), yet what would they say of the malefactors who were crucified with our Lord; for both he who got pardon, got it after he was crucified, and the other did not get it at all? Or had they perhaps crucified all whom they had slain; and did they therefore themselves too deserve to suffer the same thing? It is ridiculous to think so. For what else is meant by the statement, For all they that take the sword shall perish with the sword, but that the soul dies by that very sin, whatever it may be, which it has committed?

## Chapter 19

63\.. And inasmuch as the Lord is admonishing us in this passage with respect to rash and unjust judgment — for He wishes that whatever we do, we should do it with a heart that is single and directed toward God alone; and inasmuch as, with respect to many things, it is uncertain with what intention they are done, regarding which it is rash to judge; inasmuch, moreover, as those parties especially judge rashly respecting things that are uncertain, and readily find fault, who love rather to censure and to condemn than to amend and to improve, which is a fault arising either from pride or from envy; therefore He has subjoined the statement: And why do you behold the mote that is in your brother's eye, but considerest not the beam that is in your own eye? So that if perchance, for example, he has transgressed in anger, you should find fault in hatred; there being, as it were, as much difference between anger and hatred as between a mote and a beam. For hatred is inveterate anger, which, as it were simply by its long duration, has acquired so great strength as to be justly called a beam. Now, it may happen that, though you are angry with a man, you wish him to be turned from his error; but if you hate a man, you cannot wish to convert him.

64\.. Or how will you say to your brother, Let me pull out the mote out of your eye; and, behold, a beam is in your own eye? You hypocrite, first cast out the beam out of your own eye; and then shall you see clearly to cast out the mote out of your brother's eye; i.e., first cast the hatred away from you, and then, but not before, shall you be able to amend him whom you love. And He well says, You hypocrite. For to make complaint against vices is the duty of good and benevolent men; and when bad men do it, they are acting a part which does not belong to them; just like hypocrites, who conceal under a mask what they are, and show themselves off in a mask what they are not. Under the designation hypocrites, therefore, you are to understand pretenders. And there is, in fact, a class of pretenders much to be guarded against, and troublesome, who, while they take up complaints against all kinds of faults from hatred and spite, also wish to appear counsellors. And therefore we must piously and cautiously watch, so that when necessity shall compel us to find fault with or rebuke any one, we may reflect first whether the fault is such as we have never had, or one from which we have now become free; and if we have never had it, let us reflect that we are men, and might have had it; but if we have had it, and are now free from it, let the common infirmity touch the memory, that not hatred but pity may go before

that fault-finding or administering of rebuke: so that whether it shall serve for the conversion of him on whose account we do it, or for his perversion (for the issue is uncertain), we at least from the singleness of our eye may be free from care. If, however, on reflection, we find ourselves involved in the same fault as he is whom we were preparing to censure, let us not censure nor rebuke; but yet let us mourn deeply over the case, and let us invite him not to obey us, but to join us in a common effort.

65\.. For in regard also to what the apostle says —Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law (not being under the law), that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might gain all,— he did not certainly so act in the way of pretence, as some wish it to be understood, in order that their detestable pretence may be fortified by the authority of so great an example; but he did so from love, under the influence of which he thought of the infirmity of him whom he wished to help as if it were his own. For this he also lays as the foundation beforehand, when he says: For although I be free from all men, yet have I made myself servant unto all, that I might gain the more. And that you may understand this as being done not in pretence, but in love, under the influence of which we have compassion for men who are weak as if we were they, he thus admonishes us in another passage, saying, Brethren, you have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. And this cannot be done, unless each one reckon the infirmity of another as his own, so as to bear it with equanimity, until the party for whose welfare he is solicitous is freed from it.

66\.. Rarely, therefore, and in a case of great necessity, are rebukes to be administered; yet in such a way that even in these very rebukes we may make it our earnest endeavour, not that we, but that God, should be served. For He, and none else, is the end: so that we are to do nothing with a double heart, removing from our own eye the beam of envy, or malice, or pretence, in order that we may see to cast the mote out of a brother's eye. For we shall see it with the dove's eyes — such eyes as are declared to belong to the spouse of Christ, whom God has chosen for Himself a glorious Church, not having spot or wrinkle, \_i.e.\_ pure and guileless.

