

GREAT FAITH
Healing the Centurion's Slave
Slavery and Death
Feast Day for Athanasius of Athos

July 5, 2009
4th Sunday after Pentecost
Revision E

GOSPEL: Matthew 8:5-13
EPISTLE: Romans 6:18-23

Both the Gospel and Epistle lessons used to be used in some Western churches, but are currently falling into disuse. In fact, personal or political freedom is often replacing the words of the Epistle “slaves to righteousness” and “slaves to God” as the basic tenets of Christianity. To the Apostle Paul, slavery was not that big a deal, and one could be a Christian just as easily while a slave as if he were freed (1 Corinthians 7:21-24).

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Background: Old Testament Slavery

Slavery existed prior to the Mosaic Law and a number of Mosaic Law regulations existed to control its abuses. It was traditional for a conquering nation to lead the strongest and loveliest captives back to its homeland as slaves. This made slavery different than what existed in the United States; that is, it meant that people of any race could be slaves, not just African-Americans. Different nations had different laws regarding slaves, but in most cases, the slave was simply the property of his master and could be dealt with as he pleased.

Things were different in Israel, however; Mosaic Law required slaves to be treated humanely. Yet there were justifiable reasons why someone could be sold as a slave. Mosaic Law for Hebrew slaves can be summarized as follows:

- One could become a slave due to
 - Poverty, as in squandering one’s assets (Leviticus 25:39)
 - Theft, as being unable to make fourfold restitution (Exodus 22:1-3)
- The duration of one’s slavery was six years; the slave was to be freed in the seventh (Exodus 21:2, Deuteronomy 15:12, 18)

- When freed, the slave was not to be sent off empty-handed (Deuteronomy 15:12, 13)
- The slave-owner was required to give the slave liberally from his livestock, grain and wine (Deuteronomy 15:14, 15)
- Violations of this six year sunset clause on slavery was one of the reasons for the Babylonian captivity (Jeremiah 34:8-22)
- At any time during the six years, either the slave could redeem himself, or a relative could redeem him (Leviticus 25:47-49)
- When a man was sold into slavery, his family went also
 - A man's family was also freed with him in the seventh year (Exodus 21:2, 3)
 - If a slave-owner gave his slave a wife during the six years, she and her children were not freed on the seventh year unless redeemed (Exodus 21:4)
 - If a slave did not want to be freed in the seventh year, his ear was pierced to indicate lifelong slavery (Deuteronomy 15:16, 17, Exodus 21:5, 6)
 - Special rules existed regarding female slaves to insure that they were treated as daughters of the household to which they were attached (Exodus 21:7-11)
 - If a man struck and injured his slave (male or female), the slave was immediately freed, and not empty-handed (Exodus 21:26, 27)
 - On the other hand, anyone caught kidnapping people and selling them as slaves received the death penalty (Exodus 21:16; Deuteronomy 24:7)

In the case of non-Hebrew slaves or Hebrew slaves of non-Hebrew masters, the law was a little different. From Hebrew tradition:

- For Hebrew slaves of non-Hebrew masters, the six-year sunset clause didn't apply
 - The slave was freed only by redemption (Leviticus 25:47-55, or the arrival of the year of Jubilee (Leviticus 25:39-42)
- For non-Hebrew slaves, the six-year sunset clause didn't apply either
 - Non-Hebrews could be permanent slaves (Leviticus 25:45-46)
 - Freedom could be obtained by redemption, becoming heir to the household (e.g., childless masters), or by a written testament by the owner
 - The non-Hebrew slave was to be treated like a Hebrew, including circumcision, the Sabbath rest, and joining the various festivals¹ (Genesis 17:12, Exodus 12:44, Deuteronomy 12:12, 18, Deuteronomy 16:11, Exodus 20:10, Deuteronomy 5:14)

Gospel Lesson; Matthew 8:5-13 (Luke 7:1-10)

In the 1st Century as in earlier times, people had both slaves and hired servants. Unfortunately, the Greek and Hebrew words for slave and servant are not translated into English consistently in most translations. There are many words in Greek and Hebrew for different kinds of slaves and servants. The two used in the Gospel lesson are listed below, along with their definitions.

Greek Word	Definition	Strong's Ref #
doulos	a slave	1401
pais	a boy servant (as being spanked often)	3816

¹ See Genesis 17:12, Exodus 12:44, Deuteronomy 12:12, 18, Deuteronomy 16:11, Exodus 20:10, Deuteronomy 5:14.

Today's Gospel lesson begins with a Centurion (i.e., a captain of 100 troops) sending a delegation to Jesus. Matthew's account leaves out some details that appear in Luke's account. From Luke's account, the Centurion did not come to Jesus himself but sent a delegation of the Jewish elders (Luke 7:3) to ask Jesus to heal his slave. The Jewish elders were very appreciative of the Centurion (a Gentile) since he loved Israel and built them a synagogue (Luke 7:4-5). This implies that the Centurion's slave (*doulos* in Luke 7:2, *pais* in Matthew 8:6) was probably a young Hebrew boy. Under Old Testament Law, then, this would be a case of a Hebrew slave and a non-Hebrew master. This young boy was dear to the Centurion (Luke 7:2) and was ill and near death (Luke 7:2) as well as being paralyzed and tormented (Matthew 8:6). Jesus agreed to come with the Jewish elders (Matthew 8:7, Luke 7:6).

Before Jesus reached the Centurion's house, the Centurion sent another delegation of his friends (not servants) to Jesus saying that he was not worthy for Jesus to come under his roof (Matthew 8:8, Luke 7:6). This was undoubtedly a reference to current practices of the Pharisees where they did not associate with or enter the houses of Gentiles lest they be defiled (John 19:28, Acts 10:28, 11:3). This defilement could occur if the Gentile had touched a dead body and then they touched him. The Centurion respected this and considered himself unclean in Jesus' eyes. In his own eyes, he was a slave, not a slave owner, and Jesus was his Master. Yet it is a significant statement about the Centurion that a delegation of Jews (and even Jewish elders!) would intercede for him with Jesus (Luke 7:4-5).

This condition of unworthiness is prevalent in the Orthodox liturgy today when it comes to receiving the things of God. For example, a pre-communion prayer attributed to John Chrysostom reads: "O Lord my God, I know that I am not worthy nor sufficient that You should come under the roof of the house of my soul, for it is entirely desolate and fallen in ruin, and You have not in me a place worthy to lay Your head. But, as You did for our sake humble Yourself from on high, so do now stoop to the measure of my lowliness."

The Centurion also sent word via his friends to tell Jesus that he himself was not even worthy to meet Jesus face to face (Luke 7:7). However, he asked that Jesus just speak a word that his young slave might be healed (Matthew 8:8, Luke 7:7). In his humility the Centurion recognized Jesus' authority over the infirmity, the paralysis and the demons involved in the tormenting (compare Job 2:2-9). He recognized that Jesus could just command that the healing be done just as he (the Centurion) commands his own troops and his own slaves. "For I also am a man under authority, having soldiers under me. And I say to this one, 'Go' and he goes; and to another, 'Come', and he comes; and to my slave, 'Do this', and he does it" (Matthew 8:9, Luke 7:8).

Basil the Great stated² that it was the faith of the Centurion that healed his slave, and not the Presence of Christ.

"If anyone, for true pity's sake, invites you with many pleas to enter his house, let him be told to follow the faith of the Centurion. When Jesus was hastening to him to perform an act of healing, he asked Jesus not to come in the words, 'Lord I am not worthy that You should come under my roof, but speak the word only and my slave shall be healed' (Matthew 8:8). When Jesus said to him, 'Go your way; as you have believed, so be it done to you' (Matthew 8:13), his

² Basil the Great, Letter to His Disciple Chilo, XLII, 2.

slave was healed from that hour. Learn then, brother, that it was the faith of the Centurion, not the presence of Christ, which delivered the sick man. So too now, if you pray, in whatever place you are, and the sick man believes that he will be aided by your prayers, all will fall out as he desires.”

Jesus’ response was one of marveling at the Centurion’s faith. This word faith (Greek: *pistis*) could also be translated belief and implies trust based upon being convinced. This is one of two recorded occasions where Jesus marveled. The other is at the unbelief (or unfaith or untrusting) of the people of His hometown, Nazareth (Mark 6:6). The unbelief was so strong in Nazareth that Jesus could do few miracles there (Mark 6:5). Performing miracles in the midst of great unbelief would result in blasphemy.

What is Great Faith?

A great faith may mean something to one person and something else to another. It is not necessarily just the exhibition of miracles, although that could be the case.

Jerome referred³ to a number of places in the Scriptures where the subject is great faith. Some may be obvious to us and some may not be. For himself, he did not place his own faith as anything great. He listed some observations and examples of great faith, such as the Centurion, the Apostles and the woman with the flow of blood.

1. When the Son of man comes, shall he find faith on the earth? (Luke 18:8)
2. The faith in question is that of which the Lord Himself said, “Your faith has made you whole” (Matthew 9:22).
3. The faith of the Centurion, “I have not found so great faith, no, not in Israel” (Matthew 8:10).
4. The faith of the Apostles, “Why are you fearful, O you of little faith?” (Matthew 8:26) They later acquired great faith, but their faith was small at this time.
5. As Christ said also, “If you have faith as a grain of mustard seed, you shall say to this mountain, ‘Move to another place’, and it shall move” (Matthew 17:20).
6. The woman, who for twelve years was wasting away with a bloody flux. Her singleness of mind and her devotion to her God met with our Lord’s approval. “For she said within herself, “If I do but touch his garment, I shall be made whole” (Matthew 9:21).
7. Neither the Centurion nor that poor woman had believed in the mysteries of the Trinity, for this was revealed to the Apostles after the resurrection of Christ. The faith of such as believe in the mystery of the Trinity has its due preeminence.
8. This is the faith, which our Lord said was seldom found. This is the faith, which even in the case of those who believe rightly, is hard to find in perfection.
9. “According to your faith, be it done to you” (Matthew 9:29), says God. I do not like the sound of those words. For if it be done to me according to my faith, I shall perish. And yet I certainly believe in God the Father, I believe in God the Son, and I believe in God the Holy Spirit. I believe in one God; nevertheless, I would not have it done to me according to my faith.
10. The enemy often comes and sows tares in the Lord’s harvest. I do not mean to imply that anything is greater than the purity of heart, which believes that mystery; but undoubted faith towards God it is hard indeed to find.

³ Jerome, “The Dialogue Against the Luciferians” 15, Treatises.

Jerome continued, “Let us suppose I stand to pray; I could not pray, if I did not believe. But if I really believed, I should cleanse that heart of mine, with which God is seen. I should beat my hands upon my chest; the tears would stream down my cheeks, my body would shudder, my face grow pale; I should lie at my Lord’s feet, weep over them, and wipe them with my hair; I should cling to the cross and not let go my hold until I obtained mercy. But, as it is, frequently in my prayers, I am either walking in the arcades, or calculating my interest, or am carried away by base thoughts, so as to be occupied with things the mere mention of which makes me blush. Where is our faith? Are we to suppose this was how Jonah prayed, or the three youths in the furnace, Daniel in the lion’s den, or the robber on the cross? I have given these illustrations that you may understand my meaning. Let everyone commune with his own heart, and he will find throughout the whole of life how rare a thing it is to find a soul so faithful that it does nothing through the love of glory, nothing on account of the petty gossip of men. For he who fasts does not as an immediate consequence think about fasting to God, nor he who holds out his hand to a poor man, think about lending to the Lord. Vice is next-door neighbor to virtue. It is hard to rest content with God alone for judge.

Irenaeus of Lyons stated⁴ that faith belongs to man along with free will. This means that most of the miracles that were done, occurred because the recipient had the faith to do it, like the Centurion. The converse applies to unbelievers.

“God preserved the will of man free and under his own control, saying, ‘According to your faith be it to you’ (Matthew 9:29), thus showing that there is a faith especially belonging to man, since he has his own opinion. And again, ‘All things are possible to him that believes’ (Mark 9:23); and, ‘Go your way; and as you have believed, so be it done to you’ (Matthew 8:13). Now all such expressions demonstrate that man is in his own power with respect to faith. For this reason, ‘He that believes in Him has eternal life while he who does not believe in the Son does not have eternal life, but the wrath of God shall remain on him’ (John 3:36). In the same manner the Lord, both showing His own goodness, and indicating that man has his own free will and his own power, said to Jerusalem, ‘How often have I wished to gather your children together, as a hen gathers her chickens under her wings, and you would not! Therefore your house shall be left to you desolate.’”

“Those who maintain the opposite to these conclusions, present the Lord as destitute of power, as if He were unable to accomplish what He willed. These men cannot receive His immortality.”

John Cassian spoke⁵ of great faith as that kind of faith that has been tested, and he gave the examples of Job and Abraham. The Centurion was tested to see if he had the faith to trust Christ from a distance, or whether he needed Him to come to his house. Paul chided people to not be overwhelmed by minor testing, but to bear up as he and those with him were doing. There is the power of man’s will to resist evil, and there is also the grace of God to help in moderating the violence of the testing. These must not be confused. God is teaching us to walk spiritually, just as a kind nurse teaches a toddler to walk physically.

“In the case of Job, we read that the Divine righteousness provided for His well tried athlete, when the devil had challenged him to single combat. Job might have advanced against his foe, not with his own strength, but solely with the

⁴ Irenaeus, Against Heresies, IV, xxxvii, 5-6.

⁵ John Cassian, 3rd Conference of Abbot Chaeremon, II, xiii, 14.

protection of God's grace. Supported only by Divine aid without any virtue of patience on his own part, he could have borne that weight of temptations and losses, and dealt with the cruelty of his foe. If he did, the devil would have repeated with some justice that slanderous speech, 'Does Job serve God for nothing? Have You not surrounded him and all his possessions? But take away your hand', i.e., allow him to fight with me in his own strength, 'and he will curse You to Your face' (Job 1:9-11). After the struggle the slanderous devil dared not vent any such murmur as this; he admitted that he was conquered by Job's strength and not by that of God. We must not say that the grace of God was completely lacking to him, which gave to the tempter a power of tempting in proportion to that which it knew that Job had of resisting. God did not protect Job from his attacks in such a way as to leave no room for human virtue, but only provided that the fierce foe should not overwhelm him when weakened, in an unfair contest."

"That the Lord sometimes tends to test our faith that it may be made stronger and more glorious, we are taught by the example of the Centurion. In his case, the Lord knew that He would cure his slave by the power of His word, yet He chose to offer His bodily presence, saying, 'I will come and heal him' (Matthew 8:7). But the Centurion overcame this offer by a more fervent faith, 'Lord, I am not worthy that You should come under my roof; speak the word only and my slave shall be healed' (Matthew 8:8). The Lord marveled at him, saying, 'Truly, I say to you, I have not found so great faith in Israel' (Matthew 8:10). There would have been no ground for praise or merit, if Christ had only preferred in him what He Himself had given." The Centurion went over and above normal expectations.

"This searching trial of faith the Divine righteousness brought about also in the case of Abraham. 'It came to pass after these things that God tested Abraham' (Genesis 22:1). The Divine righteousness wished to test not that faith with which the Lord had inspired him, but that which, when called and enlightened by the Lord, he could show forth by his own free will. The firmness of his faith was proven; and when the grace of God, which had for a while left him to prove him came to his aid, it said, 'Do not lay your hand on the lad, and do nothing to him; for now I know that you fear the Lord, and for My sake have not spared your beloved son'" (Genesis 22:12).

"That this kind of testing can happen to us, for the sake of proving us, is clearly foretold by the giver of the Law. 'If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, "Let us go after other gods"—which you have not known—"and let us serve them", you shall not listen to the words of that prophet or that dreamer of dreams, for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul' (Deuteronomy 13:1-3). What then follows? When God has permitted that prophet or dreamer to arise, will He protect those whose faith He is testing in such a way as to leave no place for their own free will, where they can fight with the tempter with their own strength? And why is it necessary for them even to be tried if He knows them to be so weak and feeble as not to be able by their own power to resist the tempter? But certainly the Divine righteousness would not have permitted them to be tempted, unless it knew that there was

within them an equal power of resistance, by which they could, by an equitable judgment, be found either guilty or worthy of praise.”

“To the same effect Paul says, ‘Therefore let him that thinks he stands, take heed lest he fall. There has no temptation taken you but such as is common to man. But God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation make also a way of escape that you may be able to bear it’ (1 Corinthians 10:12-13). When he says, ‘Let him that stands take heed lest he fall’, he sets free will on its guard, that after grace had been received, it could either stand by its own exertions or fall through carelessness. When he adds, ‘there has no temptation taken you but what is common to man’, he chides their weakness and the frailty of their heart that is not yet strengthened, since they could not yet resist the attacks of the hosts of spiritual wickedness, which he and those who were perfect fought daily. He also says, ‘For we wrestle not against flesh and blood, but against principalities, against powers, against the world-rulers of this darkness, against spiritual wickedness in heavenly places’ (Ephesians 6:12). When he adds, ‘God is faithful who will not allow you to be tempted above what you are able’, he is hoping that the Lord will allow them to be tempted, but that they may not be tempted above what they are able to bear. The one shows the power of man’s will, the other denotes the grace of the Lord who moderates the violence of temptations. In all these phrases then there is proof that Divine grace always stirs up the will of man, not to protect and defend it in all things in such a way as to cause it to avoid fighting by its own efforts against its spiritual adversaries. The victor may ascribe it to God’s grace; the loser may ascribe it to his own weakness, and thus learn that his hope is always not in his own courage but in the Divine assistance, and that he must always fly to his Protector.”

