

# **DEMONS AND MENTAL ILLNESS**

## ***Taking up our Cross***

**October 25, 2015**  
**6<sup>th</sup> Sunday of Luke**  
**Revision E\_half**

**Gospel: Luke 8:26-39 (Matthew 8:24-34; Mark 5:1-20)**

**Epistle: Galatians 2:16-20**

Today’s Gospel lesson is a real hot potato that people today are hesitant to discuss for fear that someone might be offended. Although accounts of the same events are found in three of the four Gospels, none are used at all in the Western lectionary. On the other hand, this same lesson is used twice in the Orthodox lectionary: today and the 5<sup>th</sup> Sunday after Pentecost where it is read from Matthew 8. John Chrysostom and Cyril of Alexandria had a great deal to say about this incident in dealing with Matthew and Luke’s account respectively. The theme for today is taken from the text, which relates mental illness in terms of demon possession. The theme for the 5<sup>th</sup> Sunday after Pentecost takes its theme from John Chrysostom in comparing demon possession to covetousness.

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### **Background: Survey of Jesus’ Healings**

In Table 1 is an overview of the healings Jesus performed that are recorded in the New Testament. Probably not everything He did was recorded (John 21:25) but Table 1 gives a decent snapshot of a variety of illnesses, ailments and sufferings. All of these conditions occur today and are treated by modern medicine – except the last case, which is called demon possession in the Scriptures. On the other hand, a significant fraction of money spent on modern medicine goes to treat all types of “mental illness” using methods ranging from counseling with psychiatrists to sedatives and padded cells. In the Soviet Union, the tools of this field were sometimes used in fiendish ways to try to “re-educate” enemies of the state – such as Christians. Today’s Gospel lesson presents a much different diagnosis. But first, let us read other accounts in the Scripture that might be loosely classified as “mental illness” in today’s terminology.

### **Mental Illness in the Scripture**

**The Mute, Epileptic Child:** A man’s only child had a severe case of what might be called epilepsy (threw himself down, foamed at the mouth, gnashed his teeth, became rigid). But

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there was a sinister, organized influence behind this. Epilepsy by itself wouldn't try to drown the child or throw him into the fire. The father knew what was going on and asked the Twelve to cast out the demon; but they couldn't do it. Jesus proceeded to explain "this kind can come out by nothing but prayer and fasting" (Mark 9:17-29). We infer<sup>1</sup> that the demon also caused the child to be deaf and dumb (Mark 9:25).

**Table 1**  
**Healings Done by Jesus**

<b>Disease</b>	<b>Who</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
<b>Fever (small pox, typhoid)</b>	Nobleman's son				4:46
	Peter's mother-in-law	8:14	1:29	4:38	
<b>Leprosy</b>	One man	8:1	1:40	5:12	
	10 men			17:12	
<b>Paralysis</b>	Down thru roof	9:1	2:1	5:17	
	At pool of Bethesda				5:1
<b>Withered hand</b>	In synagogue	12:9	3:1	6:6	
<b>Hemorrhage</b>	Woman touched Jesus	9:18	5:21	8:40	
<b>Blindness</b>	2 men	9:27			
	1 man		8:22		
	Man born blind				9:1
	Bartimaeus		10:46	18:35	
<b>Back injury</b>	Crippled woman			13:10	
<b>Dropsy</b>	At Pharisee's dinner			14:1	
<b>Severed ear</b>	In Gethsemane			22:47	
<b>General sickness</b>	Multitudes	12:15	3:7	6:17	
	Centurion's servant	8:5		7:1	
	In Gennersaret	14:34	6:53		
	Lame, blind, mute, maimed	15:29	7:31		
<b>Dead raised</b>	Widow's son			7:11	
	Jairus' daughter	9:18	5:21	8:40	
	Lazarus				11:1
	Tombs opened	27:57			
<b>Demoniacs</b>	In synagogue		1:21	4:31	
	Blind & mute demon	12:22	3:7	6:17	
	Gadarene	8:28	5:1	8:26	
	Mute demon	9:32			
	Syro Phoenician	15:21	7:24		
	Epileptic demon	17:14	9:14	9:37	

**The Demoniac in the Synagogue:** A man with an unclean spirit began by rebuking Jesus in the Synagogue of Capernaum (Mark 1:23-27). Here is a man who (according to modern techniques) just needed some good counseling to help him relate better to others! How would

<sup>1</sup> For more details see the Study for the 10<sup>th</sup> Sunday after Pentecost, which addresses this account.

modern medicine help this man relate better to the Son of God? There was a basic incompatibility that no amount of counseling will help.

**The Blind, Mute Demoniac:** A man, who was demon-possessed, blind and mute, was brought to Jesus. In today's world, he would be institutionalized with little hope of rehabilitation. Jesus' healing involved removing the demon; the implication is that the blindness and muteness was caused by the demon (Matthew 12:22-23).