## Chapter 20

67\.

But inasmuch as the word guileless may mislead some who are desirous of obeying God's precepts, so that they may think it wrong, at times, to conceal the truth, just as it is wrong at times to speak a falsehood, and inasmuch as in this way — by disclosing things which the parties to whom they are disclosed are unable to bear — they may do more harm than if they were to conceal them altogether and always, He very rightly adds: Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. For the Lord Himself, although He never told a lie, yet showed that He was concealing certain truths, when He said, I have yet many things to say unto you, but you cannot bear them now. And the Apostle Paul, too, says: And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto you were not able to bear it, neither yet now are you able. For you are yet carnal.

68\ Now, in this precept by which we are forbidden to give what is holy to the dogs, and to cast our pearls before swine, we must carefully require what is meant by holy, what by pearls, what by dogs, what by swine. A holy thing is something which it is impious to violate and to corrupt; and the very attempt and wish to commit that crime is held to be criminal, although that holy thing should remain in its nature inviolable and incorruptible. By pearls, again, are meant whatever spiritual things we ought to set a high value upon, both because they lie hidden in a secret place, are as it were brought up out of the deep, and are found in wrappings of allegory, as it were in shells that have been opened. We may therefore legitimately understand that one and the same thing may be called both holy and a pearl: but it gets the name of holy for this reason, that it ought not to be corrupted; of a pearl for this reason, that it ought not to be despised. Every one, however, endeavours to corrupt what he does not wish to remain uninjured: but he despises what he thinks worthless, and reckons to be as it were beneath himself; and therefore whatever is despised is said to be trampled on. And hence, inasmuch as dogs spring at a thing in order to tear it in pieces, and do not allow what they are tearing in pieces to remain in its original condition, Give not, says He, that which is holy unto the dogs: for although it cannot be torn in pieces and corrupted, and remains unharmed and inviolable, yet we must think of what is the wish of those parties who bitterly and in a most unfriendly spirit resist, and, as far as in them lies, endeavour, if it were possible, to destroy the truth. But swine, although they do not, like dogs, fall upon an object with their teeth, yet by recklessly trampling on it defile it: Do not \_therefore\_ cast your pearls before swine, lest they trample them under their feet, and turn again and rend you. We may therefore not unsuitably understand dogs as used to designate the assailants of the truth, swine the despisers of it.

69\ But when He says, they turn again and rend you, He does not say, they rend the pearls themselves. For by trampling on them, just when they turn in order that they may hear something more, they yet rend him by whom the pearls have just been cast before them which they have trampled on. For you would not easily find out what pleasure the man could have who has trampled pearls under foot, \_i.e.\_ has despised divine things whose discovery is the result of great labour. But in regard to him who teaches such parties, I do not see how he would escape being rent in pieces through their anger and wrathfulness. Moreover, both animals are unclean, the dog as well as the swine. We must therefore be on our guard, lest anything should be opened up to him who does not receive it: for it is better that he should seek for what is hidden, than that he should either attack or slight at what is open. Neither, in fact, is any other cause found why they do not receive those things which are manifest and of importance, except hatred and contempt, the one of which gets them the name of dogs, the other that of swine. And all this impurity is generated by the love of temporal things, \_i.e.\_ by the love of this world, which we are commanded to renounce, in order that we may be able to be pure. The man, therefore, who desires to have a pure and single heart, ought not to appear to himself blameworthy, if he conceals anything from him who is unable to receive it. Nor is it to be supposed from this that it is allowable to lie: for it does not follow that when truth is concealed, falsehood is uttered. Hence, steps are to be taken first, that the hindrances which prevent his receiving it may be removed; for certainly if pollution is the reason he does not receive it, he is to be cleansed either by word or by deed, as far as we can possibly do it.