“To prove that this is not our own conjecture, consider what we read in Joshua the son of Nun. ‘The Lord left these nations and would not destroy them, that by them He might try Israel, whether they would keep the commandments of the Lord their God, and that they might learn to fight with their enemies’ (Judges 2:22-3:1-2). We may illustrate the incomparable mercy of our Creator by something earthly, not as being equal in kindness, but as an illustration of mercy. Consider a tender and anxious nurse, who carries an infant on her bosom for a long time in order to teach it to walk. She first allows it to crawl, then supports it, that by the aid of her right hand it may lean on her for alternate steps. She may leave it for a little and if she sees it tottering at all, catches hold of it, and grabs it when falling. When down, she picks it up, and either shields it from a fall, or allows it to fall lightly, and sets it up again after a tumble. When she has brought it up to boyhood or the strength of youth or early manhood, she lays upon it some burdens or labors by which it may be not overwhelmed but exercised, and allows it to vie with those of its own age. How much more does the heavenly Father of all know whom to carry in the bosom of His grace, and whom to train to virtue in His sight by the exercise of free will! Yet He helps him in his efforts, hears him when he calls, doesn’t leave him when he seeks Him, and sometimes snatches him from peril even without his knowing it.”

Humility in Our Requests for Grace

John Chrysostom cautioned⁶ us about beating our own drum, since this makes us odious to men and abominable to God. Jesus marveled at the Centurion because he was not like this; similarly Paul and John the Baptist. This is the first principle of practical wisdom; the humble man will not be vain or angry, but will drive out the diseases of the soul.

“Let us beware therefore of saying anything about ourselves, for this renders us both odious with men and abominable to God. For this reason, the greater the good works we do, the less let us say of ourselves; this being the way to reap the greatest glory both with men and with God; not only glory from God, but a reward, and a great recompense. Don’t demand a reward that you may receive a reward. Confess yourself to be saved by grace, that He may profess Himself a debtor to you; and not for your good works only, but also for such rightness of mind. When we do good works, we have Him debtor for our good works only; but when we do not so much as think we have done any good work, then this disposition is equivalent to our good works. Should this be absent, they won’t appear to be great. In the same way, when we have servants, be sure to most approve them when, after having performed all their service with good will, they do not think they have done anything great. If you want to make your good deeds great, do not think them to be great, and then they will be great.”

“It was in this way that the Centurion said, ‘I am not worthy that You should come under my roof’ (Matthew 8:8); because of this, he became worthy, and was ‘marveled at’ above all Jews. In the same vein Paul said, ‘I am not fit to be called an apostle’ (1 Corinthians 15:9); because of this he became first of all. So likewise John, ‘I am not worthy to loose the sandal strap of His shoe’ (John 1:27); because of this he was the ‘friend of the Bridegroom’ (John 3:29). The hand which he claimed to be unworthy to touch His shoes, this did Christ draw onto His own head⁷. So Peter said, ‘Depart from me, for I am a sinful man’ (Luke 5:8); because of this he became a foundation of the Church. For nothing is so acceptable to God as to number one’s self with the last. This is a first principle of all practical wisdom. For he that is humbled, will not be vainglorious, angry, envious of his neighbor, and will not harbor any other passion. For if a man, by mourning for things pertaining to this life, drives out all the diseases of his soul, much more will he, who mourns for sins, enjoy the blessing of self-restraint.”

John Chrysostom contrasted⁸ the faith of the Centurion (Matthew 8:5-13) with that of the nobleman (John 4:46-53). Both had asked Jesus to come to his house to heal a slave or a child, but they exhibited much different faith, and different humility toward what Jesus could do. The Centurion, when Jesus was willing to go to his house, asked Him to just command from a distance, and expressed unworthiness. The nobleman, before Jesus offered, asked Him to come to his house “before his son died”. To the nobleman, Jesus replied, “Unless you people see signs and wonders, you will by no means believe” (John 4:48). To the Centurion, Jesus said, “Assuredly, I say to you, I have not found such great faith, not even in Israel!” The nobleman did not believe until the next day when he inquired about what time his son was healed – which was the same time that Jesus told him, “Go your way; your son lives.”

⁶ John Chrysostom, Homilies on Matthew, III, 8.

⁷ That is, at the laying on of hands at Christ’s Baptist.

⁸ John Chrysostom, Homilies on John, XXXV, 2.

The nobleman later “believed, along with his whole household.” Chrysostom stated that it was necessary for Christ to heal the father, who was sick in mind, no less than the son, in order to persuade us to pay attention to Him, not for His miracles, but for His teaching. “For miracles are not for the faithful, but for the unbelieving.” The faith of the Centurion had already been perfected; the nobleman regarded Jesus as if He were just a Prophet.

John Chrysostom noted⁹ that Jesus purposely allowed Lazarus to die before He arrived in order to instruct His followers not to be vainglorious and not to make promises without a cause. If they had said “Speak the word and Lazarus shall be healed”, He would have done so. But since they begged Him to come, He condescended in order to lead them upward from the humble opinion they had of Him.

“Why did Jesus say, ‘for your sakes’? (John 11:15) Because He had forewarned them of Lazarus’ death, and not being there, there would be no suspicion of deceit when He raised him. Do you see how the disciples were yet imperfect in their disposition, and didn’t know His power as they should? This was caused by conflicting terrors, which troubled and disturbed their souls. When He said, ‘He sleeps’, He added, ‘I go to awake him’; but when He said, ‘He is dead’, He didn’t add, ‘I go to raise him’; for He would not foretell in words what He was about to establish certainly by works, everywhere teaching us not to be vainglorious, and that we must not make promises without a cause. He did this also in the case of the Centurion, for He said, ‘I will come and heal him’ (Matthew 8:7), to show the faith of the Centurion. If anyone asks, ‘How did the disciples imagine Lazarus asleep?’ How did they not understand that death was meant from His saying, ‘I go to awake him?’, for it was folly if they expected that He would walk 30 miles to awake him from sleep. We would reply, that they thought this to be a dark saying, such as He often spoke to them.”

“‘Whoever lives and believes in Me, shall never die’ (John 11:26). Observe how He leads Mary’s mind upward; to raise Lazarus was not the only thing He sought; it was necessary that both she and they who were with her should learn the Resurrection. Therefore before the raising of the dead He taught heavenly wisdom by words. If He is ‘the Resurrection’, and ‘the Life’, He is not confined by place, but is present everywhere and knows how to heal. If therefore they had said, as did the Centurion, ‘Speak the word, and my slave shall be healed’ (Matthew 8:8), He would have done so. But since they summoned Him, and begged Him to come, He condescended in order to raise them from the humble opinion they had formed of Him.”

Delegation of Authority

The Centurion was a very remarkable individual, and he had a great deal of insight into the things of God. For a delegation of Jewish elders to come to Jesus at his request – or do anything voluntarily for a Gentile – is unheard of. He was a man under authority as carrying out the orders of his cohort¹⁰, who directed the activities of the centurions under them, but also in turn commanding the hundred troops under him. For him to be loved and respected by the Jewish elders indicates his great humility. For him to be commended by Jesus for his faith indicates a great understanding on his part regarding who Jesus is.

⁹ John Chrysostom, Homilies on John, LXII, 2.

¹⁰ A Roman Legion was divided into ten Cohorts, and each Cohort had six Centuries, each commanded by a Centurion. See Merrill F. Unger, Unger’s Bible Dictionary, Moody Press, Chicago, 1967, p. 94.

Jesus also taught as One having authority, and not as the Scribes¹¹, who did not teach in this manner, but used reason and debate in their teaching. The Centurion picked up on this, and could relate to Jesus very well. John Chrysostom mentioned¹² that Jesus exhibited His authority in response to great faith not just with the Centurion, but also with the leper, calming the sea and the reaction of the demons:

“Since they had exhibited so great faith, He also exhibits His own power, with all authority absolving his sins, and signifying in all ways that He is equal in honor with Him that begat Him. And note, He implied it from the beginning, by His teaching, when He taught them as one having authority (Matthew 7:29). This was also true with the leper, when He said, ‘I am willing, be cleansed’ (Matthew 8:3), and with the Centurion, when he said, ‘Speak the word only, and my slave shall be healed’ (Matthew 8:8). Jesus marveled at the Centurion and celebrated him above all men. Similarly by the sea, when He curbed it with a mere word (Matthew 8:26); and by the demons, when they acknowledged Him as their judge, and He cast them out with great authority” (Luke 4:32-36, John 17:2).

Chrysostom also compared¹³ Christ’s command of authority with the Syro-Phoenician woman, the Centurion, the Samaritan woman and the woman having the flow of blood.

“With this intent did Christ put off the Syro-Phoenician woman off (Mark 7:26-27), for He knew what she would say; for this He denied the grant, that He might exhibit her high self-command.”

“For if He had not meant to give, neither would He have given afterwards, nor would He have stopped her mouth again. He did this also in the case of the Centurion, saying, ‘I will come and heal him’, that we might learn the godly fear of that man, and might hear him say, ‘I am not worthy that You should come under my roof’ (Matthew 8:7-8). He also does this in the case of her that had the issue of blood, saying, ‘I perceive that virtue has gone out of me’ (Mark 5:25-34), that He might make her faith clear. Also in the case of the Samaritan woman, that He might show how not even upon reproof she desists (John 4:16-19). So also with the Syro-Phoenician woman, He did not want that so great virtue in the woman should be hidden. Not in insult then were His words spoken, but calling her forth, and revealing the treasure laid up in her.”

“But do you see also the humility of the Syro-Phoenician woman together with her faith? For He had called the Jews ‘children’, but she was not satisfied with this, but even called them ‘masters’ (Matthew 15:26-27); so far was she from grieving at the praises of others.”

John Cassian took¹⁴ this issue of authority one step farther. If Jesus, the Centurion and others can obtain authority over the works of Satan in their lives, we also can take authority over our flesh and the temptations it is subjected to. To do this, we need the armor of God, such as the shield of faith, the breastplate of righteousness, and the helmet of the hope of salvation

¹¹ For a comparison of how Jesus’ authority differed from that of the Scribes, see Matthew 7:29, John 7:46, Matthew 21:23-27, Mark 1:21-27, Luke 4:31-36, Luke 20:1-8, John 14:10.

¹² John Chrysostom, Homilies on Matthew, XXIX, 1.

¹³ John Chrysostom, Homilies on Matthew, LII, 3.

¹⁴ John Cassian, 1st Conference of Abbot Serenus, I, vii, 5.

(Ephesians 6:16-17). With these to help, we can become “rulers of hundreds”, such as were appointed by Moses (Exodus 18:21-25).

“There is an excellent figure drawn in the case of the Centurion in the gospel, regarding virtue and consistency. He was not led away by the rush of thoughts; with his own judgment he either admitted such as were good, or easily drove away those of the opposite character. ‘For I also am a man under authority, having soldiers under me; and I say to this man, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it’ (Matthew 8:9). If then we strive manfully against disturbances and sins, we can bring them under our own control and discretion, and fight and destroy the passions in our flesh. We can bring under the sway of reason the swarm of our thoughts, and drive back from our chest the terrible hosts of the powers opposed to us by the life-giving standard of the Lord’s cross. We shall in reward for such triumphs be promoted to the rank of that Centurion, spiritually understood, who was mystically pointed to by Moses, ‘Appoint for yourselves rulers of thousands, and of hundreds, and of fifties and of tens’ (Exodus 18:21-25). When raised to the height of this dignity, we shall have the same right and power to command, so that we shall not be carried away by thoughts against our will. We shall be able to continue in and cling to those, which spiritually delight us, commanding the evil suggestions to depart, and they will depart. While to good ones we shall say, ‘Come’, and they will come; and to our slave also, i.e., the body, we shall in like manner add what belongs to chastity and continence, and it will serve us without any contradicting, no longer arousing in us the hostile incitements of lust, but showing all subservience to the spirit. The character of the armaments of this Centurion, their use in battle Paul declares, ‘The armaments of our warfare are not carnal, but mighty to God’. They are to be used, ‘For the pulling down of fortifications, purging the thoughts, and every height that exalts itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ, and having in readiness to avenge all disobedience, when your obedience shall be first fulfilled’ (2 Corinthians 10:4-6). We ought always to walk with these armaments and their characteristics upon us if we mean to fight the Lord’s battles and to serve among the centurions of the gospel. ‘Take the shield of faith, so that you may be able to quench all the fiery bolts of the evil one’ (Ephesians 6:16). Faith then is that which intercepts the flaming bolts of lust, and destroys them by the fear of future judgment, and belief in the heavenly kingdom. ‘The breastplate of righteousness’ (Ephesians 6:14) is what goes around the vital parts of the chest and protects what is exposed to the deadly wounds of swelling thoughts; it deflects the blows directed at it, and does not allow the bolts of the devil to penetrate to our inner man. For it ‘endures all things, suffers all things, bears all things’ (1 Corinthians 13:7). ‘And for a helmet the hope of salvation’ (Ephesians 6:17)! The helmet is what protects the head. Since Christ is our head, we always ought to protect it in all temptations and persecutions with the hope of future good things to come, and especially to keep faith in Him whole and undefiled.”

Sitting Down with Abraham, Isaac and Jacob

Two groups had come to meet Jesus on behalf of the Centurion: the first group were the Jewish elders who asked Jesus to come heal the Centurion’s slave; the second group were friends of the Centurion, who came as Jesus approached the Centurion’s house. When the friends of the

Centurion returned to his house, they found his young slave healed (Matthew 8:13, Luke 7:10). After they left, Jesus went on to say, “many will come from East and West to sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. But the sons of the Kingdom will be cast out into outer darkness where there will be weeping and gnashing of teeth (Matthew 8:11, 12). We might wonder where this remark came from, since these Jewish elders don’t seem to show any hostility toward Jesus.

The many coming from East and West are Gentiles who come with a humble heart and submit themselves to the authority of Christ. The sons of the Kingdom, who will be cast out, are the Jewish leaders of Christ’s day and others like them today, who are full of arrogance and pride and have no need for the authority of Christ.

Justin Martyr, writing to the Jewish philosopher Trypho, stated¹⁵ that Jacob’s marriage to the two handmaids of his wives was an indication that Christ would receive the Gentiles with the Jews. However the Jews of his day could not understand this, and will be cast out of the Kingdom. Each man’s wickedness is his own fault, and he cannot blame anything on God.

“Jacob, being himself a type of Christ, married the two handmaids of his two free wives, and of them begat sons, for the purpose of indicating that Christ would receive all those who are descendants of Canaan, equally with the free, and would have the children fellow-heirs. And we Gentiles are such; but you (Trypho) cannot comprehend this, because you cannot drink out of the living fountain of God, but out of broken cisterns. They are broken cisterns, and hold no water, which your own teachers have dug, as the Scripture asserts (Jeremiah 2:13), ‘teaching for doctrines the commandments of men’ (Isaiah 29:13). They deceive themselves and you, supposing that the everlasting kingdom will be given to those of the dispersion who are of Abraham after the flesh, although they are sinners, faithless, and disobedient towards God, which the Scriptures have proved is the case. Otherwise, why would Isaiah have said this: ‘Unless the Lord of Sabaoth had left us a seed, we would have been like Sodom and Gomorrah’ (Isaiah 1:9). And Ezekiel: ‘Even if Noah, Daniel and Job were to pray for sons or daughters, their request would not be granted’ (Ezekiel 14:18, 20). But neither shall the father perish for the son, nor the son for the father; but every one for his own sin, and each shall be saved for his own righteousness (Ezekiel 18:20). And again Isaiah says: ‘They shall look on the carcasses of those that have transgressed; their worm shall not cease, and their fire shall not be quenched; and they shall be a spectacle to all flesh’ (Isaiah 66:24). And our Lord, according to the will of Him that sent Him, who is the Father and Lord of all, would not have said, ‘They shall come from the east, and from the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness’ (Matthew 8:11-12). Those, who were foreknown to be unrighteous, whether men or angels, are not made wicked by God’s fault, but each man by his own fault is what he will appear to be.

Paul refers to this same thing when he compares the Gentiles to a branch from a wild olive tree (Romans 11:17) that was grafted into a cultivated olive tree, which is the nation of Israel (Romans 11:24). The natural branches were broken off because of unbelief (Greek *apistia*

¹⁵ Justin Martyr, Dialogue with Trypho, 140.

meaning unbelief, unfaith, untrusting; from this we get the English word apostasy). Yet God has plans to graft the natural branches back in when the fullness of the Gentiles comes in (Romans 11:20, 25). We converts, then, can be very humble in that we are not only grafted in to the Orthodox faith, but also to the entire history of the people of God as a full partaker of all its root and richness (Romans 11:17).

Cyprian of Carthage connected¹⁶ the words of the Lord's Prayer, "Thy Kingdom come" with sitting down in the Kingdom of God with Abraham, Isaac and Jacob. This is what we inherit when He says, "Come, you blessed of my Father" (Matthew 25:34). The Jews had it but lost it in trying to acquire the things of this world. As we abandon the things of this world, we begin to acquire the Kingdom.