**King Nebuchadnezzar During the Time of Daniel:** King Nebuchadnezzar had conquered most of the world, including Israel, and had brought a number of the prophets of Israel to Babylon. He also had several dreams that only Daniel could interpret. [King Nebuchadnezzar was no dummy! In order to know for sure that the interpretation of the dream was real he had the interpreter first tell him what he had dreamed!] The dream in Daniel 2 is prophecy concerning the end of the age that the Lord revealed to King Nebuchadnezzar. In Daniel 3, King Nebuchadnezzar witnessed the three young men (Shadrach, Meshach and Abed-Nego) in the blazing furnace accompanied by One who looked like the Son of God. But in spite of this, King Nebuchadnezzar did not humble himself before the Lord or change his ways.

Therefore, King Nebuchadnezzar had another dream, (which Daniel also interpreted), that prophesied that King Nebuchadnezzar would go insane for seven years, living like an animal and eating grass like a cow. For seven years King Nebuchadnezzar lived very much like the poor soul in our Gospel lesson; his hair looked like eagles' feathers and his nails like birds' claws (Daniel 4:24-37).

After seven years, King Nebuchadnezzar repented and his reason returned to him. Not only was his kingdom restored greater than it was, but King Nebuchadnezzar actually wrote the last part of Daniel 4 himself. Note the change in tense from the third person in verse 33 to the first person in verse 34.

The first question that we might ask ourselves is whether mental illness is really some kind of demon oppression or uncleanness. But more than this; we tend to think of people who are demon possessed as poor lost souls. But we usually don't think of what kind of struggles they are going through, especially those that seem to have lost their mind. However, everything is in the hand of God. Some of the Church Fathers pointed out in the following that the care and provision of God was present for the Gadarene demoniacs even while they were being tormented by the demons.

### **Description of the Demoniacs**

The Gospel lesson took place in the winter of 28 AD. (Jesus was crucified in the spring of 30 AD). Jesus and His disciples had just finished rowing across the Sea of Galilee to the Eastern shore, probably in one of the fishing boats. On the way a storm arose and Jesus calmed the storm. The Twelve commented: "Who can this be, that even the winds and the water obey Him?" When they got back to Nazareth after this trip, Jesus sent the Twelve out two by two to heal the sick, raise the dead and cast out demons all by themselves. The Gospel lesson then is a hands-on-lesson in preparation for the sending out of the Twelve. Jesus knew He was going to

do this and he picked a real bearcat as a demonstration. John Chrysostom stated<sup>2</sup> that since “no man dared to bring these men to Him, Christ Himself went to them.”

As soon as Jesus and the Twelve stepped out of the boat in the country of the Gadarenes<sup>3</sup>, demon-possessed men met them. Some details about these men:

- There were actually two of them (Matthew 8:28)
- They were naked and lived in the tombs (Luke 8:27)
- They had been like this for a long time (Luke 8:27)
- These men had been locked up, bound with chains and shackles, but they broke the chains (Luke 8:27)
- They were exceedingly fierce, no one could pass that way (Matthew 8:28)
- Night and day these men would cry out and cut themselves with stones (Mark 5:5)

In today’s terminology, they would be classified as a danger to themselves and others (that is, seriously mentally ill). Treatment programs today involve major tranquilizers to sedate them followed by more tranquilizers to “stabilize” them.

Cyril of Alexandria described<sup>4</sup> the demoniacs as in a worse state than someone who was already dead. This indicates the utter cruelty of the demons; in addition, the demons had deprived the men of any reasoning ability.

“Jesus, in company with the holy disciples, had landed in the country of the Gergesenes; and immediately a man met them, in whom dwelt many unclean spirits. He was void of mind and understanding, and in no respect different from those already dead and laid in the earth; or rather, perhaps, even in a more miserable state. For the dead, carefully wrapped in their grave-clothes, are laid in the earth, like one on his mother's bosom. But he, in great misery and nakedness, wandering among the graves of the dead, was in utter wretchedness, leading a disgraceful and ignominious life. This was a proof of the cruelty of the demons, and a plain demonstration of their impurity. Besides this, it is a charge and accusation against them of hatred to mankind; for they would have no man whatever on earth sober, but wish them to be like one crazy and intoxicated, to know nothing to their profit, and to be left in ignorance of Him Who is the Maker of all. For of whomever they have possession, and have subjected to their power, him they make an example of great misery, deprived of every blessing, destitute of all sobriety, and entirely devoid of reason itself.”

We might also ask why the demoniacs lived in the tombs. John Chrysostom stated that the sorcerers of his day took young children and killed them “in order to have their soul assist them later”. Simon Magus (Acts 8:9-23) also did this until the Apostle Peter exposed<sup>5</sup> him in his falsehood. The sorcerers used the dead children to “cry out” that they are the soul of such a person using ventriloquism. The demoniacs in the tombs perpetuated this heretical notion as if to

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<sup>2</sup> John Chrysostom, Homilies on Matthew, XXVIII, 2.

<sup>3</sup> Matthew refers to the people there as Gergesenes (Matthew 8:28); Gadara and Gergesa were not too far apart and people that lived there could be referred to as either.

<sup>4</sup> Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 191.

<sup>5</sup> For details, see Mark Kern, Simon Magus the Heresiarch, St. Athanasius Press, 2004, p. 21-27.

imply that the dead become demons after they die. Chrysostom stated<sup>6</sup> that all this is devoid of reason:

“It is not reasonable that an injured soul should cooperate with a wrongdoer, or that a man might be able to change an incorporeal power into another substance. In bodies this is impossible; and one cannot make a man’s body become that of a donkey; much more this is impossible in the invisible soul. One cannot transform it into the substance of an evil spirit. These sayings are conjured up only to frighten children.”