70\ Then, further, when our Lord is found to have made certain statements which many who were present did not accept, but either resisted or despised, He is not to be thought to have given that which

is holy to the dogs, or to have cast pearls before swine: for He did not give such things to those who were not able to receive them, but to those who were able, and were at the same time present; whom it was not meet that He should neglect on account of the impurity of others. And when tempters put questions to Him, and He answered them, so that they might have nothing to gainsay, although they might pine away from the effects of their own poisons, rather than be filled with His food, yet others, who were able to receive His teaching, heard to their profit many things in consequence of the opportunity created by these parties. I have said this, lest any one, perhaps, when he is not able to reply to one who puts a question to him, should seem to himself excused, if he should say that he is unwilling to give that which is holy to the dogs, or to cast pearls before swine. For he who knows what to answer ought to do it, even for the sake of others, in whose minds despair arises, if they believe that the question proposed cannot be answered: and this in reference to matters that are useful, and that belong to saving instruction. For many things which may be the subject of inquiry on the part of idle people are needless and vain, and often hurtful, respecting which, however, something must be said; but this very point is to be opened up and explained, viz. why such things ought not to form the subject of inquiry. In reference, therefore, to things that are useful, we ought sometimes to give a reply to what is asked of us: just as the Lord did, when the Sadducees had asked Him about the woman who had seven husbands, to which of them she would belong in the resurrection. For He answered that in the resurrection they will neither marry, nor be given in marriage, but will be as the angels in heaven. But sometimes, he who asks is to be asked something else, by telling which he would answer himself as to the matter he asked about; but if he should refuse to make a statement, it would not seem to those who are present unfair, if he himself should not hear anything as to the matter he inquired about. For those who put the question, tempting Him, whether tribute was to be paid, were asked another question, viz. whose image the money bore which was brought forward by themselves; and because they told what they had been asked, *\_i.e.\_* that the money bore the image of Cæsar, they gave a kind of answer to themselves in reference to the question they had asked the Lord: and accordingly from their answer He drew this inference, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's. When, however, the chief priests and elders of the people had asked by what authority He was doing those things, He asked them about the baptism of John: and when they would not make a statement which they saw to be against themselves, and yet would not venture to say anything bad about John, on account of the bystanders, Neither tell I you, says He, by what authority I do these things; a refusal which appeared most just to the bystanders. For they said they were ignorant of that which they really knew, but did not wish to tell. And, in truth, it was right that they who wished to have an answer to what they asked, should themselves first do what they required to be done toward them; and if they had done this, they would certainly have answered themselves. For they themselves had sent to John, asking who he was; or rather they themselves, being priests and Levites, had been sent, supposing that he was the very Christ, but he said that he was not, and gave forth a testimony concerning the Lord: a testimony respecting which if they chose to make a confession, they would teach themselves by what authority as the Christ He was doing those things; which as if ignorant of they had asked, in order that they might find an avenue for calumny.

71\.. Since, therefore, a command had been given that what is holy should not be given to dogs, and pearls should not be cast before swine, a hearer might object and say, conscious of his own ignorance and weakness, and hearing a command addressed to him, that he should not give what he felt that he himself had not yet received — might (I say) object and say, What holy thing do you forbid me to give to the dogs, and what pearls do you forbid me to cast before swine, while as yet I do not see that I possess such things? Most opportunely He has added the statement: Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. The asking refers to the obtaining by request soundness and strength of mind, so that we may be able to discharge those duties which are commanded; the seeking, on the other hand, refers to the finding of the truth. For inasmuch as the blessed life is summed up in action and knowledge, action wishes for itself a supply of strength, contemplation desiderates that matters should be made clear: of these therefore the first is to be asked, the second is to be sought; so that the one may be given, the other found. But knowledge in this life belongs rather to the way than to the possession itself: but whoever has found the true way, will arrive at the possession itself which, however, is opened to him that knocks.

72\.. In order, therefore, that these three things — viz. asking, seeking, knocking — may be made clear, let us suppose, for example, the case of one weak in his limbs, who cannot walk: in the first place, he is to be healed and strengthened so as to be able to walk; and to this refers the expression He has used, Ask. But what advantage is it that he is now able to walk, or even run, if he should go astray by devious paths? A second thing therefore is, that he should find the road that leads to the place at which he wishes to arrive; and when he has kept that road, and arrived at the very place where he wishes to dwell, if he find it closed, it will be of no use either that he has been able to walk, or that he has walked and arrived, unless it be opened to him; to this, therefore, the expression refers which has been used, Knock.