"There follows in the prayer, 'Thy kingdom come'. We ask that the kingdom of God may be set forth to us, even as we also ask that His Name may be sanctified in us. For when does God not reign, or when does that begin with Him which has always been, and never ceases to be? We pray that our kingdom, which has been promised to us by God, may come, which was acquired by the blood and passion of Christ. We, who are His subjects in the world, may reign with Christ when He reigns, as He Himself promises, 'Come, you blessed of my Father, receive the kingdom which has been prepared for you from the beginning of the world' (Matthew 25:34). Christ Himself, may be the kingdom of God, whom we day by day desire to come, whose advent we crave to be quickly revealed to us. Since He is Himself the Resurrection, since in Him we rise again, so also the kingdom of God may be understood to be Himself, since in Him we shall reign. But we do well in seeking the kingdom of God, that is, the heavenly kingdom, because there is also an earthly kingdom. But he, who has already renounced the world, is greater than its honors and its kingdom. Therefore he, who dedicates himself to God and Christ, does not desire earthly kingdoms, but heavenly ones. But there is need of continual prayer and supplication, that we do not fall away from the heavenly kingdom, as the Jews, to whom this promise had first been given, 'Many shall come from the east and from the west, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth' (Matthew 8:12). He shows that the Jews were previously children of the kingdom, so long as they continued to be children of God; but after they ceased to recognize the Name of the Father among them, the kingdom also ceased. Therefore we Christians, who in our prayer begin to call God our Father, pray also that God's kingdom may come to us."

The Outer Darkness

Jesus concluded His contrast of the faith of the Centurion and the Jewish leaders with, "But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth" (Matthew 8:12). Jesus also used the term "outer darkness" on two other occasions:

1. The man who came to the Wedding Feast for the King's Son without a proper wedding garment, and was thrown out (Matthew 22:13).

¹⁶ Cyprian, Treatises, IV, 13.

2. The unprofitable servant in the Parable of the Talents, who had been given the one talent (Matthew 25:30).

So we might wonder whether the Jewish elders that came to Jesus on behalf of the (Gentile) Centurion are in the process of rejecting the Light given them. A Gentile built them a synagogue out of great faith, and they appreciate it; but do they understand what is happening? Do their deeds correspond with the Light that is given to them?

Irenaeus of Lyons stated¹⁷ that the “outer darkness” is for those who despised the wedding garment, which are the works of righteousness. The One who confers the eternal light rejects those who have rejected Him and sends them into darkness.

“Christ made it clear, that we ought, after our calling, to be also adorned with works of righteousness, so that the Spirit of God may rest upon us. This is the wedding garment, of which the apostle speaks, ‘Not because we want to be unclothed, but further clothed, that mortality might be swallowed up by life’ (2 Corinthians 5:4). But those who have been called to God’s supper, yet have not received the Holy Spirit, because of their wicked conduct ‘shall be’, He declares, ‘cast into outer darkness’ (Matthew 22:13). He thus clearly shows that the same King who gathered from all quarters the faithful to the marriage of His Son, and who grants them the incorruptible banquet, also orders that man to be cast into outer darkness who does not have a wedding garment, that is, one who despises it. For as in the former covenant, ‘with many of them was He not well pleased’ (1 Corinthians 10:5); so also is it the case here, that ‘many are called, but few chosen’ (Matthew 22:14). It is not, then, one God who judges, and another Father who calls us together to salvation; nor one, who confers eternal light, but another who orders those who don’t have on the wedding garment to be sent into outer darkness. It is one and the same God, the Father of our Lord, from whom also the prophets had their mission, who does indeed, through His infinite kindness, call the unworthy. But He examines those who are called, to ascertain if they have on the garment fit and proper for the marriage of His Son, because nothing unbecoming or evil pleases Him. This is in accordance with what the Lord said to the man who had been healed, ‘Behold, you are made whole; sin no more, lest a worse thing come upon you’ (John 5:14). For he who is good, and righteous, and pure, and spotless, will endure nothing evil, unjust, or detestable in His wedding chamber.”

Jerome contrasted the outer darkness with our Baptismal vow. If we renege on this treaty, we may be cast into the prison of the outer darkness and severed from the one true light. In the illustration of the servant who had the one talent, but hid it in the ground, and was subsequently thrown to the outer darkness, Jerome stated that this servant ought to have lain before the altar what he was not able to bear.

“You have relinquished¹⁸ the world and besides your baptismal vow, you have taken a new one. You have entered into a contract with your adversary and have said¹⁹, ‘I renounce you, O devil, and your world and your pomp and your works’. Observe, therefore, the treaty that you have made, and keep terms with

¹⁷ Irenaeus, *Against Heresies*, IV, xxxvi, 5-6.

¹⁸ Jerome, *Letter to Demetrius*, CXXX, 7.

¹⁹ These are part of the words of the Baptismal service.

your adversary; otherwise he may some day prove that you have taken what is his²⁰. Then the judge will cast you into prison, into that outer darkness as it severs us from Christ the one true light.”

“Woe to the man who goes²¹ in to the supper without a wedding garment. Nothing remains for him but, ‘Friend, how did you come in here?’ And when he is speechless the order will be given, ‘Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth’ (Matthew 22:11-13). Woe to him who, when he has received a talent, has bound it in a napkin; and while others make profits, he only preserves what he has received. His angry Lord shall rebuke him in a moment. ‘You wicked servant’, he will say, ‘why did you not give my money to the bank that at my coming I might have received my own with interest?’ (Luke 19:23) That is to say, you should have lain before the altar what you were not able to bear. For while you, a slothful trader, keep a penny in your hands, you occupy the place of another who might double the money. Just as he who serves well obtains a good standing (1 Timothy 3:13), so he who approaches the cup of the Lord unworthily shall be guilty of the body and blood of the Lord.”

Ambrose of Milan stated²² that the ground, in which the servant hid his one talent, was his own flesh. They delighted in the pleasures of the flesh and thus sunk the heavenly treasure into the pit of a self-centered heart.

“It is enough for me, if I am not thrust out into the outer darkness, as he was, who hid the talent entrusted to him in the earth, so to speak, of his own flesh. This the ruler of the synagogue did, and the other rulers of the Jews; for they employed the words of the Lord, which had been entrusted to them, on the ground, as it were, of their bodies. Delighting in the pleasures of the flesh, they sunk the heavenly trust as though into the pit of an arrogant heart.”

“Let us then not keep the Lord’s money buried and hidden in the flesh; nor let us hide our one talent in a napkin; but like good businessmen let us labor with mind and body, with an even and ready will, that the word may be in our mouth and in our heart.”

“This is the word of the Lord, this is the precious talent, whereby you are redeemed. This money must often be seen on the tables of souls, in order that it may go out into every country, by the means of which eternal life is purchased. ‘This is eternal life’, which You, Almighty Father, give freely, that we may know ‘You the only true God, and Jesus Christ Whom You have sent.’”

Tertullian refuted²³ some in his day that said that the body is not raised as flesh. Since the Lord said that both body and soul would be destroyed in hell, there must be a resurrection of the body. And since it will take eternity to do this, the body must be raised immortal first.

“He teaches us, that ‘He is rather to be feared, who is able to destroy both body and soul in hell’ (Matthew 10:28), that is, the Lord alone; ‘not those which kill the body, but are not able to hurt the soul’, that is to say, all human powers.

²⁰ That is, if we say that we have renounced the world, and then renege and want it back, we are taking things that don’t belong to us.

²¹ Jerome, Letter to Hellodorus, XIV, 8.

²² Ambrose of Milan, Exposition of the Christian Faith, V, Prologue, 13-15.

²³ Tertullian, On the Resurrection of the Flesh, II, vi, 35.

Here, then, we have recognition of the natural immortality of the soul, which cannot be killed by men; and of the mortality of the body, which may be killed. From this *we learn* that the resurrection of the dead is a resurrection of the flesh; for unless it were raised again, it would be impossible for the flesh to be ‘killed in hell’”.

“Body and soul are both set before us, that they are destroyed in hell; a distinction is obviously made between the two. The body, that is, the flesh, will be destroyed in hell, since it did not ‘rather fear’ being destroyed by God. The destruction of the soul and the flesh in hell is not a final annihilation of the two. It is their penal treatment, where they are to be punished, not consumed. The fire of hell is eternal, expressly announced as an everlasting penalty. This never-ending ‘killing’ is more formidable than a human murder, which is only temporal. We conclude that the substances must be eternal, when the penal ‘killing’ is an eternal one. The body, after the resurrection, will be ‘killed’ by God in hell along with the soul. It would be most absurd if the flesh should be raised up and ‘annihilated in hell’, when it might suffer such an annihilation more directly if not raised again at all.”

“He affirms that ‘the actual hairs of our head are all numbered’ (Matthew 10:30), and He includes the promise of their safety; for if they were to be lost, where would be the use of having taken such a numerical care of them? Surely the only use lies in this truth: ‘That of all which the Father has given to me, I should lose none’ (John 6:39), not even a hair, as also not an eye or a tooth. And yet where does that ‘weeping and gnashing of teeth’ come from²⁴, if not from *eyes and teeth*? At that time, the body shall be slain in hell, and thrust out into that outer darkness, this shall be the suitable torment of the eyes. He also who shall not be clothed at the marriage feast in the clothing of good works, will have to be ‘bound hand and foot’, as being, of course, raised in his body. So, again, the reclining at the feast in the kingdom of God, and sitting on Christ’s thrones, and standing at last on His right hand and His left, and eating of the tree of life, what are all these but most certain proofs of a bodily appointment and destination?”

²⁴ See Matthew 8:12, 13:42, 22:13, 25:30.

Slavery and Death

July 9, 2006
4th Sunday after Pentecost
Revision D

Epistle Lesson: Romans 6:18-23

Paul spoke of the Gentiles as branches that were grafted in to a cultivated olive tree. “And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you. You will say then, ‘Branches were broken off that I might be grafted in’. Well *said!* Because of unbelief they were broken off, and you stand by faith” (Romans 11:17-20).

So what is our role as grafted-in branches? From Romans 6, we are but slaves. Making a reference to the tradition in his day for conquering nations to make slaves (Greek: *doulos*) of their captives, Peter said, “For by whom a person is defeated, by him also he has been enslaved” (2 Peter 2:19). And Peter was referring to the slavery of sin. Paul also mentioned that we have been delivered from the slavery of sin (Romans 6:17). In conjunction with this, the Lord said, “Whoever commits a sin is a slave of sin. And a slave (i.e. *doulos*) does not remain in the house (i.e. kingdom) forever, but a son remains forever. If therefore the Son frees you, you will be really free” (John 8:34-36).

This creates a paradox: we have been freed from the slavery of sin, but we are still slaves of God (Romans 6:22). While we are just a slave – and an unprofitable slave at that (Luke 17:10) – we are still sons of the kingdom. While we are slaves of God, yet we are free (John 8:36). This is consistent with Old Testament slavery practices. An Old Testament slave-owner could designate his slave as his heir. Doing so automatically gave the slave his freedom and made the slave the legal son of his owner. For example, Eliezer of Damascus was Abraham’s heir until the birth of Ishmael and Isaac (Genesis 15:2-3). Similarly, the Lord has designated us His heirs (Romans 8:16-17) even though we are totally undeserving of such (Ephesians 2:1-12).

John Chrysostom commented²⁵ on our situation, saying that we are like orphans with a kind foster father, who happens to be the King.

“There are two gifts of God, which he here points out. (1) The freeing from sin. (2) The making them slaves to righteousness, which is better than any freedom. For God has done the same as if a person were to take an orphan, who had been carried away by savages into their own country, and were not only to free him from captivity, but were to set a kind father over him, and bring him to very great dignity. And this has been done in our case. For it was not our old evils alone that He freed us from, since He even led us to the life of angels, and paved the way for us to the best conversation, handing us over to the safe keeping of righteousness, killing our former evils, deadening the old man, and leading us to an immortal life”.

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²⁵ John Chrysostom, Homilies on Romans, XI, v. 18.

Slaves of Righteousness

Paul continued by comparing our former life as slaves of sin with our new life in Christ as slaves of righteousness. As slaves of sin, we presented our members as slaves to impurity and lawlessness resulting in further lawlessness (Romans 6:19) and death (Romans 6:21). As slaves of righteousness, being enslaved to God, the result is sanctification or holiness (Romans 6:19) and eternal life (Romans 6:22).

As slaves of our Lord, we are grateful for all that He has done for us. The Lord Himself put it this way: “And which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, ‘Come at once and sit down to eat’? But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink’? Does he thank that slave because he did the things that were commanded him? I think not. So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable slaves. We have done what was our duty to do’” (Luke 17:7-10).

Tertullian, quoting Paul, stated²⁶ that we are dead to sin, not dead in the flesh, but we need to work at making our bodies slaves or instruments of righteousness. We need to control sin so that it doesn’t reign in our bodies. A rule of holiness for the flesh would not make sense if there was no reward within its reach.

“Paul says, ‘Likewise reckon yourselves to be dead to sin’ (Romans 6:11). As to the flesh they will be saved, alive to God in Christ Jesus, through the flesh. They will not be physically dead; it is to sin, and not to the flesh, that they are dead. He pursues the point still further, ‘Don’t let sin reign in your mortal body, that you should obey it in its lusts, and that you should yield your members as instruments of unrighteousness to sin; but yield yourselves to God, as those that are alive from the dead’. We are not simply alive, but as alive from the dead, ‘and your members as instruments of righteousness to God’ (Romans 6:12-13). And again, ‘As you have yielded your members as slaves of uncleanness and lawlessness, so now yield your members as slaves of righteousness leading to holiness; for while you were the slaves of sin, you were free in regard to righteousness. What fruit had you then in those things of which you are now ashamed? For the end of those things is death. But now, being made free from sin, and becoming slaves of God, you have your fruit for holiness, and the end is everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord’ (Romans 6:19-23)! By withdrawing our members from unrighteousness and sin, and applying them to righteousness and holiness, we transfer the same from the wages of death to the gift of eternal life. He promises to the flesh the recompense of salvation.”

“Now it would not have been consistent that any rule of holiness and righteousness should be commanded for the flesh, if the reward were not also within its reach. Baptism could not even be ordered for the flesh, if by its regeneration a course were not available for its restitution. Paul himself suggests this idea, ‘Do you not know, that as many of us as are baptized into Jesus Christ, are baptized into His death? We are therefore buried with Him by baptism into

²⁶ Tertullian, *On the Resurrection of the Flesh*, II, vi, 47.

death, that just as Christ was raised up from the dead, even so we also should walk in newness of life' (Romans 6:3-4). Paul adds, 'For if we have been planted together in the likeness of Christ's death, we shall be also in the likeness of His resurrection' (Romans 6:5). By a figure we die in our baptism, but in reality we rise again in the flesh, just as Christ did. 'As sin has reigned in death, so also grace might reign through righteousness for life eternal, through Jesus Christ our Lord' (Romans 5:21). Where the death is, there must be the life after the death; because the life was first there, where the death subsequently was."

John Chrysostom noted²⁷ that there is a dramatic change in our behavior once we become children of the Light and slaves of righteousness. The fruit of the Spirit becomes obvious.

"Observe how wisely he urges them forward; first, from the thought of Christ, that you love one another, and do injury to no man. Then second, from the thought of punishment and hell-fire! 'For you were once darkness but are now light in the Lord' (Ephesians 5:8). Which is what he says to the Romans, 'What fruit did you have then in the things of which you are now ashamed?' (Romans 6:21), and reminds them of their former wickedness. That is to say, thinking what you once were, and what you have now become, do not run back into your former wickedness, nor 'insult the Spirit of grace' (Hebrews 10:29). 'You were once darkness, but are now light in the Lord!' Not by your own virtue, but through the grace of God has this accrued to you. That is to say, you were at some time worthy of the same punishments, but now are so no more. 'Walk therefore as children of light'" (Ephesians 5:8).

"What is meant by 'children of light', he adds afterwards. His statement: 'In all goodness' is opposed to the angry, and the bitter; his statement: 'in all righteousness' is opposed to the covetous; his statement: 'in all truth' (Ephesians 5:9) is opposed to the false pleasure. The fruit of the Spirit ought to be evidenced in everything. That is, 'proving what is well-pleasing to the Lord'; so that the former things are tokens of a childish and imperfect mind."

Cyril of Jerusalem emphasized²⁸ that we came into this world sinless, and that all of our sins are by choice. If we sinned by necessity, and could not avoid it, there would be no point of hell; if we were naturally righteous, there would be no point in crowns of glory. By becoming slaves of righteousness, we choose our eternal destination.

"The soul, before it came into this world, had committed no sin, but having come in sinless²⁹, we now sin of our free-will. Do not listen to anyone perversely interpreting the words, 'But if I do that which I would not' (Romans 7:16). But remember Him who says, 'If you are willing, and listen to Me, you shall eat the good things of the land; but if you are not willing, and don't listen to Me, the sword shall devour you' (Isaiah 1:19-20). And again, 'As you presented your members as slaves to uncleanness and to iniquity, so now present your members as slaves to righteousness leading to sanctification' (Romans 6:19). Remember also the Scripture, which says, 'Even as they did not like to retain God in their knowledge' (Romans 1:28); and, 'That which may be known of God is evident in them' (Romans 1:19); and again, 'their eyes they have closed'

²⁷ John Chrysostom, Homilies on Ephesians, XVIII, vv. 7-10.

²⁸ Cyril of Jerusalem, Catechetical Lectures, IV, 19-21.

²⁹ This viewpoint in the Orthodox Church is at variance with the concept of Original Sin in most Western Churches.

(Matthew 13:15). Also remember how God again accuses them, ‘Yet I planted you a fruitful vine, wholly true; how have you turned to bitterness, and become a foreign vine?’” (Jeremiah 2:21)

“The soul is immortal, and all souls are alike both of men and women; for only the members of the body are distinguished. There is not a class of souls sinning by nature, and a class of souls practicing righteousness by nature; both act from choice, the substance of their souls being of one kind only, and alike in all.”