“It is also not possible for a soul, torn away from the body, to wander here in this life anymore. ‘The souls of the righteous are in the hand of God’ (Wisdom 3:1 LXX). If of the righteous, then those children’s souls also are in the hand of God. They are not wicked; and the souls of sinners are immediately led away from here. This is obvious from Lazarus and the rich man (Luke 16:19-30). And elsewhere Christ said, ‘Tonight your soul will be required of you’ (Luke 12:20). A soul, when it leaves the body, does not wander here. If we, as we go about on the earth, which is familiar and well known to us, are surrounded with a body, when we are journeying in a strange road, we do not know which way to go unless we have someone to lead us. How should the soul know where to walk without the body to show the way?

It is not possible for a disembodied soul to remain here. Stephen said, ‘Receive my spirit’ (Acts 7:59); and Paul said that he wished, ‘to depart and to be with Christ, which is far better’ (Philippians 1:23). Abraham ‘was gathered to his fathers, being cherished in a good old age’ (Genesis 15:15, 25:8 LXX). Regarding proof that the souls of sinners can’t continue here, the rich man pleaded a great deal for this, and didn’t obtain it (Luke 16:27-31). Had it been at all possible, he would have come, and would have told what happened to him there. From this it is evident that after their departure our souls are led away into some place, and have no more power of their own to come back again, but wait for that dreadful day.

When Jesus commanded the demons to come out of the men, the demons begged Jesus not to torment them before the time (Matthew 8:29). This is an interesting request! Night and day, the demons had caused the two men to cry out in pain and cut themselves with stones (Mark 5:5). But yet now the demons don’t want Jesus to hurt them? John Chrysostom stated<sup>7</sup>,

“The demons’ words betray their shameless nature. They said, ‘Have You come here to torment us before the time?’ (Matthew 8:29). That they had sinned, they could not deny; but they demand that they not suffer their punishment before Judgment Day. He had caught them in the act of perpetrating those lawless horrors, and deforming and punishing His creature in every way. They supposed that He, for the excess of their crimes, would not wait for the time of their punishment. Therefore they begged Him. The enmity of the demons is obvious from the start, and the sea that Jesus just calmed was not as stormy as the disposition of these demons. They were invisibly receiving stripes, and suffering things intolerable from His mere presence.”

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<sup>6</sup> John Chrysostom, Homilies on Matthew, XXVIII, 3.

<sup>7</sup> John Chrysostom, Homilies on Matthew, XXVIII, 2.

Cyril of Alexandria noted<sup>8</sup> that the demons asked Jesus, “What have I to do with You”. They had usurped His honor and glory and corrupted His creation. Jesus, as a kind loving shepherd, responded to protect His sheep.

“The Gergesene, or rather the herd of demons lying concealed in him, fell down before Christ's feet, saying, ‘What have I to do with You, Jesus, Son of God Most High? I beg You, do not torment me’ (Luke 8:28). Observe in the demons the mixture of fear with great audacity, and arrogant pride; and that the words, which they are forced to utter, are coupled with inflated haughtiness! For it is a proof of the pride of the enemy, that he ventures to say, ‘What have I to do with You, Jesus, Son of God Most High?’ The demons know, for certain, that He is the Son of God Most High, and they confessed this. In claiming adoration from men, they have usurped that which is His, and assumed a glory, which in no possible way is their right. Why then did they claim that Christ had nothing to do with them? With due cause, they had been expelled in their fallen ness from that dignity which is His alone! All men on earth are His; and these they corrupted, removing them far from the knowledge of Him, Who truly is the Lord and Maker of all, and plunged them into the mire of sin, making them worshippers of demons. What earthly king would endure to have those placed under his scepter harassed by barbarians? Or what shepherd is so unfeeling and indifferent, as when savage beasts attack his flocks, to take no heed of the calamity, nor endeavor to aid his sheep? The demons confessed, even against their will, who they are, and to Whom they speak. They uttered words that suit them; such as, ‘I beg You, do not torment me.’”

Jesus then asked the men their name, and the demons replied, “My name is Legion, for we are many!” (Mark 5:9). In the 1<sup>st</sup> Century, a legion<sup>9</sup> represented 6,000 soldiers and included some cavalry.

Cyril of Alexandria asked<sup>10</sup> why Jesus asked the demoniacs their name. It was primarily for our benefit so that we might know how wretched the demons are.

“Did Christ then ask because He did not know it, and like one of us, wished to learn it as something that had escaped Him? This is perfectly absurd for us to say or imagine anything of the kind. For being God, ‘He knows all things, and searches the hearts and reins’ (Psalm 7:9 LXX). He asked, therefore, for the plan of salvation's sake that we might learn that a great multitude of demons shared<sup>11</sup> the one soul of the man, creating in him a wretched and impure madness. For he was their work, and they indeed ‘are wise to do evil, but to do good they have no knowledge’” (Jeremiah 4:22 LXX).