73\ Moreover, great hope has been given, and is given, by Him who does not deceive when He promises: for He says, Every one that asks, receives; and he that seeks, finds; and to him that knocks, it shall be opened. Hence there is need of perseverance, in order that we may receive what we ask, and find what we seek, and that what we knock at may be opened. Now, just as He talked of the fowls of heaven and of the lilies of the field, that we might not despair of food and clothing being provided for us, so that our hopes might rise from lesser things to greater; so also in this passage, Or what man is there of you, says He, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? How do the evil give good things? Now, He has called those evil who are as yet the lovers of this world and sinners. And, in fact, the good things are to be called good according to their feeling, because they reckon these to be good things. Although in the nature of things also such things are good, but temporal, and pertaining to this feeble life: and whoever that is evil gives them, does not give of his own; for the earth is the Lord's, and the fullness thereof, who made heaven, and earth, the sea, and all that therein is. How much reason, therefore, there is for the hope that God will give us good things when we ask Him, and that we cannot be deceived, so that we should get one thing instead of another, when we ask Him; since we even, although we are evil, know how to give that for which we are asked? For we do not deceive our children; and whatever good things we give are not given of our own, but of what is His.

## Chapter 22

74\ Moreover, a certain strength and vigour in walking along the path of wisdom ties in good morals, which are made to extend as far as to purification and singleness of heart — a subject on which He has now been speaking long, and thus concludes: Therefore all good things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. In the Greek copies we find the passage runs thus: Therefore all things whatsoever ye would that men should do to you, do ye even so to them. But I think the word good has been added by the Latins to make the sentence clear. For the thought occurred, that if any one should wish something wicked to be done to him, and should refer this clause to that — as, for instance, if one should wish to be challenged to drink immoderately, and to get drunk over his cups, and should first do this to the party by whom he wishes it to be done to himself — it would be ridiculous to imagine that he had fulfilled this clause. Inasmuch, therefore, as they were influenced by this consideration, as I suppose, one word was added to make the matter clear; so that in the statement, Therefore all things whatsoever ye would that men should do to you, there was inserted the word good. But if this is wanting in the Greek copies, they also ought to be corrected: but who would venture to do this? It is to be understood, therefore, that the clause is complete and altogether perfect, even if this word be not added. For the expression used, whatsoever ye would, ought to be understood as used not in a customary and random, but in a strict sense. For there is no will except in the good: for in the case of bad and wicked deeds, desire is strictly spoken of, not will. Not that the Scriptures always speak in a strict sense; but where it is necessary, they so keep a word to its perfectly strict meaning, that they do not allow anything else to be understood.

75\). Moreover, this precept seems to refer to the love of our neighbour, and not to the love of God also, seeing that in another passage He says that there are two precepts on which hang all the law and the prophets. For if He had said, All things whatsoever ye would should be done to you, do ye even so; in this one sentence He would have embraced both those precepts: for it would soon be said that every one wishes that he himself should be loved both by God and by men; and so, when this precept was given to him, that what he wished done to himself he should himself do, that certainly would be equivalent to the precept that he should love God and men. But when it is said more expressly of men, Therefore all things whatsoever ye would that men should do to you, do ye even so to them, nothing else seems to be meant than, You shall love your neighbour as yourself. But we must carefully attend to what He has added here: for this is the law and the prophets. Now, in the case of these two precepts, He not merely says, The law and the prophets hang; but He has also added, all the law and the prophets, which is the same as the whole of prophecy: and in not making the same addition here, He has kept a place for the other precept, which refers to the love of God. Here, then, inasmuch as He is following out the precepts with respect to a single heart, and it is to be dreaded lest any one should have a double heart toward those from whom the heart can be hid, *\_i.e.\_* toward men, a precept with respect to that very thing was to be given. For there is almost nobody that would wish that any one of double heart should have dealings with himself. But no one can bestow anything upon a fellowman with a single heart, unless he so bestow it that he expects no temporal advantage from him, and does it with the intention which we have sufficiently discussed above, when we were speaking of the single eye.

76\). The eye, therefore, being cleansed and rendered single, will be adapted and suited to behold and contemplate its own inner light. For the eye in question is the eye of the heart. Now, such an eye is possessed by him who, in order that his works may be truly good, does not make it the aim of his good works that he should please men; but even if it should turn out that he pleases them, he makes this tend rather to their salvation and to the glory of God, not to his own empty boasting; nor does he do anything that is good tending to his neighbour's salvation for the purpose of gaining by it those things that are necessary for getting through this present life; nor does he rashly condemn a man's intention and wish in that action in which it is not apparent with what intention and wish it has been done; and whatever kindnesses he shows to a man, he shows them with the same intention with which he wishes them shown to himself, *viz.* as not expecting any temporal advantage from him: thus will the heart be single and pure in which God is sought. Blessed, therefore, are the pure in heart: for they shall see God.