“The soul is self-governed; though the devil can suggest, he does not have the power to compel against the will. He pictures to you the thought of fornication; if you want it, you accept it; if you don’t want it, you reject it. For if you were a fornicator by necessity, then for what cause did God prepare hell? If you were a doer of righteousness by nature and not by will, why did God prepare crowns of ineffable glory? Sheep are gentle, but sheep were never crowned for their gentleness, since their gentle quality comes not from choice but by nature.”

John Cassian compared³⁰ the Christian life to an archery contest, where the person who concentrates on the target and doesn’t lose sight of the goal wins the prizes. For us the target is eternal life, and any of the things of this world should not distract us from this target. We must also be careful not to lose sight of the target completely.

“Those whose business it is to use weapons of war, whenever they want to show their skill in their art before a king of this world, try to shoot their arrows into small targets, which have the prizes painted on them. They know that they cannot in any other way than by the line of their aim secure the prize they hope for, which they will only enjoy when they have been able to hit the mark set before them. If the target happens to be withdrawn from their sight, their aim may deviate from the straight path, but they cannot perceive that they have strayed, because they have no target. While they shoot their missiles idly into space, they cannot see how far they have gone wrong, and the target is their accuser. Also an unsteady look doesn’t help them to correct and restore the straight line to the target.”

“So then the end, which we have set before us is eternal life, as Paul declares, ‘you have your fruit to holiness, and the end, everlasting life’ (Romans 6:22). The immediate goal is purity of heart, which he terms ‘sanctification’, without which the end cannot be gained. It is as if he had said in other words, ‘having your immediate goal in purity of heart, but the end life eternal’. Paul also teaches us of this goal, saying, ‘Forgetting those things, which are behind, and reaching forward to those that are ahead, I press toward the goal, for the prize of the high calling of the Lord’ (Philippians 3:13-14). That is, I press toward the mark, ‘With this aim, with which I forget those things that are behind, that is, the faults of earlier life, I strive to reach the heavenly prize as the end’. Purity of heart can help to guide us to this object namely, and we must follow with all our might; but whatever hinders us from it, we must shun as a dangerous and hurtful thing. For this we endure all things in order that we may retain a lasting purity of heart. When this object is set before us, we always direct our actions and thoughts straight towards the attainment of it. If it is not constantly fixed before our eyes, it will make all our labors vain and useless. It will also excite all kinds

³⁰ John Cassian, 1st Conference of Abbot Moses, I, I, 5

of thoughts opposed to one another. For the mind, which has no fixed point to which it may return, is sure to rove about from hour to hour and minute to minute in all sorts of wandering thoughts. From those things which come to it from outside, it will be constantly changed into that state which offers itself first.”

John Chrysostom stated that in Paul’s letter to the Romans, Paul was not asking the Romans to do anything more as slaves of righteous than they used to do as slaves of sin. If they could just act like ordinary men, even with their human weakness, and make just as much effort to God as a master as they did to sin and the devil, they will do well.

“Through a desire³¹ to show that he is not making any exorbitant demand, nor even as much as might be expected of one who enjoyed so great a gift, but one quite moderate and light, he proves it, saying, ‘I speak after the manner of men’ (Romans 6:19). That is to say, going by human reasoning, by such as one usually meets with. For elsewhere he uses the same word. ‘No temptation has overtaken you except such as is common to man’ (1 Corinthians 10:13), that is, moderate and small. ‘As you have yielded your members as slaves to uncleanness and to iniquity leading to more iniquity; even so now yield your members slaves to righteousness, leading to holiness’ (Romans 6:19). Truly the masters (God versus sin) are very different ones, but still it is an equal amount of servitude that I ask. Men ought to give a much larger one to Christ. Nevertheless I make no greater demand ‘because of the weakness of your flesh’ (Romans 6:19). He does not say of the weakness of your free will or readiness of spirit, but ‘of your flesh’, so making what he says less severe. And yet on one side there is uncleanness, on the other side holiness; on the one side there is iniquity, and on the other side righteousness. And who is so wretched, and in such distress as not to spend as much earnestness upon the service of Christ, as upon that of sin and the devil?”

“When you lived³² in wickedness, impiety, and the worst of evils, you lived such that you did absolutely no good thing at all. That is, ‘you were free from righteousness’ (Romans 6:20). That is, you were not subject to it, but estranged from it wholly. For you did not divide the manner of servitude between righteousness and sin, but gave yourselves wholly up to wickedness. Since you have now come over to righteousness, give yourselves wholly up to virtue, doing nothing at all of vice, that the measure you give may be at least equal. It is not the mastership only that is so different, but in the servitude also there is a vast difference. And this too he unfolds with great clarity, and shows what conditions they served upon then, and what now. As yet he says nothing of the harm accruing from the thing, but just speaks of the shame.”

“Paul pointed out³³ some things as already given, and some as existing in hope, and from what are given he draws proof of the others from the holiness of the life. For to prevent your saying (i.e. as an objection) everything lies in hope, he points out that you have already reaped fruit”:

1. Being freed from wickedness, and such evils as even the recollection of it puts one to shame;
2. Being made a slave of righteousness;
3. The enjoying of holiness;

³¹ John Chrysostom, Homilies on Romans, XII, v. 19.

³² John Chrysostom, Homilies on Romans, XII, v. 20.

³³ John Chrysostom, Homilies on Romans, XII, v. 21.

4. The obtaining of life, and life not for a season, but everlasting.

“Yet with all these, he says, just serve as you served it. For though the master is far preferable, and the service also has many advantages, along with the rewards for which you are serving, still I make no further demand.”

Chrysostom also spoke³⁴ of different kinds of servants. Paul was a special kind of slave of God, where his name was changed in order that he might draw closer to the Twelve.

“Why did God change Paul’s name from Saul to Paul? It was that he might not even in this respect come short of the other Apostles, but that the preeminence, which the chief of the Disciples had, he might also acquire, and grow closer to them. While Paul calls himself, the ‘slave of Christ’, there are many sorts of servants. One comes from the Creation, which says, ‘All are Your servants’ (Psalm 119:91); accordingly it says, ‘Nebuchadnezzar, My servant’ (Jeremiah 25:9), for the work is the servant of Him, who made it. Another kind is that from the faith, which says, ‘But God be thanked that you were the slaves of sin, but you have obeyed from a pure heart that form of doctrine which was delivered to you. Being made free from sin, you became the slaves of righteousness’ (Romans 6:17, 18). Another is that from civil subjection.”

Struggling Against Sin

As a Christian, we will always have a struggle against sin. Peter warns, “Be sober, and be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour” (1 Peter 5:8). Sometimes this struggle comes in the form of a worldly governmental body trying to inhibit us from godliness, or persecute us for trying to be godly. More often, however, the struggle is more personal, where we are tempted to align our minds and our actions with what the world thinks is good – and which may be completely opposite from what the Lord desires for us. In all these struggles, we are dependant on the Holy Spirit in us for guidance.

John Chrysostom stated³⁵ that Paul had terrified the Corinthians by referring to Old Testament examples (1 Corinthians 8-10) and concluding with “Let him that thinks he stands take heed lest he fall” (1 Corinthians 10:12). Paul was with them “in weakness, in fear, and in much trembling” (1 Corinthians 2:3), but they had not resisted to blood in striving against sin. Even resisting small things is very difficult without the assistance from God.

“They might have said, ‘Why terrify and alarm us? We have experience in these troubles, for we have been driven and persecuted, and we have continuously endured many dangers’. Repressing their pride, he said, ‘no temptation has overtaken you but such as is common to man’ (1 Corinthians 10:13); that is, small, brief, moderate. For he uses the expression ‘common to man’, with respect to what is small; as when he says, ‘I speak after the manner of men because of the weakness of your flesh’ (Romans 6:19). ‘Do not think about great things as though you had overcome the storm. You have never seen a danger threatening death nor a temptation intending slaughter’. He said this also

³⁴ John Chrysostom, Homilies on Romans, I, v. 1-2.

³⁵ John Chrysostom, Homilies on 1 Corinthians, XXIV, 1.

to the Hebrews, ‘You have not yet resisted to blood, striving against sin’” (Hebrews 12:4).

“Then, because he terrified them, he also raised them up, at the same time recommending moderation. ‘God is faithful, Who will not allow you to be tempted beyond what you are able to resist’ (1 Corinthians 10:13). There are therefore temptations, which we are not able to bear. And what are these? All, so to speak! The ability to resist lies in God’s gracious influence; a power which we draw down by our own will. That you may know that not only those which exceed our power, but even these which are ‘common to man’, it is not possible to bear easily without assistance from God. Therefore he added, ‘But He will with the temptation also make the way of escape, that you may be able to endure it’” (1 Corinthians 10:13).

“For not even those moderate temptations can we bear by our own power; but even in them we require aid from Him in our warfare that we may bear them until we have passed through them. He gives patience and brings on a speedy release; so that in this way, the temptation becomes bearable. This he covertly intimates, saying, ‘will also make the way of escape, that you may be able to bear it’” (1 Corinthians 10:13).

Another aspect of our struggle against sin has to do with what we have been called to do. Chrysostom spoke³⁶ of the Apostle Timothy’s calling and noted that there is warfare against the forces of evil involved.

“The office of a Bishop and of a Priest is one of great dignity, and to bring forward one that is worthy requires a divine election. So it was of old, and so it is now, when we make a choice without human passion, not looking to any temporal consideration, swayed neither by friendship, nor enmity. For though we are not partakers of so great a measure of the Spirit as they, yet a good purpose is sufficient to draw to us the election of God. For the Apostles, when they elected Matthias, had not yet received the Holy Spirit, but having committed the matter to prayer, they chose him into the number of the Apostles. For they looked not to human friendships.”

“And so now it ought to be with us. If we overlook what is clear, how will God reveal to us what is unseen? As it is said, ‘If you have not been faithful in that which is little, who will commit to your trust that which is great and true?’ (Luke 16:11) When nothing human was done, the appointment of Priests was by prophecy. What does it mean ‘by prophecy’? By the Holy Spirit! For prophecy is not only the telling of things future, but also the revealing of the present. It was by prophecy that Saul was discovered ‘hidden among the baggage’ (1 Samuel 10:22). For God reveals things to the righteous. So it was said by prophecy, ‘Separate for me Barnabas and Saul’ (Acts 13:2). In this way Timothy also was chosen, concerning whom he speaks of prophecies in the plural. Perhaps this occurred when Paul ‘took and circumcised him’ (Acts 16:3), and when he ordained him, as he says, ‘Neglect not the gift that is in you’ (1 Timothy 4:14). Therefore to elevate him, and prepare him to be sober and watchful, he reminds him by whom he was chosen and ordained, as if he had said, ‘God has chosen

³⁶ John Chrysostom, Homilies on 1 Timothy, V, vv. 18-19.

you. He gave you your commission; you were not ordained by human vote. Do not therefore abuse or bring into disgrace the appointment of God”.

“When he speaks of a charge, which implies something burdensome, he adds, ‘This charge I commit to you, son Timothy’ (1 Timothy 1:18). The ‘committing’ implies that it is to be diligently kept, and that it is not our own. For we did not obtain it for ourselves, but God conferred it upon us; along with ‘faith and a good conscience’. What He has given us then, we should keep.”

“By these you should wage a good warfare (1 Timothy 1:18). He named ‘a good warfare’, since there is a bad warfare, of which he says, ‘As you have yielded your members as instruments to uncleanness and to lawlessness’ (Romans 6:19). Those men serve under a tyrant, but you serve under a King. He calls it warfare to show how strong a contest is to be maintained by everyone, but especially by a Bishop. We require strong arms, and sobriety, and wakefulness, and continual vigilance that we must prepare ourselves for blood and conflicts, must be in battle array, and have nothing relaxed. As in an army, all do not serve in the same capacity, but in their different stations; so also in the Church one has the office of a Bishop, another that of a disciple, another that of a private man. And, because this is not sufficient, he adds, ‘Holding faith, and a good conscience’ (1 Timothy 1:19). For he that would be a Bishop must first teach himself. If someone has not first been a good soldier, he will never be a general; so it is with the Bishop. Therefore he says elsewhere, ‘Lest when I have preached to others, I myself should become disqualified’” (1 Corinthians 9:27).

Sin Leading to Death

The Apostle John defined the term “Sin leading to death” as follows. He was referring to Christians, who had willfully sinned, and not to unbelievers.

“If anyone sees his brother sinning a sin, *which does not lead* to death, he will ask, and He will give him life for those who commit sin not *leading* to death. There is sin *leading* to death. I do not say that he should pray about that. All unrighteousness is sin, and there is sin not *leading* to death” (1 John 5:16-17).

Paul gave more clarification to this willful sin by Christians, who had once been illuminated, but now refuse to acknowledge the Lord’s mercy.

“For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, ‘Vengeance is Mine, I will repay’ (Deuteronomy 32:35), says the Lord. And again, ‘The LORD will judge His people’ (Deuteronomy 32:36). It is a fearful thing to fall into the hands of the living God” (Hebrews 10:26-31).

John Chrysostom paraphrased this and said³⁷ that willful sin among Christians is like a drunkard who doesn't realize how bad the stench of stale wine is. Sins are like worms; if we nourish them, they can turn into the worms that never die. The most common form of willful sin is the love of money, especially when the love of money comes at the expense of a poor brother. In order to feed our desire for the things of this world, we place Christ Himself in third place behind our pets and our furniture.

“Christ might say, ‘I placed all the passions in subjection to you by baptism. How then did it happen that you have disgraced so great a gift, and have become one thing instead of another? I have killed and buried your former transgressions, like worms; how is it that you have bred others?’ Sins are worse than worms; worms harm the body, but sins harm the soul; and sins make the more offensive stench. Yet we don't perceive it, and so we are in no hurry to purge them. Thus the drunkard doesn't know how disgusting the stale wine is, but he that is sober has a distinct perception of it. So with sins also; he that lives soberly knows thoroughly that other mire. But he that gives himself up to wickedness, like a man made drowsy with drunkenness, does not even know that he is sick. And this is the most grievous part of vice: it does not allow those who fall into it to see the greatness of their own curse; as they lie in the mire, they think they are enjoying perfume. And so they don't have the power to get free. When full of worms, like men that pride themselves in precious stones, so they exult in these. And for this reason they don't have the will to kill them, but they nourish them, and multiply them in themselves, until they send them on to the worms of the world to come. For these worms are providers for those, and are not only providers, but even the fathers of those that never die; as it says, ‘their worm shall not die’ (Mark 9:44). These kindle that hell, which never extinguishes.”

“To prevent this from happening then, let us do away with this fountain of evil, and extinguish the furnace, and let us pull out the root of wickedness from beneath, since you will do no good by cutting off the tree above ground, if the root remains below, and sends up fresh shoots of the same kind again. What then is the root of the evils? Learn from the good farmer³⁸, who has an accurate knowledge of such things, and tends the spiritual vine and cultivates the whole world. What does he say is the cause of all the evils? The love of money! For the “love of money is the root of all evils” (1 Timothy 6:10). From this comes fighting, enmity, war, railings, insults, murder, thefts, and grave robbing. Through this all places are filled with blood and murder. On the sea, pirates are all around, thus devising a new mode of robbery. Through the love of money, the laws of nature have been subverted, relationships set aside, and piety itself broken through. The bondage of money has armed the right hands of such men even against the departed as they burst open sepulchers, reaching their impious hands even against dead bodies. All the evils that you may find, whether in the house, in the market-place, in the courts of Law, in the Senate, or in the king's palace, it is from this that you will find they all spring. For this evil it is, which fills all places with blood and murder; this lights up the flame of hell; this makes cities much worse than a wilderness. Those laws, which have been made to stop their iniquity, they draw into alliance and fill the cities with murder and pollution. Is it

³⁷ John Chrysostom, *Homilies on Romans*, XI, v. 18.

³⁸ That is, the Apostle Paul from 1 Corinthians 3:6-9.

not worse than murder to hand the poor man over to famine, to throw him into debtor's prison, and to expose him to famine, tortures and countless acts of insolence? For even if you do not do these things yourself, yet you are the occasion of their being done; you do them more than the servants who execute them. The murderer plunges his sword into a man at once, and after giving him pain for a short time, he does not carry the torture any farther. But by your slander, your harassing, your plotting, you make light look like darkness to him, and make him wish for death ten thousand times over; consider how many deaths you perpetrate instead of just one! And what is worse than all, you plunder and grasp, not impelled by poverty, but that your horse's bridle may be spattered over with gold, or the ceiling of your house, or the tops of your pillars. And what hell is there that this conduct would not deserve, when it is a brother, one that has shared in your blessings, and has been highly honored by the Lord. In order that you may deck out stones, and floors, and the bodies of animals, you are casting a brother into countless slander? Your dog is well attended to, while man, or rather Christ, for the sake of the hound, is plagued with hunger. What can be worse than such confusion? What is more grievous than such lawlessness? What streams of fire will be enough for such a soul? He that was made in the Image of God stands in a plight of famine, through your inhumanity; but the faces of the mules that draw³⁹ your wife glisten with gold in abundance, as do the skins and wood, which compose that canopy. The member of Christ, for whom He came here from Heaven, and shed His precious Blood, does not even enjoy the food that is necessary for him, owing to your greed. The beds are mantled with silver on every side, while the bodies of the saints are deprived even of necessary clothing. To you Christ is less precious than anything else, servants, mules, beds, chairs, etc. But if you are shocked at hearing this, don't do it, and the words spoken will not harm you. Cease from this madness, for plain madness it is, such eagerness about these things."