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<sup>8</sup> Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 191-192.

<sup>9</sup> Each legion was divided into 10 parts, each commanded by a Cohort, where each Cohort commanded 6 Centurions. Each Centurion commanded 100 soldiers.

<sup>10</sup> Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 192.

<sup>11</sup> The word *mateneimato*, which he renders “divided” or “shared”, has probably only the meaning of “possessed”, the proper signification being to “graze off the land with cattle”.

## The Demons Ask Permission to Enter Swine

The demons then begged Jesus that He might allow them to enter a herd of swine, about 2,000 (Mark 5:13), that were feeding a good way off from them (Matthew 8:30). Jesus permitted them to do so and suddenly the whole herd ran violently down the steep embankment into the lake and drowned.

Why did the demons request of Jesus to enter the swine, and then immediately destroy the swine? John Chrysostom stated<sup>12</sup>,

“Everywhere demons labor to drive men to dismay, and everywhere they rejoice in destruction. This, for instance, the devil did with respect to Job, and in that case too God allowed it, but neither in that case as complying with the devil, but willing to show His own servant more glorious, cutting off from the evil spirit all pretext for his shamelessness, and turning on his own head what was done against the righteous man. Here also the contrary of what the demons wished came to pass. For the power of Christ was gloriously proclaimed. The wickedness of the demons, from which He delivered those possessed by them, was more plainly indicated. He demonstrated how they lack power to touch even swine, without permission from the God of all.”

John Chrysostom gives<sup>13</sup> several reasons why Jesus allowed the demons to enter the swine:

1. To teach those who are delivered from the wicked demons how great is the malice of the demons.
2. That all might learn how the demons are not even allowed to enter swine unless He should give them permission.
3. That the demons would have treated the two men worse than the swine, unless the two men, even in their calamity, had enjoyed much of God’s providential care. That the demons hate us more than beasts should be obvious to every man. Since the demons didn’t spare the swine, but in one moment of time threw them all down the precipice, much more would they have done to the two men whom they possessed. They would have led them towards the desert, carrying them away, unless the guardian care of God had been present, to curb and check the excess of their violence.

Cyril of Alexandria stated<sup>14</sup> that this encounter with the Gergesene demoniacs illustrates Christ’s care for us in the face of forces that would easily overpower us.

“The herd of impure spirits asked for a herd of swine -- worthy of and like itself! And Christ purposely allowed them, though He well knew what they would do. And I can imagine someone saying, ‘Why did He grant their request?’ To which we answer, ‘He gave them the power, in order that this, like all His other conduct, might be a means of benefit to us, and inspire us with the hope of

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<sup>12</sup> John Chrysostom, Homilies on Matthew, XXVIII, 4.

<sup>13</sup> John Chrysostom, Homilies on Matthew, XXVIII, 4.

<sup>14</sup> Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 193.

safety'. They asked for power over swine, plainly as something, which they do not possess. They would not have asked for it, if it had been in their power to take it without hindrance? But those who have no power over trifling and valueless things, how can they injure anyone of those whom Christ has sealed, and who place their hope on Him? Comfort your heart; for perhaps you were terrified at hearing that crowds of wicked spirits dwelt in one man, and made him wander among the graves of the dead in shame and nakedness, devoid of mind and understanding. Inasmuch as you too are a man exposed to temptations, you feared a similar misery, should Satan attack you. Have confidence in your heart; do not suppose that any such thing can happen while Christ surrounds us with protection and love. It is certain that they possess no power even over swine. So great is the providence which the Almighty Governor of our affairs bestows on us. For He even said to the Apostles, 'Are not two sparrows sold for a farthing? Not one of them falls to the ground without your Father's will. And even the hairs of your head are all numbered. Fear not, therefore, you are of more value than many sparrows' (Matthew 10:29-31). For if He grants His protection on trifling and valueless things, how will He not consider us worthy of all regard, for whose sake He even became man, and endured the contempt of the Jews? Do not fear; for God helps and encircles with the armor of His good pleasure those whose wish it is to live for Him, and who seek to perform those things that are pleasing in His sight."

John Chrysostom concurred<sup>15</sup> to say that this illustrates God's care for all men, even when they're not expecting it, and even when they are in dire straits like the two demoniacs.

"We learn from this that His providence is not only over all in common, but also over each in particular. He also declared to His disciples, 'But even the hairs of your head are numbered' (Matthew 10:30). From these demoniacs, one may clearly perceive this; they would have been choked to death by the demons long before, if they had not enjoyed the benefit of much tender care from above."

"For these reasons He allowed the demons to enter the herd of swine, that the Gadarenes, who dwelt in those places should learn His power. For where His name was great, He did not greatly display Himself. But where no one knew Him, but they were still in an insensible condition, He made His miracles to shine out, so as to bring them over to the knowledge of His Godhead. For it is evident from the event that the inhabitants of that city were a sort of senseless people; for when they ought to have adored and marveled at His power, they asked Him to leave."

### **The Reaction from the Townsfolk**

The reaction to all this by the herdsmen and the townsfolk is almost as strange as the demoniacs' behavior. When the herdsmen brought the townsfolk out and they saw the former demoniacs clothed, in their right mind, and sitting at Jesus' feet, they were afraid. When the herdsmen explained all that had happened, the townsfolk were seized with great fear and asked Jesus to leave. The demoniacs weren't the only ones in the area that had problems.