## Chapter 23

77\). But because this belongs to few, He now begins to speak of searching for and possessing wisdom, which is a tree of life; and certainly, in searching for and possessing, *\_i.e.\_* contemplating this wisdom, such an eye is led through all that precedes to a point where there may now be seen the narrow way and the strait gate. When, therefore, He says in continuation, Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leads unto life, and few there be that find it; He does not say so for this reason, that the Lord's yoke is rough, or His burden heavy; but because few are willing to bring their labours to an end, giving too little credit to Him who cries, Come unto me, all you that

labour, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: for my yoke is easy, and my burden is light (hence, moreover, the sermon before us took as its starting-point the lowly and meek in heart): and this easy yoke and light burden which many spurn, few submit to; and on that account the way becomes narrow which leads unto life, and the gate strait by which it is entered.

## Chapter 24

78\ Here, therefore, those who promise a wisdom and a knowledge of the truth which they do not possess, are especially to be guarded against; as, for instance, heretics, who frequently commend themselves on account of their fewness. And hence, when He had said that there are few who find the strait gate and the narrow way, lest they \[the heretics\] should falsely substitute themselves under the pretext of their fewness, He immediately added, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. But such parties do not deceive the single eye, which knows how to distinguish a tree by its fruits. For He says: You shall know them by their fruits. Then He adds the similitudes: Do men gather grapes of thorns, or figs of thistles? Even so, every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits you shall know them.

79\ And in \[the interpretation of\] this passage we must be very much on our guard against the error of those who judge from these same two trees that there are two original natures, the one of which belongs to God, but the other neither belongs to God nor springs from Him. And this error has both been already discussed in other books \[of ours\] very copiously, and if that is still too little, will be discussed again; but at present we have merely to show that the two trees before us do not help them. In the first place, because it is so clear that He is speaking of men, that whoever reads what goes before and what follows will wonder at their blindness. Secondly, they fix their attention on what is said, A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, and therefore think that neither can it happen that an evil soul should be changed into something better, nor a good one into something worse; as if it were said, A good tree cannot become evil, nor an evil tree good. But it is said, A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. For the tree is certainly the soul itself, \_i.e.\_ the man himself, but the fruits are the works of the man; an evil man, therefore, cannot perform good works, nor a good man evil works. If an evil man, therefore, wishes to perform good works, let him first become good. So the Lord Himself says in another passage more plainly: Either make the tree good, or make the tree bad. But if He were figuratively representing the two natures of such parties by these two trees, He would not say, Make: for who of the sons of men can make a nature? Then also in that passage, when He had made mention of these two trees, He added, You hypocrites, how can you, being evil, speak good things? As long, therefore, as any one is evil, he cannot bring forth good fruits; for if he were to bring forth good fruits, he would no longer be evil. So it might most truly have been said, snow cannot be warm; for when it begins to be warm, we no longer call it snow, but water. It may therefore come about, that what was snow is no longer so; but it cannot happen that snow should be warm. So it may come about, that he who was evil is no longer evil; it cannot, however, happen that an evil man should do good. And although he is sometimes useful, this is not the man's own doing; but it is done through him, in virtue of the arrangements of divine providence: as, for instance, it is said of the Pharisees, What they bid you, do; but what they do, do not consent to do. This very circumstance, that they spoke things that were good, and that the things which they spoke were usefully listened to and done, was not a matter belonging to them: for, says He, they sit in Moses' seat. It was, therefore, when engaged through divine providence in preaching the law of God, that they were able to be useful to their hearers, although they were not so to themselves. Respecting such it is said in another place by the prophet, They have sown wheat, but shall reap thorns; because they teach what is good, and do what is evil. Those, therefore, who listened to them, and did what was said by them, did not gather grapes of thorns, but through the thorns gathered grapes of the vine: just as, were any one to thrust his hand through a hedge, or were at least to gather a grape from a vine which was entangled in a hedge, that would not be the fruit of the thorns, but of the vine.