Clement of Alexandria defined⁴⁰ "death" as the fellowship of the soul with the body in a state of sin; whereas "life" is the separation from sin. The Mosaic Law was good, holy and spiritual as it tried to sort this out.

"The Law produces the emotion of fear. 'Therefore the Law is holy', and in truth 'spiritual' (Romans 7:12, 14), according to Paul. We must, then, in investigating the nature of the body and the essence of the soul, apprehend the end of each, and not regard death as an evil. 'For when you were the slaves of sin', Paul says, 'you were free in regard to righteousness. What fruit did you have then in those things in which you are now ashamed? For the end of those things is death. But now, being set free from sin, and having become slaves to God, you have your fruit to holiness leading to sanctification, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord' (Romans 6:20-23). It has been shown, then, that death is the fellowship of the soul in a state of sin with the body; and life the separation from sin. And many are the prizes and penalties of lust which impede us, and the pits of wrath and anger which must be leaped over, and all the machinations of those

³⁹ Our rides are different today, but the same ideas apply.

⁴⁰ Clement of Alexandria, *Stromata*, IV, 3.

who plot against us, that we must avoid — who would no longer see the knowledge of God ‘through a mirror’” (1 Corinthians 13:12, 2 Corinthians 3:18).

John Chrysostom illustrated⁴¹ this by comparing the Christian, who lives a corrupt life, to a king, with no subjects to defend him.

“For what would be the advantage of a king dressed in a purple robe and possessed of arms, but without a single subject, and exposed to all that had a mind to attack and insult him? In like manner it will be no advantage to a Christian to have faith, and the gift of baptism, and yet be open to all the passions. In that way the disgrace will be greater, and the shame more. Such a one, who has the diadem and purple, is so far from gaining by this dress any honor to himself, that he even does disgrace to that by his own shame. So the believer also, who leads a corrupt life, is so far from becoming an object of respect, that he is only the more one of scorn”.

Paul concluded the Epistle lesson, “For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23).

John Chrysostom outlined⁴² four different kinds of deadness or death as follows:

Table 1
Different Kinds of Deadness

Death	Example
Our Body	Abraham died but was not dead. “God is not the God of the dead but of the living” (Matthew 22:32).
Our Soul	“Many who seem to breath and walk about are in a more wretched plight than the dead” – Chrysostom ⁴³ . “Follow Me; allow the dead to bury their own dead” (Matthew 8:22).
The Members of Our Body	“Put to death the members of your earthly body to immorality, impurity, etc.” (Colossians 3:5)
Baptism	“We have been baptized into Christ’s death” (Romans 6:3). “Our old man was crucified with Him, that we should no longer be slaves to sin” (Romans 6:6).

The wages of sin result in deadness of the soul as well as deadness of the body. The Lord Jesus said, “Do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell” (Matthew 10:28).

Paul contrasted the wages of sin with the Gift of God. Chrysostom noted⁴⁴ that Paul did not contrast the wages of sin with “the wages of good deeds” but with the Gift of God.

“It was not of themselves that they were freed, nor was it a due they received, neither yet a return on investment, nor a recompense of labors, but by grace all these things came about”.

⁴¹ John Chrysostom, Homilies on Romans, XI, v. 18.

⁴² John Chrysostom, Homilies on Romans, XI, v. 18.

⁴³ John Chrysostom, Homilies on Romans, XI, v. 18.

⁴⁴ John Chrysostom, Homilies on Romans, XII, v. 23.

THE UNMERCENARY HEALERS
Apostolic Work of Healing
Demonstrating the Love of God
Preparation for the Lord's Return

July 5, 2009
Revision C

GOSPELS: Matthew 10:1-8
John 15:17-16:2
Luke 10:16-21
Luke 12:32-40

EPISTLES: 1 Corinthians 12:27-13:8
2 Timothy 2:1-10
2 Timothy 3:10-15
Galatians 5:22-6:2

In the history of the Church, there have been a number of saints and martyrs that possessed an extraordinary measure of the gift of healing. As the Lord had instructed the Twelve, “Freely you have received, freely give” (Matthew 10:8), those coming later followed the same example and refused to accept payment for their services. This became surprising since many of the unmercenary healers were physicians by trade.

The Orthodox Church today has a healing service called “The Sacrament of Holy Oil.” It is used infrequently and privately. Its theme comes from the mission of the Twelve Apostles who performed their healing accompanied by the anointing of oil (Mark 6:13, James 5:14).

During the Holy Oil service, the names of some of the Unmercenary Healers are mentioned by way of the example of their prayers. Those mentioned are listed in Table I. Other healers are mentioned as part of the Sunday Matins commemoration; these are listed in Table II. Appendix I contains a list of other healers that are well-known for their work.

TABLE I
HEALERS REMEMBERED DURING
HOLY OIL SERVICE

Name	Doctor	Century	Feast	Died	Gospel	Epistle
Cosmas ⁴⁵ & Damian of Asia	yes	4 th	Nov. 1	?	Matt 10:1-8	1 Cor 12:27-13:8
Cyrus & John	yes	4 th	Jan. 31	martyr	Matt 10:1-8	1 Cor 12:27-13:8
Panteleimon	yes	4 th	July 27	martyr	John 15:17-16:2	2 Tim 2:1-10
Hermolaus	no	4 th	July 26	old age	-----	1 Tim 3:13-4:5
Sampson	yes	6 th	June 27	old age	Luke 12:32-40	2 Cor 9:6-11
Diomedes	yes	3 rd	Sept. 11	martyr	-----	1 Tim 3:13-4:5
Photius	no	4 th	Aug.12	martyr	-----	-----
Anicetas	no	4 th	Aug. 12	martyr	-----	-----

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⁴⁵ There is another Cosmas and Damian of Rome (martyred 284 AD) who were also doctors and unmercenary healers and are remembered on July 1 with the same Gospel and Epistle Readings.

**TABLE II
HEALERS REMEMBERED DURING
SUNDAY MATINS**

Name	Doctor	Century	Feast	Died	Gospel	Epistle
Spiridon	no	4 th	Dec. 12	old age	John 10:1-9	Eph 5:8-19
Charalampos	no	3 rd	Feb. 10	martyr	John 15:17-16:2	2 Tim 2:1-10
Menas	no	4 th	Nov. 11	martyr	-----	2 Cor 4:6-15
Eleutherias	no	2 nd	Dec. 15	martyr	-----	2 Tim 1:8-18
Catharine	yes	4 th	Nov. 24	martyr	Mark 5:24-34	Gal 3:23-4:5
Thekla	yes	1 st	Sept. 24	martyr	Matt 25:1-13	2 Tim 3:10-15
Paraskeva	no	3 rd	Oct. 28	martyr	-----	Gal 3:23-4:5
Irene	no	1 st	May 5	old age	-----	-----

One will note that all these healers are post-Apostolic. The earliest of the group, Thekla of Iconium, was a convert of the Apostle Paul, but did most of her work in the late 1st and early 2nd Century. Also, all of them were celibate and most were martyrs. Except for Irene, the only non-martyrs lived after peace came to the Church in the 4th Century.

In the lives of these healers, there are a number of themes that are illustrated by the Scripture readings that have been chosen for their feast days.

Apostolic Work of Healing

July 5, 2009
Revision C

GOSPELS:	EPISTLES:
Matthew 10:1-8	2 Timothy 2:1-10
John 15:17-16:2	2 Timothy 3:10-15
Luke 10:16-21	
Luke 12:32-40	

APOSTOLIC WORK OF HEALING

Many miracles accompanied the work of the Twelve and the Seventy in their various missionary journeys. This was true both when they were first sent out by the Lord (Matthew 10:8, Luke 10:9, 17), later on after Pentecost (Acts 3:1-8, 5:15-16, 9:39-42) and wherever they went on their missionary journeys. Paul joined them later and performed similar miracles: “God performed unusual miracles by the hands of Paul so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them” (Acts 19:11, 12). Paul refers to this in his Epistle: He did not come to Corinth “with persuasive words of human wisdom, but in demonstration of the Spirit and of power” (1 Corinthians 2:4).

The Gospel readings for the feast days of some of the Unmercenary Healers have similar themes. For example, the feast days for Cyrus and John, Cosmas and Damian of Asia (Table I) and Cosmas and Damian of Rome (Appendix I) use Matthew 10:1, 5-8) which is the account of the sending out of the Twelve. The feast days for the Apostle Luke and Tryphon (Appendix I) use Luke 10:16-21 which is the account of the return of the Seventy. A detailed account of the missionary journeys of the Twelve and the work of the Seventy is included in Appendix A for further reading.

Both with the Twelve and the Seventy, there was extensive conflict with the forces of Satan. They were both instructed to heal the sick and cast out demons (Matthew 10:8, Luke 10:9, 17), and the Twelve were given the additional authority to raise the dead (Matthew 10:8). Commenting on this conflict at the return of the Seventy, the Lord said, “I saw Satan fall like lightning from heaven. Behold I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you” (Luke 10:18, 19).

John Cassian (4th Century) classified healing into three different classes (Conferences, XV, i). “The first is indeed for the sake of healing when the grace of signs accompanies certain elect and righteous men on account of the merits of their holiness. For example, the Lord said, ‘Heal the sick, raise the dead, cleanse the lepers, cast out devils. Freely you have received, freely give’” (Matthew 10:8).

The second is for edification of the Church and proceeds from either the faith of those who bring the sick or from those who are to be cured. “The virtue of health proceeds even from

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sinner and men unworthy of it. Of whom the Savior says, 'Many shall say to Me in that day, Lord, Lord, have we not prophesied in Your Name, and in Your Name cast out devils, and in Your Name done many mighty works? And then I will confess to them, I never knew you. Depart from Me, you workers of iniquity' (Matthew 7:21-23). If the faith of those who bring the sick or if the faith of the sick is wanting, it prevents those on whom the gifts of healing are conferred from receiving the healing. For example, Mark said, 'And Jesus could not do any mighty works there because of their unbelief.' (Mark 6:5-6). The Lord Himself said, 'Many lepers were in Israel in the days of Elisha the prophet, and none of them was cleansed but Naaman the Syrian'" (Luke 4:27).

"The third (class) of healing is copied by the deceit and contrivance of devils. When a man who is enslaved to evident sins is, out of admiration for his miracles, regarded as a saint and a servant of God, men may be persuaded to copy his sins. Thus an opening is made for caviling and the sanctity of religion may be brought into disgrace. Or else he who believes that he possesses the gift of healing may be puffed up by pride of heart and so fall more grievously. Hence it is when the names are invoked of those who, as they know, have no merits of holiness or any spiritual fruits, they (the devils) pretend that by their merits they are disturbed and made to flee from the bodies they have possessed. Of which it says in Deuteronomy, 'If there rise up in the midst of you a prophet, or one who says he has seen a dream, and declare a sign and a wonder. And that which he has spoken comes to pass, and he says to you: Let us go and follow after other gods whom you do not know, and let us serve them. You shall not hear the words of that prophet or of that dreamer, for the Lord your God is tempting you that it may appear whether you love Him or not with all your heart and with all your soul' (Deuteronomy 13:1-3). And in the Gospel it says, 'There shall arise false Christs and false prophets, and shall give great signs and wonders, so that, if it were possible, even the elect should be led astray'" (Matthew 24:24).

Hatred by the World

As one can expect, there was a reaction by the world to the work of the Unmercenary Healers as there was to the Twelve. Just as all of the Twelve except John died the death of a martyr, so did many of the Unmercenary Healers. The reason for this is explained in the Gospel reading for the feast day of some of the Unmercenary Healers, such as Panteleimon (Table I) and Haralampos (Table II), which is John 15:7-16:2. This reading addresses the hatred of the world in response to their work. This hatred is a very passionate, but often totally illogical hatred. How can one logically hate people who go around healing their fellow men for free?

Usually it was the civil authorities and seemingly good people that were behind the hatred and martyrdom of the Unmercenary Healers. But why would seemingly good people persecute the righteous? This is something that occurs today also, and this is described in the above Gospel reading. In the case of the Lord and the Twelve in the Gospel reading, it was the Jewish leaders or King Herod (trying to please the Jewish leaders). This was not the underbelly of Jewish society but the leaders who were respected and who upheld the law -- seemingly good people. There was a dark side to this, however. The Lord pointed out that there was considerable hypocrisy involved regarding the Jewish leaders (Matthew 23). And the Jewish historian, Josephus, describes in chapter after chapter the sordid, scheming, homicidal family life of the Herods. But most people didn't see this side of it; it seemed like good people were persecuting the righteous.

In the Gospel lesson, the Lord said, “If the world hates you, you know that it hated Me before it hated you” (John 15:18). Because Christ and the Twelve were not of the world, they were hated by the world (v. 19). Because they were of the Father (John 17:11, 12) and the ruler of this world hated the Father, they were hated by the world. This then led to persecution of the Lord and the Twelve by the world. In the centuries that followed, the same thing applied to the Unmercenary Healers: they stood out very dramatically as being of the Father.

This same Gospel lesson is used for the warrior-martyrs Demetrios of Thessalonica (Salonica) and George of Cappadocia. For a more detailed discussion of this, see the study for October 26 on the feast day of Demetrios and George.

The Purpose of Suffering

One of the Epistle readings for the Unmercenary Healers is 2 Timothy 2:1-10. This is used for Panteleimon (Table I), Haralampos (Table II) and Laurence (Appendix I) as well as for the warrior-martyrs Demetrios and George. In this Epistle, Paul penned his last words before his martyrdom in encouraging Timothy to continue the Apostolic work that he was called to. In this Epistle, Paul wrote that he had “finished the race” and that “his departure (i.e. martyrdom) was at hand” (2 Timothy 4:6,7). A year or so earlier, Paul had established Timothy as Bishop of Ephesus (1 Timothy 1:3), and his encouragements to Timothy in this Epistle were:

- Be strong in the Grace that is in Christ Jesus (2 Timothy 2:1).
- The things you heard from me, commit to faithful men who will be able to teach others also (v.2).
- You must endure hardship as a good soldier of Christ Jesus (v.3).

Why should Timothy, Paul, the Lord, the Twelve and the Unmercenary Healers have to suffer? The answer is that they do this for the sake of those who follow them in the Faith. They help others to see what is beyond this life and what really matters.

John Chrysostom made some analogies as follows: “In war, the Captain who sees his General wounded and recovered again, is much encouraged. And thus it produces some consolation to the faithful, that the Apostle Paul should have been exposed to great suffering and not rendered weak by the utmost of them. For Timothy heard that he who possessed so great powers (see Acts 19:11-12), was a prisoner, and afflicted, yet was not impatient nor discontented upon the desertion of his friends. Timothy, if ever exposed to the same sufferings himself, would not consider that it proceeded from human weakness, nor from being a disciple, nor because he was inferior to Paul, but that all this happened in the natural course of things” (Homily IV on 2 Timothy 2). For if Paul endured these things, much more Timothy ought to be able to bear them.

In this regard, the Lord had said, “A disciple is not above his teacher, nor a servant above his master... If they have called the Master of the house ‘Beelzebub’, how much more will they call those of His household” (Matthew 10:24).

Chrysostom added that Timothy knew where the battle lines were drawn and that “we do not wrestle against flesh and blood” (Ephesians 6:12). Paul said to stand firm not to depress

Timothy but to excite him. “Be sober therefore, he means, and watch; have the Grace of the Lord cooperating with you, and aiding you in the contest; contribute your own part with much alacrity and resolution” (Ibid.). When we go to watch a wrestling match today, we don’t go there in depression, but with excitement to root for our favorite contestant. In the same vein, we are all contestants in a larger wrestling match where the angels and saints are cheering for us.

Chrysostom concluded with a very fitting example: a comparison of the Emperor Nero with the Apostle Paul, where it was Nero who had Paul beheaded. “Nero had the glory of this world, Paul had the dishonor of this world. Nero was a tyrant who had great success, many trophies, wealth overflowing, numerous armies, the greater part of the world in his sway, the Senate crouching to him and a splendid palace to live in. When he went out, he was arrayed in gold and precious stones and was surrounded by guards and attendants. When he sat down, he was clothed in robes of purple. He was called lord of land and sea, Emperor, King and other high-sounding names. Even wise men, potentates and sovereigns trembled at him for he was said to be a cruel and violent man. He wished to be thought of as a god, and he despised both all the idols and the very God Who is over all.”

“Now in opposition to him, let us consider Paul, a Cilician, a tent-maker, a poor man, unskilled in the wisdom of Rome, knowing the Hebrew language, which was especially despised by the Italians. He was a man that often lived in hunger, often went to bed without food, a man that didn’t have clothes to put on, often in cold and nakedness (2 Corinthians 11:27). And Paul was cast into prison by Nero himself, confined with robbers, impostors, grave-robbers and murderers, and scourged as a malefactor. Yet (in the 4th Century), the greater part have never heard of Nero while Paul is daily celebrated among Greeks, Barbarians, Scythians and those who inhabit the extremities of the earth. No one knows where Nero’s grave is, while the tent-maker occupies the midst of the city as if he were a king and living.”

“Yet let us consider what the case was when Paul was in chains, dragged bound from prison, while Nero was clothed in purple and walked forth from a palace. Nero, with armies at his command, said, ‘Do not disseminate the Word of God!’ Paul said, ‘I cannot stop, the Word of God is not chained!’ Thus the Cilician, the prisoner, the poor tent-maker, who lived in hunger, despised the rich Roman emperor with all his armies. He that was in chains was a conqueror; he that was in a purple robe was conquered. A single man defeated the Emperor and his armies. The surrounding multitudes were all slaves of Nero, yet they admired not their lord but him who was superior to their lord.”