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<sup>15</sup> John Chrysostom, Homilies on Matthew, XXVIII, 4.

The men who were healed wanted to return with Jesus and the Twelve to Nazareth. However, Jesus sent them back to their own house to “tell what great things God has done for you”. The two men proceeded to “proclaim in all Decapolis what Jesus had done for them and all marveled” (Mark 5:20). Decapolis (Figure 1) is about 1,000 square miles; so they covered a lot of area with their testimony. The cities of Decapolis<sup>16</sup> are shown in Table 1:

There may be a connection between these two healed demoniacs and the Apostle Paul. On the right hand side of the map, we note that Decapolis is in the country of the Nabateans, as is the city of Damascus. This area was referred to in the 1<sup>st</sup> Century as Arabia, as was generally everything to the East of the Jordan River.

**Table 1**  
**Cities of Decapolis**

<u>Scythopolis</u>	Gergesa
Hippus	Dion
Gadara	Canatha (not shown)
Pella	Damascus
Philadelphia	Raphana (not shown)

There may be a connection between these two healed demoniacs and the Apostle Paul. On the right hand side of the map, we note that Decapolis is in the country of the Nabateans, as is the city of Damascus. This area was referred to in the 1<sup>st</sup> Century as Arabia, as was generally everything to the East of the Jordan River.

When the Apostle Paul was converted on the road to Damascus (Acts 9:3), he was led into the city and met the Prophet Ananias at the house of Judas on the street called Straight (Acts 9:11; this is the current location of the Patriarchate of the Church of Antioch). After his baptism, Paul went to Arabia (Galatians 1:17) and returned to Damascus. The place in Arabia he went is probably near Bostra and had been evangelized by the healed demoniacs back in 28 AD. Later on, Timon, of the Seventy and also of the first seven deacons (Acts 6:1-6) was Bishop of Bostra.

In relating all this to our lives today, we might ask whether all mental illness is actually demon possession, or whether only some of it is. Perhaps a larger question is whether all sickness is caused by demons. This certainly was the case for the Patriarch Job (Job 2:3-10), where Satan demanded the opportunity to inflict great misery on Job’s body to prove to God that Job wasn’t as righteous as God claimed he was. (Satan lost the argument, but Job spent a long time in great misery because of it – and was rewarded for his faithfulness). This was also the case of the woman with the back injury (Luke 13:10-17) “whom Satan had bound for 18 years.”

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<sup>16</sup> Shown in Figure 1 are the traditional boundaries of Decapolis, where the cities in the table are those listed by Pliny, Natural History, V, 74. Damascus and Raphana are not within these traditional boundaries, and Ptolemy, Geography, V, xiv, 18, omits Raphana from the cities of Decapolis. Stephan of Byzantium, on the other hand, lists 14 cities within Decapolis.

Cyril of Alexandria asked<sup>17</sup> the question, “Why would the Lord permit demons to possess men like this?”

“The reason for these things is very deep; for so God is addressed by one of His saints, ‘Your judgments are a vast abyss’ (Psalm 35:6 LXX). We need to bear this in mind. The God of all purposely permits some to fall into the power of demons, not so much that they may suffer, as that we may learn by their example in what way the demons treat us and so may avoid the desire of being subject to them. For by the suffering of one, many are edified.”

“Learning what happened to the herd of swine, we understand that wicked demons are cruel, hurtful and treacherous to those who are in their power. Proof of this comes from the fact that they hurried the swine over a precipice and drowned them in the waters. Christ, therefore, granted their request, that we might learn from what happened, that their disposition is ruthless and bestial, incapable of being softened, and solely intent on doing evil to those whom they can get into their power.”