80\ The question, indeed, is most rightly put, What are the fruits He would wish us to attend to, whereby we might know the tree? For many reckon among the fruits certain things which belong to the sheep's clothing, and in this way are deceived by wolves: as, for instance, either fastings, or prayers, or almsgivings; but unless all of these things could be done even by hypocrites, He would not say above, Take heed that you do not your righteousness before men, to be seen of them. And after prefixing this sentence, He goes on to speak of those very three things, almsgiving, prayer, fasting. For many give largely to the poor, not from compassion, but from vanity; and many pray, or rather seem to pray, while

not keeping God in view, but desiring to please men; and many fast, and make a wonderful show of abstinence before those to whom such things appear difficult, and by whom they are reckoned worthy of honour: and catch them with artifices of this sort, while they hold up to view one thing for the purpose of deceiving, and put forth another for the purpose of preying upon or killing those who cannot see the wolves under that sheep's clothing. These, therefore, are not the fruits by which He admonishes us that the tree is known. For such things, when they are done with a good intention in sincerity, are the appropriate clothing of sheep; but when they are done in wicked deception, they cover nothing else but wolves. But the sheep ought not on this account to hate their own clothing, because the wolves often conceal themselves therein.

81\.. What the fruits are by the finding of which we may know an evil tree, the apostle tells us: Now the works of the flesh are manifest, which are these; adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcraft, hatreds, variances, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. And what the fruits are by which we may know a good tree, the very same apostle goes on to tell us: But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. It must be known, indeed, that joy stands here in a strict and proper sense; for bad men are, strictly speaking, not said to rejoice, but to make extravagant demonstrations of joy: just as we have said above, that will which the wicked do not possess, stands in a strict sense where it is said, All things whatsoever ye would that men should do to you, do ye even so to them. In accordance with that strict sense of the word, in virtue of which joy is spoken of only in the good, the prophet also speaks, saying: Rejoicing is not for the wicked, says the Lord. So also faith stands, not certainly as meaning any kind of it, but true faith: and the other things which find a place here have certain resemblances of their own in bad men and deceivers; so that they entirely mislead, unless one has the pure and single eye by which he may know such things. It is accordingly the best arrangement, that the cleansing of the eye is first discussed, and then mention is made of what things were to be guarded against.

## Chapter 25

82\.. But seeing that, however pure an eye one may have, \_i.e.\_ with however single and sincere a heart one may live, he yet cannot look into the heart of another: whatever things could not have become apparent in deeds or words, are disclosed by trials. Now trial is twofold; either in the hope of obtaining some temporal advantage, or in the terror of losing it. And especially must we be on our guard, lest, when striving after wisdom, which can be found in Christ alone, in whom are hid all the treasures of wisdom and knowledge; — we must be on our guard, I say, lest, under the very name of Christ, we be deceived by heretics, or by any parties whatever defective in intelligence, and lovers of this world. For on this account He adds a warning, saying, Not every one that says unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of My Father which is in heaven, he shall enter into the kingdom of heaven: lest we should think that the mere fact of one saying to our Lord, Lord, Lord, belongs to those fruits; and from that he should seem to us to be a good tree. But those are the

fruits, to do the will of the Father who is in heaven, in the doing of which He has condescended to exhibit Himself as an example.

83\.. But the question may fairly be started, how with this sentence the statement of the apostle is to be reconciled, where he says, No man speaking by the Spirit of God calls Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost: for neither can we say that any who have the Holy Spirit will not enter into the kingdom of heaven, if they persevere onwards to the end; nor can we affirm that those who say, Lord, Lord, and yet do not enter into the kingdom of heaven, have the Holy Spirit. How then does no one say that Jesus is the Lord, but by the Holy Ghost, unless it is because the apostle has used the word say here in a strict and proper sense, so that it implies the will and understanding of him who says? But the Lord has used the word which He employs in a general sense: Not every one that says unto Me, Lord, Lord, shall enter into the kingdom of heaven. For he also who neither wishes nor understands what he says, seems to say it; but he properly says it, who gives expression to his will and mind by the sound of his voice: just as, a little before, what is called joy among the fruits of the Spirit is called so in a strict and proper sense, not in the way in which the same apostle elsewhere uses the expression, Rejoices not in iniquity: as if any one could rejoice in iniquity: for that transport of a mind making confused and boisterous demonstrations of joy is not joy; for this latter is possessed by the good alone. Hence those also seem to say it, who neither perceive with the understanding nor engage with the deliberate consent of the will in this which they utter, but utter it with the voice merely; and after this manner the Lord says, Not every one that says unto Me, Lord, Lord, shall enter into the kingdom of heaven. But truly and properly those parties say it whose utterance in speech really represents their will and intention; and it is in accordance with this signification that the apostle has said, No one can say that Jesus is the Lord, but by the Holy Ghost.