“And yet I am but praising the lion for his claws, when I ought to be speaking of his real honors. How will Paul come in shining vesture with the King of Heaven? How will Nero stand then, mournful and dejected? Let us, my beloved children, be imitators of Paul, not in his faith only, but in his life, that we may attain to heavenly glory, and trample upon that glory that is here” (Ibid.).

For more discussion on the purpose of suffering, see the Epistle lesson for the Feast Day of Demetrios and George.

Exposing the World for What It Is

Another aspect of the Apostolic work performed by the Unmercenary Healers is illustrated by the Epistle reading for Thekla of Iconium (Table II). This reading, 2 Timothy 3:10-15, is also used for the Sunday of the Pharisee and the Publican prior to Lent, which can be consulted for more details on this topic.

Paul begins by referring to Jannes and Jambres, the Egyptian magicians who resisted Moses. Paul stated “these also resist the truth: men of corrupt minds, disapproved concerning the Faith. They will progress no further, for their folly will be manifest to all, as theirs (i.e. Jannes’ and Jambres’) also was” (2 Timothy 3:8, 9).

Paul comments that people will come into contact with Timothy who are lovers of pleasure rather than lovers of God and who have a form of piety but deny its power. Like Jannes and Jambres, they will have corrupt minds [having the characteristics described in 2 Timothy 3:2-4, 1 Timothy 6:3-5] and will resist the Truth. In verse 13, Paul refers to them as “evil men and impostors...deceiving and being deceived.” Yet, Paul says, they will advance no farther, for their folly will be manifest to all as was that of Jannes and Jambres when Egypt was destroyed by the plagues and in the Red Sea (v.9).

John Chrysostom points out that this may seem contradictory, since Paul had just said, “They will increase to more ungodliness” (2 Timothy 2:16). “He there means that beginning to innovate and deceive, they will not pause in their error but will always invent new deceits and corrupt doctrines, for error is never stationary. But here (2 Timothy 3:9), he says that they shall not be able to deceive, nor carry men away with them; for however at first they may seem to impose upon them, they will soon be easily detected”. “For their folly, will be manifest to all, as (Jannes’ and Jambres’) also was” (2 Timothy 3:9). For if errors flourish at first, they do not continue to the end. For so it is with things that are not attractive by nature, but attractive in appearance; they flourish for a time, then are detected and come to nothing. But not such are our doctrines, and of these, you (Timothy) are a witness. For in our doctrines there is no deceit, for who would choose to die for a deceit?” (Homily VIII on 2 Timothy 3).

But there is a partially hidden agenda here. The key is in verse 12, “All who desire to live piously in Christ Jesus will suffer persecution” (i.e. like Moses and like Paul himself). The Lord spelled out the reasons for this in John 15:18-16:4: some people simply hate God! Jesus said, “If the world hates you, you know that it hated Me before it hated you”, and “if they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also” (John 15:18, 20).

And why does the world hate God? Because He exposes its inadequacy just as Moses and Aaron exposed the inadequacy and impotence of the secret arts of Jannes and Jambres.

This happens to us also, without our even trying. Jesus said, “If anyone loves Me, he will keep My Word; and My Father will love him and We will come to him and make our abode with him. He who does not love Me does not keep My words...” (John 14:23-24). The world, on the other hand, loves the lust of the flesh, the lust of the eyes, and the pride of life (John 2:5-17). By loving God, we testify that all this is passing away and is inadequate and impotent - whether we say anything or not! The Unmercenary Healers made this contrast very obvious.

Doing Battle with Demons

Sickness of all kinds is related to activities of demons that try to discredit God and turn man away from God. For example, the Patriarch Job was the most righteous man of his day, yet Satan demanded, and received, permission to afflict Job with very painful diseases. It was so bad that Job's own wife advised her husband to just "curse God and die" (Job 2:9). Another example of the connection between demons and sickness is the healing of various physical ailments by merely casting out the demon who brought on the ailment. This occurred for the blind and mute demoniac (Matthew 12:22), the mute demoniac (Matthew 9:32-33) and the epileptic demoniac (Matthew 17:14-18, Mark 9:17-27, Luke 9:38-42). For more details on the relationship of sickness to demoniac activity, see the Gospel lesson for the 6th Sunday of Luke.

If sickness is demon-related, then the Unmercenary Healers are likely to incur a great deal of demonic wrath by their work. It should be no surprise, then, that many of the Unmercenary Healers died as martyrs.

One of the traditional activities of many ascetics for the last 2,000 years has been to withdraw from society in order to do battle with demons, either in seclusion or in company with other ascetics. Again, it should be no surprise that all or most of the Unmercenary Healers were also ascetics.

THE LOVE OF GOD IN THE BODY OF CHRIST

A major characteristic of the lives of the Unmercenary Healers is a vivid demonstration of the love of God, but always within the Body of Christ, which is the Church.

What is the Body of Christ?

Paul speaks of the Trinity as One Spirit, One Lord and One God and Father of all (Ephesians 4:4-6). Interspersed between these references to the Trinity are the references to one body, one faith and one baptism; the result is that God the Father is above all, through all and in all. The glue that holds all this together is love (Ephesians 4:2). Chrysostom comments, "The love which Paul requires of us is no common love, but that which cements us together and makes us cleave inseparably to one another; it accomplishes as great and as perfect a union as though it were between limb and limb" (Homily XI on Ephesians 4). One of the most intimate moments of this union occurs as the Body of Christ (the Church) meets to worship her Lord and Head and partakes of the Body and Blood of Christ in the Lord's Supper. This is a great mystery: how the body of Christ partakes of the body of Christ.

Chrysostom refers to the Body of Christ as, "the faithful throughout the whole world, both which are, and which have been, and which shall be. And again, they that before Christ's coming who pleased God are 'one body' also, because they knew Christ. 'Your father Abraham rejoiced to see My day, and he saw it and was glad' (John 8:56). And again, 'If you had believed Moses, you would have believed Me, for he wrote of Me' (John 5:46). And the prophets, too, would not have written of One of whom they knew not what they said. They both knew Him and worshipped Him. Thus they were also 'one body' " (Homily X on Ephesians 4).

In order to establish and promote this union, each one of us was given Grace according to the measure of Christ's gift to us (v.7). These gifts, such as apostles, prophets, evangelists, pastors, teachers, etc., are for the equipping of the saints for the work of (literally) deaconing and for the building up of the Body of Christ (Ephesians 4:11, 12, 16). These gifts have their purposes listed as follows:

- That we all come to the Unity of the Faith and knowledge of the Son of God (Ephesians 4:13).
- That we all come to a Perfect Man (Ephesians 4:13). This is the New Man referred to elsewhere (Ephesians 2:15, 4:24).
- That we all come to the measure of the stature of the fullness of Christ (Ephesians 4:13).
- That the truth of this might be preserved in spite of deceitful attempts to undo it (Ephesians 4:14).
- That the whole body might grow up in love with every part of the body doing its share, being joined and knit together with every joint supplying (Ephesians 4:15, 16).

Thus, all the gifts are directed toward an unselfish end as directed by the Head of the Body.

The members of the Body of Christ are the elect of God, are holy and beloved, (Colossians 3:12) and are sanctified by the Spirit according to the foreknowledge (Greek *prognosis* = before + knowledge) of God (1 Peter 1:2).

It behooves us therefore to bear with one another and forgive one another (Colossians 3:13) by putting on (v.12):

- tender mercies
- kindness
- humility
- meekness
- long suffering

An illustration of how we do this in everyday life comes from the way we treat the different limbs of our own body. If our eye has a speck in it, the other members of the body treat the eye tenderly, kindly and with long suffering until the speck has been removed.

By doing so, we put on love (Colossians 3:14) which is the greatest of the gifts of God (1 Corinthians 12:31-13:13) and is the bond of perfection. John Chrysostom referred to love as the rigging ropes of a sailing ship and the ligaments of an arm or leg. It ties things together and makes the sails or the arm functional; without it the sails or the arm would be useless (Homily VIII on Colossians 3). Love also covers a multitude of sins and weakness in the Body (1 Peter 4:8). Isaac of Syria put it this way: "Let our compassion be a mirror where we may see in ourselves that likeness and true image which belongs to the Divine nature and Divine essence" (Directions on Spiritual Training, Text 85). In other words, let us love as God loves.

Cyril of Alexandria, quoting Isaiah, saw the Body of Christ, the Church, as a lofty mountain: "The blessed Prophet Isaiah introduced those who by faith in Christ have been won unto life, as calling out eagerly unto one another, and saying: 'Come, let us go unto the mountain of the Lord, and unto the house of the God of Jacob, and He shall teach us His way, and we will walk in it' (Isaiah 2:3 LXX). Now by the mountain here we affirm to be meant not any earthly

mountain, for to imagine this would be foolish, but rather the church which Christ has rescued for Himself. For it is high and conspicuous to people everywhere, and exalted, because there is nothing in it which brings men down to earth. For those who dwell within it care nothing for the things of earth, but rather desire those things that are above” (Homily 112 on Luke 10).

Demonstrating the Love of God

July 5, 2009
Revision C

**EPISTLE LESSONS: 1 Corinthians 12:27-13:8
Galatians 5:22-6:2**

Unmercenary Healers Demonstrate Love

The Epistle reading for the feast days of Cosmas and Damian of Asia, Cyrus and John (Table I), and Cosmas and Damian of Rome (Appendix I) is 1 Corinthians 12:27-13:8. In this reading, Paul advises the Corinthians to earnestly desire the greater gifts (v.31) where he listed the gift of Apostle first (v.28).

John Chrysostom stated that Paul listed the gift of Apostle first in honor since they had all the gifts plus an abundance of love for their fellow man. Chrysostom defined workers of miracles (1 Corinthians 12:29) as having the power both to punish and to heal, whereas the gift of healing (1 Corinthians 12:30) involved cures only. Yet Paul listed both of these after prophets and teachers. This was for two reasons: (1) Miracles and healings are done for the sake of teaching. (2) Teachers teach by word and by their life; miracle workers and healers may possibly have a corrupt life. As examples, Chrysostom listed Judas Iscariot (John 12:6) and those at the Judgment who are dismayed at being rejected even though they worked miracles in Jesus' name (Matthew 7:22, 23). Chrysostom also noted that Paul always listed the gift of tongues last since this was being used for selfish purposes (1 Corinthians 14:4-14) and not for edifying the brethren (Homily xxxii on 1 Corinthians 12).

Yet Paul also pointed out "a more excellent way": whether one has the gift of:

- Tongues: speaking to men or angels (v.1)
- Prophecy: understanding all mysteries and knowledge (v.2)
- Faith: able to move mountains (v.2)
- Asceticism: selling everything to feed the poor (v.3)
- Martyrdom: giving up ourself to be burned (v.3)
-

If one doesn't have love, it profits one nothing. The more excellent way is love because love makes us able to handle and direct the other gifts without pride or arrogance, and love gives us a vision beyond this present life.

From the Epistle reading, love:

- Suffers long and is kind (v.4)
- Does not envy (v.4)
- Does not parade itself, is not puffed up (v.4)
- Does not behave rudely (v.5)
- Does not seek its own (v.5)

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- Is not provoked (v.5)
- Thinks no evil (v.5)
- Does not rejoice in iniquity; rejoices in the truth (v.6)
- Bears all things, believes all things, hopes all things, endures all things (v.7)
- Never fails (v.8)

These characteristics of love apply very well to the Unmercenary Healers, especially to those that were physicians by trade but wouldn't take any payment for their work. For details on the lives of some of the Unmercenary Healers, see Appendix II which contains a brief summary from the Prologue of those listed in Tables I and II.

The Lord had stated that the greatest love was that of martyrdom, "Greater love has no man than this, than to lay down one's life for his friends" (John 15:13). Yet Paul points out that even martyrdom ("thought I give my body to be burned", v.3) without love profits me nothing. If love for one's fellow man can be thought of as a way of life, then our way of life is more important than any of the gifts of the Spirit. A pure life can lead to salvation; but as the example of Judas and the unrighteous miracle-workers at the Judgment show, the gifts of the Spirit don't guarantee that one will escape punishment. The testimony of the Unmercenary Healers is that they had a righteous life, filled with love for their fellow man.

In the First Century, perhaps more commonly than today, many people gave up all their goods to feed the poor (v.3). An example of this is the early church in Jerusalem where "all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need" (Acts 3:44, 45). This included Barnabas, who sold his land (which included property near the Mount of Olives) and brought the money and laid it at the Apostles' feet (Acts 4:34-37). Ananias and Sapphira did this also, but without love similar to Judas, and paid dearly (Acts 5:1-10).

John Chrysostom commented on this kind of love as follows: "If love were truly observed, there would be neither slave nor free, neither ruler nor ruled, neither rich nor poor, neither small nor great. Nor would any devil then ever have been known. For sooner would grass endure the application of fire than the devil the flame of love. Love is stronger than any wall, is firmer than any adamant; or if you can name any material stronger than this, the firmness of love transcends them all."

"Therefore Paul says that the love which we are speaking of is the mother of all good things, and he prefers it to miracles and all other gifts. For where there are vests and sandals of gold, we require some other garments by which to distinguish the king. But if we see the purple and the crown, we require not to see any other sign of his royalty. Similarly, when the crown of love is upon our head, it is enough to point out the genuine disciple of Christ; not to ourselves only, but to the unbelievers. For, 'by this', says He, 'all will know that you are My disciples, if you have love for one another' (John 13:35). So that this sign is greater surely than all signs, in that the disciple is recognized by it. For though anyone should work 10,000 signs, but be at strife one with another, they will be a scorn to the unbelievers. Just as if they do no signs, but love one another exactly, they will continue to be revered by all men" (Homily xxxii on 1 Corinthians 13).

Chrysostom continued to examine what makes up love, and to dissect what it is composed of. In enumerating this, he noted that Paul began with long-suffering (v.4), which Chrysostom called the root of self-denial. "A man that is long-suffering is of great

understanding. By this we implement the Lord's command of not returning evil for evil; by this we bless those who curse us and show love of our enemies" (cf Matthew 5:43-48). Yet one could have a love that is long-suffering and still be envious; if so, the envy would spoil the excellency of the love (Homily xxxiii on 1 Corinthians 13).

Further, one could have a deep love for one's fellow man which includes kindness and long-suffering, yet continually parade this virtue and be puffed up over it. Perfect love, however, does not allow pride to swell up in this manner.

Love also does not behave unseemly (literally shapelessly, compare 1 Corinthians 7:36). Chrysostom phrased it this way: "In suffering the most shameful things for him whom she loves, love does not ever count the things an unseemliness. She does not even entertain any sense at all of the shame. For the lovers of money endure all manner of reproaches for the sake of that sordid traffic of theirs. Far from hiding their faces, they even exult in it. Much more will he that has love refuse nothing whatsoever for the safety's sake of those whom he loves. Nothing that he can suffer will shame him."

"For our Lord Jesus was both spit upon and beaten with rods by pitiful slaves; not only did he not count it an unseemliness, but he even exulted and called the thing glory. In discoursing with a harlot, when the by-standers all accused Him (Luke 7:37-39), He counted the thing not only not to be disgraceful, but allowed her to kiss His feet, wash His body with her tears, and wipe them with her hair; and all this amid a company of spectators who were His enemies" (Ibid.).

Paul had earlier said, "Let no one seek his own good, but each one the others' good" (1 Corinthians 10:24). Here Paul repeats that aspect of love: "love does not seek its own way" (1 Corinthians 13:5). Chrysostom added, "For your own profit lies in the profit of your neighbor, and his in yours. This is as if one had his own gold buried in the house of his neighbor; should he refuse to go and there look for it and dig it up, he will never see it. So likewise, he that will not seek his own profit in the advantage of his neighbor will not attain the crowns due to this" (Ibid.).

The context in which Paul wrote these things was a church where self-centeredness was prevalent. At the love feast⁴⁶ that accompanied the Lord's Supper, "each one takes his own supper ahead of others, and one is hungry and another is drunk" (1 Corinthians 11:21). During the worship, many spoke in tongues, just edifying themselves (1 Corinthians 14:4); Paul encouraged them to seek to edify the Church instead of just themselves (1 Corinthians 14:12).

The Church in Corinth also had a number of factions, some following Peter, some Apollos, some Paul and some claiming to follow just Christ (1 Corinthians 1:12). This undoubtedly caused many disagreements because of their lack of love for each other. Thus Paul added to the characteristics of love by saying that love "is not provoked and does not even think evil" (1 Corinthians 13:5). If one did not even suspect or think anything amiss in one's brothers, the disagreements and factions would not occur.

⁴⁶ In the 1st Century, Churches imitated the original Lord's Supper, and served it with a meal. Because of problems such as occurred at Corinth, this was changed so that people might be able to discern the Lord's body and blood better.

Paul also said that love “does not rejoice in iniquity, but rejoices in the truth” (1 Corinthians 13:6). Paul amplified on this in his Epistle to the Romans, which he wrote a few months after writing 2 Corinthians: “Rejoice with those who rejoice and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men” (Romans 12:15-18).

Paul concluded this characterization of what is love by saying that love “bears all things, believes all things, hopes all things, endures all things and never fails” (1 Corinthians 13:7, 8). As an example of this, Chrysostom pointed to King David in his dealing with his rebellious son Absalom: “For what could be more intolerable than to see a son rising up against him, aiming for usurping the throne and thirsting for his father’s blood? Yet this did that blessed one (David) endure such that he could not bear to throw out one bitter expression against the parricide. But even when he left all the rest to his captains, he gave a strong injunction respecting Absalom’s safety (2 Samuel 15-18). For strong was the foundation of his love” (Ibid.)