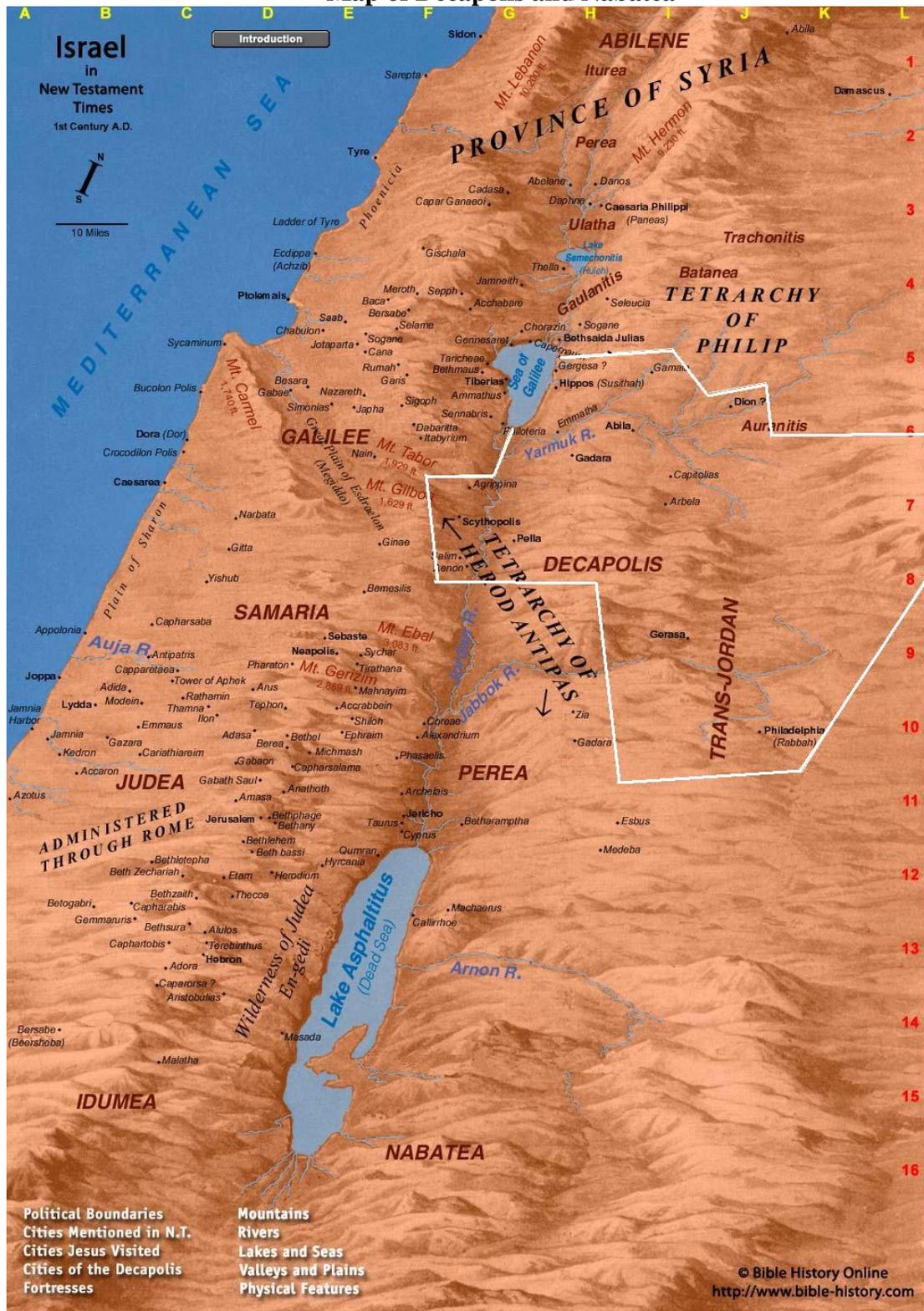
“If, therefore, there is anyone among us wanton and swinish, filth loving and impure, and willingly contaminated with the abominations of sin, such a one by God's permission falls into their power, and sinks into the abyss of perdition. But it can never happen to those who love Christ, to become subject to them. Nor to us, as long as we walk in His footsteps, and, avoiding negligence in the performance of what is right, desire those things which are honorable, and belong to that virtuous and laudable conversation, which Christ has marked out for us by the precepts of the Gospel.”

During the 40 years Israel wandered in the wilderness, the Lord promised to remove sickness from their midst if they would only obey His voice (Exodus 23:22-26, Deuteronomy 7:12-15). If they didn't obey His voice, He promised to bring the plagues and sicknesses that He brought on Egypt back on them (Deuteronomy 28:58-61). Similarly at the Lord's coming, there is no more death, sorrow, crying or pain (Revelation 21:4); these former things have passed away along with Satan (Revelation 20:10). It certainly seems like wherever Satan goes, misery, sickness and death follows. If one were to take away Satan, it would appear that sicknesses would go also. But then, what would be the role of the various strains of bacteria and viruses? At one time before the Fall, they had some good, useful purpose (Genesis 1:31). These are some good things to meditate on as we consider how great the Lord is and how much He's done for us.

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<sup>17</sup> Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 193-194.

Figure 1  
Map of Decapolis and Nabatea<sup>18</sup>



<sup>18</sup> © Bible History Online <http://www.bible-history.com>

# *Taking up our Cross*

October 25, 2015  
21<sup>st</sup> Sunday after Pentecost  
**Revision G**

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### **Epistle: Galatians 2:16-20**

Today's Epistle lesson is also used in the Orthodox Church in September for the Sunday after the Exaltation of the Cross. In the West, this Epistle lesson is sometimes used for the 4<sup>th</sup> Sunday after Pentecost. For a Study of other aspects of the Cross in our lives, see The Exaltation of the Cross (September 14<sup>th</sup>), the Sundays before and after the Exaltation, and the 3<sup>rd</sup> Sunday of Lent.

### **The Gospel versus the Law in the 1<sup>st</sup> Century**

The context of today's Epistle lesson is the conduct of the Apostle Peter in Antioch (Galatians 2:11-12) where he usually ate with the Antioch Gentiles, but withdrew and ate separately with Jews who came from Jerusalem. Paul referred to Peter, Barnabas and others of the Jews as hypocrites and as not being straightforward about the truth of the Gospel regarding Jewish dietary laws (Leviticus 11).