84\.. And besides, it belongs especially to the matter in hand, that, in striving after the contemplation of the truth, we should not only not be deceived by the name of Christ, by means of those who have the name and have not the deeds; but also not by certain deeds and miracles, for when the Lord performed of the same kind for the sake of unbelievers, He has warned us not to be deceived by such things, thinking that an invisible wisdom is present where we see a visible miracle. Hence He annexes the statement: Many will say to Me on that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I say unto them, I never knew you: depart from Me, you that work iniquity. He will not, therefore, recognise any but the man that works righteousness. For He forbade also His own disciples themselves to rejoice in such things, viz. that the spirits were subject unto them: But rejoice, says He, because your names are written in heaven; I suppose, in that city of Jerusalem which is in heaven, in which only the righteous and holy shall reign. Do you not know, says the apostle, that the unrighteous shall not inherit the kingdom of God?

85\ But perhaps some one may say that the unrighteous cannot perform those visible miracles, and may believe rather that those parties are telling a lie, who will be found saying, We have prophesied in Your name, and have cast out devils in Your name, and have done many wonderful works. Let him therefore read what great things the magi of the Egyptians did who resisted Moses, the servant of God; or if he will not read this, because they did not do them in the name of Christ, let him read what the Lord Himself says of the false prophets, speaking thus: Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that the very elect shall be deceived. Behold, I have told you before.

86\ How much need, therefore, is there of the pure and single eye, in order that the way of wisdom may be found, against which there is the clamour of so great deceptions and errors on the part of wicked and perverse men, to escape from all of which is indeed to arrive at the most certain peace, and the immoveable stability of wisdom! For it is greatly to be feared, lest, by eagerness in quarrelling and controversy, one should not see what can be seen by few, that small is the disturbance of gainsayers, unless one also disturbs himself. And in this direction, too, runs that statement of the apostle: And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that think differently; if God perhaps will give them repentance to the acknowledging of the truth. Blessed, therefore, are the peacemakers: for they shall be called the children of God.

87\ Hence we must take special notice how terribly the conclusion of the whole sermon is introduced: Therefore, whosoever hears these sayings of Mine, and does them, is like unto a wise man, which built his house upon the rock. For no one confirms what he hears or understands, unless by doing. And if Christ is the rock, as many Scripture testimonies proclaim that man builds in Christ who does what he hears from Him. The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. Such an one, therefore, is not afraid of any gloomy superstitions (for what else is understood by rain, when it is put in the sense of anything bad?), or of turnouts of men, which I think are compared to winds; or of the river of this life, as it were flowing over the earth in carnal lusts. For it is the man who is seduced by the prosperity that is broken down by the adversities arising from these three things; none of which is feared by him who has his house founded upon a rock, i.e. who not only hears, but also does, the Lord's commands. And the man who hears and does them not is in dangerous proximity to all these, for he has no stable foundation; but by hearing and not doing, he builds a ruin. For He goes on to say: And every one that hears these sayings of Mine, and does them not, shall be like a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having authority, and not as their scribes. This is what I said before was meant by the prophet in the Psalms, when he says: I will act confidently in regard of him. The words of the Lord are pure words: as silver tried and proved in a furnace of earth, purified seven times. And from this number, I am admonished to trace back those precepts also to the seven sentences which He has placed in the beginning of this sermon, when He was speaking of those who are blessed; and to those seven operations of the Holy Spirit, which the prophet Isaiah mentions; but whether the

order before us, or some other, is to be considered in these, the things we have heard from the Lord are to be done, if we wish to build upon a rock.

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