In the case of Absalom, David bore all things, believed all things, hoped all things and endured all things even though Absalom might have been characterized as worthless, and was certainly considered such by David’s commander, Joab (2 Samuel 18:9-18, 1 Kings 2:1-6, 28-34). “For love does not merely hope but also believes from its great affection. And even if these good things should not turn out according to its hope, but the other person should prove yet more intolerable, it bears even these things. For love endures all things” (Ibid.)

Paul counseled the Thessalonians regarding those who refused to receive his words: “Do not keep company with him that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother” (2 Thessalonians 3:14, 15). Chrysostom added, “For it is the work of the devil to tear us apart from one another, and he has used great diligence to take away love that he may cut off the way of correction. Thus he may retain him in error and you in enmity, and block the way of his salvation. For when the physician hates the sick man and leaves, and the sick man turns away from the physician, when will the distempered person be restored? Do you turn away from him because he is ungodly? For this cause you ought to welcome and attend to him, that you may raise him up in his sickness. Even if he is incurably sick, still you have been bidden to do your part. Judas was incurably sick yet God did not refuse to continue attending to him. Wherefore, neither should you grow weary. For even if after much labor you fail to deliver him from his ungodliness, yet you shall receive the deliverer’s reward. And you will cause him to wonder at your gentleness, and so all this praise will pass on to God. For though you should work wonders and raise the dead and whatever work you do, the heathen will never wonder at you as much as when they see you displaying a meek, gentle, mild disposition. And this is no small achievement, since many will even be entirely delivered from their evil way; there is nothing that has such power to draw men as love.

Bearing One Another's Burdens

The Corinthians were not the only ones Paul wrote to concerning how love bears all things (1 Corinthians 13:7). He also wrote of this to the Galatians and the Colossians, and the sections where Paul discussed bearing one another's burdens (Galatians 5:22-6:2; Colossians 3:12-16) are used as the Epistle lessons for six of the healers listed in Appendix I: Pachomius, David of Thessalonica, Cyriacus, Daniel the Stylite, and both Simeon Stylites. In Galatians, Paul listed this along with other "fruits of the Spirit" such as love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control. In Colossians, Paul linked this with forgiving one another by putting on tender mercies, kindness, humility, meekness and long-suffering (Colossians 3:12, 13). After all, this is what the Body of Christ is all about and this is what we are called to (Colossians 3:15).

This brings up a faith-works issue. These "fruits of the Spirit" are things that we do as a result of our faith. As James said, "Faith was working together with works and by works, faith was made perfect" (James 2:22). In the case of the Unmercenary Healers, they performed great miracles which would lead us to expect that they had great faith. As the Lord said, "If you have faith (the size of) a mustard seed, you will say to this mountain, 'move from here to there', and it will move; and nothing will be impossible for you" (Matthew 17:20).

John Chrysostom pointed out that Paul mentioned the flesh "those who are Christ's have crucified the flesh with its passions and desires" (Galatians 5:24); and also the Spirit, "if we live in the spirit, let us also walk in the Spirit" (Galatians 5:25). What is the place, then, of the soul? "The mastery of the passions belongs to her and concerns her (the soul). Being placid amid vice and virtue, if she has used the body fitly, she has wrought it to be spiritual. But if she separate from the Spirit and give herself up to evil desires, she makes herself more earthly. You observe throughout that Paul's discourse does not relate to the substance of the flesh, but to moral choices, that which is or is not vice. He refers to 'the fruit of the spirit' (Galatians 5:22) because evil works originate in ourselves alone and therefore he calls them 'works'. But good works require not only our diligence but God's loving kindness" (Commentary on Galatians 5). Knowing the Scriptures is part of this, "that the man of God may be complete, thoroughly equipped for every good work" (2 Timothy 3:17). "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Ephesians 2:10).

Another example of good works is illustrated by the Epistle lesson for Sampson the Hospitable (Table I). This Epistle lesson, 2 Corinthians 9:6-11, is also used for the 18th Sunday after Pentecost and aptly illustrates the life of Sampson. Born of wealthy parents and trained as a physician, he gave away his wealth and lived very simply as an Unmercenary Healer. As this Epistle lesson describes, Sampson was a cheerful giver who sowed abundantly, and therefore will reap abundantly of treasure in heaven (2 Corinthians 9:6, 7, Matthew 19:21, Mark 10:21, Luke 12:33). For more details on this see the Epistle lesson for the 18th Sunday after Pentecost.

Preparation for the Lord's Return

July 27, 2009

Revision C

GOSPEL LESSON: Luke 12:32-40

PREPARATION FOR THE LORD'S RETURN

While the passions and desires of the flesh tend to hinder us from a close walk with God and Paul encouraged us to live and walk in the Spirit (Galatians 5:24, 25) the Lord also encouraged us to be ever mindful of His return in glory. The Gospel lesson for the 6th Century Unmercenary Healer, Sampson the Hospitable, illustrates this spirit of watchfulness. In this Gospel lesson, Luke 12:32-40, the Lord began with the Parable of the Rich Fool (Luke 12:13-21). For a detailed discussion of this, see the Gospel lesson for the 9th Sunday of Luke. Then He spoke of the birds and the flowers and living very simply; for further discussion of this, see the Gospel lesson for the 3rd Sunday after Pentecost.

With these as background, the Lord began the Gospel lesson with “Do not fear, little flock, for it is the Father’s good pleasure to give you the kingdom” (Luke 12:32). He then went on to give some specific things we can do to get ready. These include:

- Sell what you have and give alms; this is treasure in heaven (v.33).
- Where your treasure is, there your heart will be also (v.34).
- Be ready to depart; let your waist be girded and your lamps be burning (v.35).
- Be like men who wait for their master returning from the wedding (v.36).
- Blessed are those servants whom the master will find watching when He comes (v.37).
- Be ready, for the Son of Man is coming like a thief in the night at an hour you do not expect (v.40).

A similar theme is used for the Gospel lesson for Thekla, a First Century Unmercenary Healer (Table II). Thekla was a convert of the Apostle Paul in Iconium and spent most of her life living in a cave near Seleucia (which is near Antioch). She had been born into a wealthy family, but gave that up to concentrate on the things of God. The Gospel lesson used for her Feast Day is Matthew 25:1-13, and Parable of the Five Wise and Five Foolish Virgins. The theme is, again, preparation as if one is awaiting his Master’s return from the wedding. This parable was used along with the Parable of the Talents (Matthew 25:14-30) to introduce the Lord’s discussion of the Judgment of Works (Matthew 25:31-46). For more discussion on this, see the Gospel lessons for the 16th Sunday after Pentecost and Meatfare Sunday prior to Lent.

Living Simply and Without Covetousness

A distinguishing characteristic of all the Unmercenary Healers is the simple life they led. Many came from positions of wealth, but they followed the Lord’s instructions and gave it away in order to live more simply. The point of this is not just to be poor, but to avoid covetousness. As Cyril of Alexandria (4th Century) put it, “In teaching His disciples not to be covetous of wealth, He also withdraws them from worldly anxiety, and from vain toils and luxury and

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splendor of attire, and whatsoever evil habits follow upon these things. And He bids them rather courageously to be earnest in the pursuit of this simple life” (Homily 91 on Luke). Compared to the Kingdom of Heaven which “it is the Father’s good pleasure to give us” (Luke 12:32), everything else pales in comparison. For “eye has not seen nor ear heard, nor have entered into the heart of man, the things which God has prepared for those who love Him” (1 Corinthians 2:9, Isaiah 64:4).

Cyril made an analogy to purchasing a house: “Suppose one of us wanted to sell a very beautifully built house and one of you who had plenty of gold were to conceive the desire of purchasing it. Would you not feel pleasure in buying it, and readily give the money that was laid up in your coffers, and even add to this with other money on loan? The transaction would not expose you to loss, but rather the expectation of your future gains would make you in a flutter of joy.”

“Similar to this, the God of all offers to sell you Paradise. There you will reap eternal life, unending joy and an honorable and glorious habitation. Once there, right blessed will you be, and will reign with Christ. Draw near, therefore, with eagerness and purchase the estate. With these earthly things obtain things eternal; give that which abides not and gain that which is secure; give these earthly things and win that which is in heaven; give that which you must leave, even against your will, that you may not lose things hereafter; lend to God your wealth that you may be really rich.”

“And besides it is a very absurd thing, that while we often entrust men of probity with our earthly wealth, and feel no fear lest any loss should result from our confidence in the uprightness of those who receive it, yet we will not trust it to God, who receives from us these earthly things, as a loan, and promises to give us things eternal, and that with interest. ‘For good measure’ He says, ‘pressed down, shaken together and running over will be put into your bosom’ (Luke 6:38). For the measure to run over is a direct proof of its great abundance. Pleasure-loving wealth chains the human mind in indolence toward all that is good, and stretches out, so to speak, a stiff and haughty neck against God. For it yields not itself to that yoke which would lead it to piety” (Ibid.)

Watchfulness

Watchfulness was compared to having our waist girded and our lamp burning (Luke 12:35). In the First Century, people wore long flowing robes. If one were to take time off and relax, one would unfasten the belt around his waist. But going back to work, he would put the belt back on so that his clothes didn’t hinder his work. Similarly, an oil lamp would be left burning all night while everyone slept, but the wick would be trimmed down to give a dim light, and also burn less fuel. But when one was awake, the lamp would be trimmed bright. This was the problem faced by the five foolish virgins when the bridegroom came: they didn’t have enough oil to allow the lamp to burn brightly (Matthew 25:1-13).

Cyril interpreted the girding of the loins as “the readiness of the mind to labor industriously in every thing praiseworthy. For such as apply themselves to bodily labors, and are engaged in strenuous toil, have their loins girt”. The lamp, Cyril said, represents “the wakefulness of the mind and intellectual cheerfulness. And we say that the human mind is awake when it repels any tendency to slumber off into that carelessness which often is the means

of bringing it into subjection to every kind of wickedness. Being sunk in stupor, the heavenly light within it is liable to be endangered from a violent and impetuous blast of wind” (Homily 92 on Luke).

At the Exodus from Egypt, the nation of Israel was commanded that as they ate the Passover meal, they were to eat “with their loins girded, their sandals on their feet and their staff in their hand” (Exodus 12:11). Normally one ate with his belt off, his sandals by the door and his staff outside. The Passover, however, was a state of watchfulness because the gods of Egypt were to be judged that night (Exodus 12:12).

The Apostle Peter also encourages a state of readiness: “The Day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the Day of God? Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless (2 Peter 3:10, 11, 14).

The Gospel lesson also referred to different watches: “And if He should come in the second watch, or come in the third watch, and find them (watching), blessed are those servants” (Luke 12:38). Why should the Lord omit the first watch? This requires a little insight. Cyril comments on that as follows: “Observe, I pray, the breadth of the divine gentleness, and the bountifulness of His mildness towards us. For He knows our frame and the readiness with which man’s mind wanders into sin. He knows that the power of fleshly lust tyrannizes over us, and that the distractions of this world even, so to speak, against our will drag us on by force, leading the mind into all that is unseemly. But in that He is good, He does not leave us to despair, but on the contrary, pities us, and has given us repentance as the medicine of salvation. For this reason, He says, that whether He come in the second watch, or whether He come in the third watch, and find them so doing, blessed are they. Now the meaning of this you will certainly wish to understand clearly. Men, therefore, divide the night into three or four watches. For the sentinels on city walls, who watch the motions of the enemy, after being on guard three or four hours, deliver over the watch and guard to others. So with us there are three ages: the first, that in which we are still children; the second, in which we are young men; and the third, that in which we come to old age. Now the first of these, in which we are still children, is not called to account by God, but is deemed worthy of pardon, because of the imbecility as yet of the mind, and the weakness of the understanding. But the second and the third, the periods of manhood and old age, owe to God obedience and piety of life, according to His good pleasure. Whosoever, therefore, is found watching, and, so to speak, well girt, whether, if it so chance, he be still a young man, or one who has arrived at old age, blessed shall he be. For he shall be counted worthy of attaining to Christ’s promises (Ibid.)

The Apostle Paul spent a great deal of time in watchfulness, fasting and prayer. Even though it was difficult, he did it for the joy of the kingdom of God. For example, five times he was given 39 lashes, three times he was beaten with rods, once he was stoned and left for dead, three times he was in a ship wreck, spending a night and a day adrift at sea. Not to mention the intrigue of robbers, bounty hunters and false brethren, he was often up all night watching, hungry, thirsty, cold and poorly clad (2 Corinthians 11:24-27).

Paul described his reasons for doing all this earlier; “For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. For all things are for your sakes, that grace, having spread through the many may cause thanksgiving to abound to the glory of God. Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory” (2 Corinthians 4:11-17). The above passage is used as the Epistle lesson for the feast days of the Unmercenary Healers Menas (Table II), Euthymius and Alypius the Stylite (Appendix I).

Watchfulness requires work and dedication. This is what James, the Lord’s brother, referred to when he said, “Do you see that faith was working together with his works, and by works faith was made perfect? You see then that a man is justified by works, and not by faith only” (James 2:22, 24). The Unmercenary Healers worked hard at their calling. But yet they also remembered the Lord’s words: “Come to me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matthew 11:28-30). The preceding quote from Matthew 11 is used as the Gospel lesson for the Unmercenary Healers. Euthymius (5th Century) and Sergius of Radonezh (14th Century).

**APPENDIX I
OTHER WELL-KNOWN HEALERS**

Name	Doctor	Century	Feast	Died	Gospel	Epistle
Luke	yes	1 st	Oct. 18	martyr	Luke 10:16-21	Col 4:5-18
Cosmas & Damian of Rome	yes	3 rd	July 1	martyr	Matt. 10:1,5-8	1 Cor. 12:27-13:8
Euthymius	no	5 th	Jan. 20	-----	Matt. 11:27-30	2 Cor. 4:6-15
Tryphon	no	3 rd	Feb. 1	martyr	Luke 10:19-21	Rom. 8:28-39
Pachomius	no	4 th	May 15	-----	Matt. 4:23-5:13	Gal. 5:22-6:2
Simeon Stylite I	no	5 th	Sept. 1	-----	John 10:9-16	Col. 3:12-16
Simeon Stylite II	no	6 th	May 24	-----	Matt. 5:14-19	Col. 3:12-16
David of Thessalonica	no	6 th	June 26	-----	Luke 6:17-23	Gal. 5:22-6:2
Laurence	no	3 rd	Aug. 10	martyr	-----	2 Tim. 2:1-10
Sergius of Radonezh	no	14 th	Sept. 25	-----	Matt. 11:27-30	-----
Cyriacus	no	6 th	Sept. 29	-----	-----	Gal. 5:22-6:2
Joannicius	no	9 th	Nov. 4	-----	-----	2 Cor. 9:6-11
Gregory of Agrigentum	no	7 th	Nov. 23	-----	-----	Heb. 13:7-16
Alypius the Stylite	no	7 th	Nov. 26	-----	-----	2 Cor. 4:6-15
Ambrose of Milan	no	4 th	Dec. 7	-----	-----	2 Thess. 2:13-3:5
Patapius	no	7 th	Dec. 8	-----	-----	2 Thess. 2:13-3:5
Daniel the Stylite	no	5 th	Dec. 11	-----	-----	Gal. 5:22-6:2
Sava of Mutalaska	no	6 th	Dec. 5	-----	-----	Gal. 5:22-6:2

APPENDIX II
LIVES OF UNMERCENARY HEALERS
FROM TABLES I AND II

Cyrus and John, January 31 These compassionate and wonderful saints were not blood-brothers, but were brothers in spirit. Cyrus lived at first in Alexandria, and working as a doctor, healed people by the power of Christ together with medicine for the body. Discovering that illness came upon people mainly through sin, he always told them to cleanse their souls from sin by repentance and prayer, that they might be restored and strengthened in body. When Diocletian began his persecution of Christians, Cyrus went off to Arabia, where he received the monastic habit. But, as he had become known in Alexandria, so he became known also in Arabia, and people went to him for help. John, hearing of him and being at that time a Roman officer in Edessa, came to Arabia to see Cyrus. On seeing each other, they loved each other as brothers and remained together to live in asceticism. At that time, a Christian woman called Athanasia was tortured together with her three daughters in the town of Canopus. Cyrus and John heard of this, and came to Canopus to encourage the mother and daughters not to fall back from the Faith. And, grateful indeed for the counsel of these saints, Athanasia endured all the tortures and, with her daughters, was slain for Christ. The daughters were: Theoctista, age 15, Theodota age 13 and Eudocia age 11. Then the torturers took Cyrus and John and, after torture and imprisonment, slew them with the sword in the year 311. These holy martyrs performed innumerable miracles, both during their lives and after their death. Their relics were translated to Rome in the time of the Emperor Arcadius. They are invoked for help especially for the sleepless and for the blessing of water and food.