Paul's argument was that Peter, himself, had had a vision in c. 40 AD (Acts 10:10-16) which Peter rested heavily upon in his argument with the Jews at the Council of Jerusalem in 48 AD that the Gentiles are equal partakers of the Kingdom:

“So God, who knows the heart, acknowledged them (the Gentiles) by giving them the Holy Spirit, just as He did to us, and made no distinction between us and them, purifying their hearts by faith. Now therefore, why do you test God by putting a yoke (i.e. the Mosaic Law) on the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they” (Acts 15:8-11).

The decree of the Council of Jerusalem was that the Gentile believers did not need to keep the Mosaic Law in all its rituals (Acts 15:19-29). The Epistle lesson is Paul's commentary on what Peter and the others did in Antioch a few years after the Council of Jerusalem. On this occasion, Peter had been hypocritical. When he was there by himself, he socialized and ate with the brethren there. But when a delegation of Jews came to visit from Bishop James in Jerusalem, he withdrew and separated himself according to the Jewish customs of avoiding defilement from contact with Gentiles (Galatians 2:11-13, John 18:28).

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Paul's reply to Peter is the subject of the Epistle lesson: Paul said, "If you, being a Jew, live in the manner of Gentiles, why do you compel Gentiles to live as Jews?" (Galatians 2:14) This was not being straightforward about the truth of the Gospel, where a man is justified not by the works of the Law but by the faith of Jesus Christ (Galatians 2:14, 16 twice).

### **The Issues in Jerusalem, 48 AD**

What were the real issues in Jerusalem that led to the confrontation between Paul and those who wanted to keep the Mosaic Law? In Jerusalem at that time was a small, but very vocal, group of zealots bent on expelling Roman rule. One of the Twelve Apostles, Simon the Zealot, was part of this group at one time, and Judas Iscariot may have been involved also. According to Josephus, the political party of the Zealots was ultimately responsible for the destruction of Jerusalem<sup>19</sup> as a result of their scheming and conspiring to achieve their goals. To them, circumcision represented Jewish national identity. They didn't necessarily keep all the requirements of the Law, but they were very vocal about those aspects of the Law that spoke to their political agenda<sup>20</sup>.

This ideology spilled over to the Christians. The conflict among the Christians<sup>21</sup> was between a small minority of Jewish Christian Zealots, who were zealous about keeping the Law (Acts 21:20) and a large majority of Jewish Christians with a weak faith, who also kept the Law, but were not involved with the political agenda of the Zealots. They knew Christ after the flesh, as the Jewish Messiah, and were very sincere about that. If Paul (and James) handled this situation wrong and offended either group, many people might revert back to Judaism and be lost in the destruction coming to Jerusalem in a few years.

Tertullian stated<sup>22</sup> that circumcision was the only issue involved when Paul wrote to the Galatians. To the Jews, "circumcision" had their national identity associated with it, since this was part of the Covenant God made with Abraham, and the Law required anyone who rejected circumcision to be cut off from Israel (Genesis 17:9-14). Paul's opponents still believed in God, but they perverted the Gospel by retaining an emphasis on the Law. If the Zealots had not brought in the spies to see what Paul was doing regarding Christian liberty, Paul may not have made it such an issue. For Paul, the major issue was the basis for his teaching; for his opponents, the major issue was Jewish national identity.

"When Paul said, that 'neither was Titus compelled to be circumcised' (Galatians 2:3), he for the first time shows us that circumcision was the only question connected with the maintenance of the Law, which had been agitated by those whom he called 'false brethren secretly brought in' (Galatians 2:4). While these persons went no further than to insist on a continuance of the Law, they retained unquestionably a sincere belief in God. They perverted the gospel in

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<sup>19</sup> See Josephus, Wars of the Jews, IV, vi, 3.

<sup>20</sup> In a way, this is similar to the US today, where there are Christian zealots who have a very strong political agenda involving US national identity. Those aspects of Christianity that speak to their political agenda are very important to them. Yet out of kindness and mercy, we don't want to offend them and cause them to abandon the Faith.

<sup>21</sup> See Roberts and Donaldson, ed., Ante-Nicene Fathers, Volume 3, Hendrickson Publishers, Peabody, MA, 1995, Footnote 22, p. 433.

<sup>22</sup> Tertullian, The Five Books Against Marcion, II, ii, 5, 3.

their teaching, not by tampering with the Scripture to eliminate Christ, but by retaining the emphasis on the Law. Therefore he said, 'Because of false brethren secretly brought in, who came in secretly to spy out our liberty, which we have in Christ, that they might bring us into bondage, to whom we submitted not even for an hour' (Galatians 2:4-5). Let us only attend to the clear sense and to the reason for their actions, and the perversion of the Scripture will be apparent".