Cosmas and Damian of Asia, November 1 Unmercenaries and wonderworkers, they were brothers in the flesh and in the spirit, born somewhere in Asia of a pagan father and a Christian mother. After their father's death, their mother Theodota devoted all her time and energy to the bringing-up of her sons as true Christians. God helped her, and her sons grew as two choice fruits and as two holy lamps. They were skilled in medicine and ministered to the sick without payment, and so fulfilled Christ's command: "Freely have ye received; freely give" (Matthew 10:8). They were so strict in their unpaid ministry to men that Cosmas became greatly enraged with his brother Damian when he took three eggs from a woman, Palladia, and gave orders that, after his death, he should not be buried with his brother. In fact, holy Damian had not taken those eggs as a reward for healing Palladia's sickness, but because she had sworn by the Most Holy Trinity that he should have them. However, after their death in Fereman, they were buried together in obedience to a revelation from God. These two holy brothers were great wonderworkers both during their lifetime and after their death. A farm laborer, on lying down to sleep at one time, was attacked by a snake, which entwined itself around his mouth and stomach. This poor man would have breathed his last in the greatest torment had he not at the last moment invoked the help of Cosmas and Damian. Thus the Lord glorified forever by miracles those who glorified Him here on earth by their faith, purity and mercy.

Panteleimon, July 27 Born in Nicomedia of a Christian mother, Eubula, and a pagan father, Eustorgius, he studied medicine as a young man. The priest Hermolaus befriended him, instructed him in the Christian faith and baptized him. Panteleimon miraculously healed a blind man whom other doctors had treated in vain: he healed him by the name of Christ and baptized him. From jealousy, the doctors denounced Panteleimon as a Christian, and he went before the Emperor Maximian for judgment. "He stood before the earthly ruler in the body, but in his mind

he stood before the heavenly King.” He freely declared himself to be a Christian before the Emperor, and, in front of his eyes, healed a paralytic of a long infirmity. This miracle brought many of the pagans to the Christian faith. The Emperor put him to torture, but the Lord appeared to him on several occasions and delivered him whole and uninjured. Then Hermolaus suffered, along with Hermippus and Hermocrates. Condemned to death, Panteleimon knelt in prayer. At that, the executioner gave him a blow on the neck with his sword, and the sword broke as if made of wax. The executioner could not kill him until he had finished his prayer and had himself given the word to behead him. Panteleimon was beheaded under an olive tree, which after that became laden with fruit. “Panteleimon” means “all-merciful”. God the all-merciful received his righteous soul, and glorified him among His greatest saints, his relics remaining incorrupt. This wonderful martyr suffered with honor as a youth for Christ on July 27th, 304. Panteleimon is invoked in the prayers at the blessing of water and the blessing of oil, together with Hermolaus and the other unmercenaries and wonderworkers. The loveliest church dedicated to him is to be found on the Holy Mountain, Athos.

Hermolaus, July 26 He was a priest in Nicomedia in the time of the Emperor Maximian, and was with the twenty thousand martyrs condemned by the Emperor to be burned in their church (see December 28th). Hermolaus somehow escaped death on that occasion, together with two other priests, Hermippus and Hermocrates. Hermolaus baptized Panteleimon, with whom he was brought to trial, tortured and finally beheaded. Hermippus and Hermocrates suffered with them, and they were all crowned with wreaths of victory and glory in the Kingdom of Christ. They suffered with honor in about 304.

Sampson the Hospitable, June 27 This saint was born of rich and eminent parents in ancient Rome, where he studied all the secular wisdom of that time, devoting himself in particular to the study of medicine. Sampson was a compassionate and liberal physician, and gave the sick medicine for both soul and body, counseling each man to fulfill the requirements of the Christian faith. He moved to Constantinople, where he lived in a tiny house from which he distributed alms, comfort, advice, hope, medicine and all possible aid to those suffering in spirit and in body. The Patriarch heard of Sampson’s great virtue and ordained him priest. At that time the Emperor Justinian the Great became ill with what his doctors believed to be an incurable disease. The Emperor prayed with great fervor, and God revealed to him in his sleep that Sampson would heal him. When the Emperor summoned Sampson to court, the old man had only to put his hand on the diseased place and the Emperor was healed. When Justinian offered him an immense sum of money, Sampson thanked him but would accept nothing, saying to the Emperor: “O Emperor, I had silver and gold and other riches, but I left it all for the sake of Christ, that I might gain heavenly and eternal wealth.” When the Emperor insisted on doing something for him, Sampson asked him to build a home for the poor. In that home, Sampson cared for the poor as a father cares for his children. His compassion for the poor and weak was second nature to him. This holy man, filled with heavenly power and goodness, entered peacefully into rest on June 27th, 530. He was buried in the Church of the Holy Martyr Mocius, his kinsman.

Diomedes, August 16 A doctor from Tarsus of eminent parents, he taught the people the Christian faith as he healed them. The Emperor Diocletian ordered that he be beheaded in Nicaea in 298. Those who beheaded him and took his head to the Emperor were blinded, and when they restored the head to his body, with prayer, they were healed.

Anicetas and Photius, August 12 The Emperor Diocletian at one time visited the city of Nicomedia with the evil intention of utterly exterminating the Christians there. But, when he began his merciless torture of the Christians, Anicetas, one of the governors of the city, presented himself before him and courageously confessed before the Emperor his faith in Christ the Lord, God incarnate in the flesh for our salvation. Anicetas also denounced the worship of idols as that of deaf and dumb stones, unworthily worshipped by ignorant men. The furious Emperor commanded that his tongue be cut out, but Anicetas, by the power of God, continued to speak. Then a lion was let loose on him, which fawned about him. At that moment, the Temple of Hercules fell down. Photius, a kinsman of Anicetas', seeing the wonders and his kinsman's endurance, embraced him, confessed that he himself was a Christian and cried out to the Emperor: "You should be ashamed, you idolater; your gods are nothing!" The Emperor ordered that he be beheaded immediately, but the executioner, lifting up his hand against Photius, gave himself a blow with his sword and died. After harsh torture, the two of them were thrown into prison, where they remained for three years. They were then taken out and thrown into an enormous burning furnace. Many other Christians, men, women and children, went into the flames voluntarily after them, and the prayers of the Christians were heard rising from the flames, thanking God for their death by martyrdom. They all suffered in about 305. Anicetas and Photius are invoked in the prayers at the blessing of oil and water.

Spiridon, Bishop of Tremithus, December 12 The island of Cyprus was both the birthplace of this famous saint, and the place in which he spent his life in the service of the Church. He was of simple farming stock, and remained simple and humble to the end of his days. He married young and had children, but, when his wife died, he devoted himself entirely to the service of God. He was chosen for his devotion as Bishop of Tremithus, and even as a bishop did not change his simple style of life, taking charge of his cattle himself and tilling his own land. He consumed very little of his own produce, giving the greater part to the poor. He performed great wonders by God's power, making rain fall in a drought, stopping the course of a river, raising several of the dead, healing the Emperor Constans of a grave sickness, seeing and hearing angels, foreseeing future events and penetrating the secrets of the human heart. He turned many to the true Faith, and did much else. He was present at the first Ecumenical Council in Nicaea in 325, and, by his simple and clear expositions of the Faith, as well as by convincing miracles, brought back many heretics to Orthodoxy. He dressed so simply that once, when he was invited by the Emperor to the imperial court, a soldier took him for a beggar and struck him a blow. The meek and guileless Spiridon turned him the other cheek. He glorified God with many miracles, and was of great aid both to individuals and the whole Church of God. He entered into rest in the Lord in 348.

Charalampus, February 10 This great saint was bishop in Magnesia, and suffered for Christ at the age of 113. When a violent persecution broke out under the Emperor Septimus Severus, the aged Charalampus did not hide from his persecutors, but freely and openly preached the Christian faith. He endured all tortures as though not in the body, and when they flayed the living flesh from him, the godly saint said to the Emperor's soldiers: "Thank you, my brethren, for scraping off the old body and renewing my soul for new and eternal life." He performed many wonders and brought many to the Faith. Even the Emperor's daughter, Gallina, repudiated the paganism of her father and became a Christian. Condemned to death and led to the place of execution, Charalampus raised his arms to heaven and prayed for all men, that God would give them bodily health and salvation of soul, and that He would grant them the fruits of the earth in abundance: "Lord, Thou knowest that men are flesh and blood; forgive them their sins and pour

out Thy blessing on all.” After praying thus, the saintly elder gave his soul to God before the executioner had laid his sword to his neck. He suffered in 202. Gallina took his body and buried it.

Menas, November 11 An Egyptian by birth and a soldier by profession, Menas, as a true Christian, could not bear to look upon the foul offering of sacrifice to idols, so he left the army and the town, the society of men and everything else, and went to a deserted mountain. It was easier for Menas to live with the wild beasts than with pagans. One day, Menas looked from afar in spirit as a pagan festival in the town of Cotyaeus, then went to the town and, before them all, confessed his faith in Christ the living God, denouncing idolatry and paganism as falsehood and darkness. The governor of that town, one Pyrrhus, asked who and what he was. The saint replied: “My fatherland is Egypt; my name is Menas. I was an officer, but, seeing the worship of idols, I rejected your honors. I have come now to proclaim my Christ before you all as the living God, that He may reveal me as His servant in the Kingdom of God.” Hearing this, Pyrrhus put holy Menas to harsh torture. He was flogged, flayed with iron flails, burned with torches and tortured in many other ways, finally being beheaded. His body was burned to prevent Christians taking it, but they did succeed in rescuing some bits from the flames. They buried these remains with care, and they were later taken to Alexandria and buried there, a church being built over them. Means suffered in about 304, and entered into the Kingdom of Christ.

Eleutherius, December 15 A good fruit of a good tree, this wonderful saint had noble and eminent parents. He was born in Rome, where his father was in imperial service. His mother, Anthea, heard the Gospel from the great Apostle Paul himself, and was baptized by him. Being early left a widow, she entrusted her only son to the education and service of the Bishop of Rome, Anacletus. Seeing how greatly Eleutherius was gifted and illumined by the grace of God, the bishop ordained him deacon at the age of fifteen, priest at eighteen and bishop at twenty. Endowed by God with wisdom, he made up for what he lacked in years. This godly man was made bishop in Illyria, with his seat at Valona in Albania. He kept his flock like a good shepherd, adding to their number from day to day. The Emperor Hadrian, a persecutor of Christians, sent a commander, Felix, with soldiers, to seize Eleutherius and take him to Rome. When the furious Felix arrived in Valona and went into the church, and heard and saw God’s holy hierarch, his heart was suddenly changed and he became a Christian. Eleutherius baptized him and set off with him for Rome, as merrily as though he were going to a feast, not to trail and torture. The Emperor put the gently-born Eleutherius to harsh torture, flogging him, burning him on an iron grid, boiling him in pitch and burning him in a fiery furnace. But, by God’s power, Eleutherius was delivered from all these deadly torments. Seeing all this, Choribus the governor proclaimed that he himself was a Christian. Choribus was tortured and then beheaded, and so also blessed Felix. Finally, the imperial executioners cut off the honored head of Eleutherius. When his mother, holy Anthea, came and stood over the dead body of her son, she was also beheaded. Their bodies were taken to Valona, where Eleutherius glorifies the name of Christ to this day.

Catharine, November 24_ The daughter of King Constus, she lived with her mother in Alexandria after her father’s death. Her mother was secretly a Christian and, through her spiritual father, brought Catharine to the Christian faith. In a vision, Catharine received a ring from the Lord Jesus Himself as a sign of her betrothal to Him. This ring remains on her finger to this day. Catharine was greatly gifted by God, exceptionally well-educated in Greek philosophy,

medicine, rhetoric and logic, and added great physical beauty to this. When the wicked Emperor Maxentius offered sacrifice to idols and ordered everyone to do the same, Catharine came with daring before him and denounced his idolatrous errors. The Emperor, seeing that she surpassed him in wisdom and learning, summoned fifty of the wisest men, to dispute with her about faith and put her to shame, but Catharine was wiser than they, and put them to shame. The furious Emperor commanded that all fifty wise men be burned. These wise men, at Catharine's prayers, all confessed the name of Christ at the moment of death, and proclaimed themselves Christians. When the martyr was in prison, she brought Porphyrius the general, with two hundred of his soldiers, to the Faith, and also the Empress, Augusta-Vasilissa. They all suffered for Christ. At Catharine's martyrdom, an angel of God appeared to her, stopping and breaking the wheel on which she was being tortured, and after that the Lord Christ Himself appeared to her, strengthening her. After many tortures, Catharine was beheaded with the sword at the age of eighteen, on November 24th, 310.

Thecla, Equal to the Apostles, September 24 Thecla was born in Iconium of eminent pagan parents. She was betrothed at the age of eighteen to a young man, at the time that the Apostle Paul came to Iconium with Barnabas to preach the Gospel. Listening to Paul for three days and nights, Thecla turned utterly to the Christian faith and vowed to live in virginity. Her mother, seeing that she shunned her betrothed and thought no more of marriage, first talked to her and then beat her and starved her. Finally, she gave her over to the judges and demanded, wicked mother that she was, that Thecla be burned. The judge threw her into the flames, but God preserved her unharmed. Thecla then became a follower of the Apostle Paul, and went with him to Antioch. Attracted by Thecla's beauty, an elder of the city attempted to take her by force, but Thecla tore herself out of his grasp. The elder denounced her to the governor as a Christian who was averse to marriage. The governor condemned her to death and threw her to the wild beasts, but the animals would not touch the body of this holy virgin. Amazed at this, the governor asked: "Who are you, and what is the power that you have in you, that nothing can do you harm?" Thecla replied: "I am a servant of the living God." Then the governor let her go free, and she began to preach the Gospel and succeeded in bringing many to the true Faith, among whom was an eminent and honored widow, Tryphena. After this, Thecla, with the blessing of the Apostle Paul, withdrew to a solitary place near Seleucia. She lived a long time there in asceticism, healing the sick with miraculous power and in this way bringing many to Christianity. The doctors in Seleucia were jealous of her and sent some young men to assault her, hoping that, in losing her virginity, she would lose also her miraculous power. Thecla fled from these insolent young men and, when she saw that they would catch her, prayed to God for help in front of a rock, and the rock opened and hid the holy maiden and bride of Christ. This rock was her hiding-place and her tomb. Chrysostom says of this wonderful Christian heroine and saint: "I seem to see this blessed virgin going to Christ with virginity in one hand and martyrdom in the other."

Paraskeva, July 26 Born in Rome of Christian parents, she was brought up from her earliest youth in the Christian faith and gave herself wholeheartedly to the fulfilling of God's commandments in her life. She brought others to the Way by means of her true and deep faith and devout life. When her parents died, Paraskeva gave all her goods away to the poor and received the monastic habit. As a nun, she preached the truth of Christ with ever more burning zeal, not hiding from anyone, even though the Christian faith was at that time subject to bloody persecution by the Roman authorities. Wicked Jews denounced Paraskeva for preaching a forbidden faith, and she was brought to trial before the Emperor Antoninus. All the Emperor's

flattery was unavailing in shaking the faith of this servant of God. She was then put to torture by fire, and a white-hot helmet was placed on her head, but God saved her miraculously and she escaped and left Rome. She again began to go from city to city, there to bring the pagan people to the true Faith. In two more cities she was brought before princes and judges, and tortured for her Lord, performing on these occasions great miracles by the power of God and quickly recovering from her wounds. The pagans, as ever, called her miracles magic, and ascribed her recovery to the power and mercy of their gods. Paraskeva once said to a prince who was torturing her: "It is not your god, O Prince, who heals me, but my Christ, the true God." She was finally beheaded by a Prince Tarasius. Thus gloriously ended the fruitful life of this holy woman. Her relics were later taken to Constantinople. She suffered for Christ in the second century.

Irene, May 5 She lived in the Balkans in apostolic times, in the town of Magedon where her father Licinius was a governor of a small region. Some think that she was a Slav. She was born a pagan of pagan parents. Penelope - for that was her pagan name - learned the Christian faith from her teacher, Appelianus. St. Timothy, the disciple of the Apostle Paul, baptized her and her lady-in-waiting, and brought her a letter from the Apostle Paul to read. She infuriated her father by her refusal to marry, and he intended to torture her, but she brought him to Christianity in a miraculous way. She was tortured in different ways by four kings, other than her father, but God saved her through His angels. King Sedechias buried her up to the neck in a pit full of snakes and scorpions, but an angel of God neutralized the poison of the reptiles and preserved the holy maiden untouched. Then the same king attempted to saw her in two, but the saw broke against her body as against stone. This same king once again bound her to the wheel of a water-mill, then let the water in to drown her, but the water would not flow, but stood still, and the maiden remained whole and alive. King Sapor, Sedechias's son, shod her with nails, loaded a sack of sand onto her, put a bridle on her and commanded that she be led like an animal far outside the city. "Truly I am as a beast before Thee, O Lord!", said the holy martyr as she ran bridled behind her torturers. But an angel of God caused an earthquake, and the earth opened and swallowed up her tormentors. Surviving all these tortures, by which an enormous number of pagans were brought to Christianity, Irene went to the city of Kallinikos, where she preached the Christian faith. The local king, Numerian, tried to kill her, throwing her into three burning metal oxen one after the other. But the maiden was preserved and remained alive, and many saw and believed. The Eparch, Vaudon, took her to the city of Constantina, where he thought to kill her by putting her onto a burning grid. But this did not harm Irene, and many were brought to the true Faith. Finally, Irene came to the city of Mesembria, where the king killed her but God restored her to life. And the king, seeing this, together with many of the people, believed in Christ and was baptized. And thus Irene, by her sufferings and miracles, brought over 100,000 pagans to faith in Christ. At last she laid herself in a grave and commanded Appelianus to close it. After four days, when the grave was opened, her body was not in it. Thus God glorified forever the maiden and martyr Irene, who had sacrificed all and endured all, that God should be the more greatly glorified among men.