"Paul first said that the Apostles did not compel Titus, a Greek, to be circumcised and added that false brethren were secretly brought in. He gives us an insight into his reason for acting in a clean contrary way, showing us why he did what he would neither have done nor shown to us, if the Zealots had not induced him to act as he did. But then would they have yielded to the subjection that the Zealots demanded, if these false brethren had not crept in to spy out their liberty? I apprehend not. They therefore gave way (in a partial concession), because there were persons whose weak faith required consideration. For their rudimentary belief, which was still in suspense about the observance of the Law, deserved this concessive treatment, when even the Apostle himself had some suspicion that he might have run, and be still running, in vain (Galatians 2:2). Accordingly, the false brethren, who were the spies of their Christian liberty, must be thwarted in their efforts to bring it under the yoke of their own Judaism. Paul needed (1) to discover whether his labor had been in vain; (2) those who preceded him in the Apostolate to have the opportunity to give him the right hand of fellowship; and (3) to have an understanding before he entered on the office of preaching to the Gentiles, according to the Apostles' arrangement with him (Galatians 2:9-10). He therefore made some concession, as was necessary, for a time; and this was the reason why he had Timothy circumcised (Acts 16:3), and the Nazirites introduced into the temple (Acts 21:23-26). Their truth may be inferred from their agreement with the apostle's own profession, how 'he became all things to all men, that he might gain all'".

John Cassian stated<sup>23</sup> that Paul identified with those he wished to reach. "To the Jews, I became as a Jew that I might gain the Jews; to those who were under the Law as being under the Law, though not myself under the Law, that I might gain those who were under the Law; to those who were without law, I became as without law, though I was not without the Law of God but under the Law of Christ, that I might gain those who were without law; to the weak I became weak, that I might gain the weak: I became all things to all men, that I might save all" (1 Corinthians 9:19-22). The Apostles in Jerusalem recognized that there would be a change in the Law as a result of the Coming of Christ (Hebrews 7:12), and they worked with the Apostle Paul in this regard.

"The Apostle James, and all the chief princes of the primitive Church urged the Apostle Paul, in consequence of the weakness of feeble persons, to condescend to a fictitious arrangement and insisted on his purifying himself according to the requirements of the Law. By shaving his head and paying his vows (Acts 21:20-25), they thought that the present harm, which would come from this hypocrisy, was of no account, but had regard rather to the gain, which

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<sup>23</sup> John Cassian, The Second Conference of Abbot Joseph, II, xvii, 20.

would result from his continued preaching. For the gain to the Apostle Paul from his strictness would not have counterbalanced the loss to all nations from his speedy death. And the whole Church would certainly have then incurred this unless this good and salutary hypocrisy had preserved him for the preaching of the Gospel”.

“Someone may ask how we can prove that Paul suited himself to all men in all things. When did he to the Jews become as a Jew? He had said, ‘Behold, I, Paul, say to you that if you become circumcised, Christ shall profit you nothing’ (Galatians 5:2). Yet by circumcising Timothy (Acts 16:3), he adopted a shadow as it were of Jewish superstition. And again, where did he become to those under the Law, as under the Law? James and all the Elders of the Church, fearing lest he might be attacked by the multitude of Jewish Christians, who had received the faith of Christ in such a way as still to be bound by the rites of legal ceremonies, came to his rescue in his difficulty with this counsel and advice” (Acts 21:20-24).

“And so for the good of those who were under the Law, he trod under foot for a while the strict view which he had expressed. ‘I, through the Law, am dead to the Law, that I may live to God’ (Galatians 2:19). Contrary to this, he was driven to shave his head, and be purified according to the Law and pay his vows after the Mosaic rites in the Temple” (Acts 21:20-24).

“For the good of those who were utterly ignorant of the Law of God, Paul himself became as if without law? In Athens, where heathen wickedness was flourishing, he stated, ‘as I passed by, I saw your idols and an altar on which was written: To the unknown God’ (Acts 17:23). When he began speaking to them, as if he himself also had been without law, he introduced the faith of Christ, saying, ‘The One whom you worship ignorantly, Him I proclaim to you’ (Acts 17:23). And after a little, as if he had known nothing whatever of the Divine Law, he chose to bring forward a verse of a heathen poet rather than a saying of Moses or Christ, saying, ‘As some of your own poets have said; for we are also His offspring’ (Acts 17:28). And when he had thus approached them with their own authorities, which they could not reject, thus confirming the truth by things false, he added, ‘Since then we are the offspring of God we ought not to think that the Godhead is like gold or silver or stone sculptured by the art and device of man’” (Acts 17:29).

“In this way he fulfilled what he had commanded the Corinthians to do when he said, ‘be without offense to Jews and Greeks and the Church of Christ, as I also please all men in all things, not seeking my own profit but that of the many, that they may be saved’ (1 Corinthians 10:32-33, Romans 14:3-13, 2 Corinthians 11:29). For it had certainly been profitable at other times not to circumcise Timothy, not to shave his head, not to undergo Jewish purification, not to practice going barefoot, not to pay legal vows. But he did all these things because he did not seek his own profit but that of the many”.

### **The Result of Paul’s Actions**

At the Council of Jerusalem in 48 AD, Paul sought (1) clarification of his interpretation of the Gospel and (2) agreement with the Apostles and elders in Jerusalem. This he received very clearly, and Paul was of one mind with the Apostles and elders. Later Church Councils

were patterned after Paul's agreement with the Apostles and elders in Jerusalem, and this agreement came to be referred to as "The mind of the Church". While the Jewish Christian Zealots had to agree with the Council, because their disagreement would be an obvious gesture of countermanding God, they later opposed the decision of the Council. Paul ended up opposing them for the rest of his life. A similar pattern emerged following most of the later Councils of the Church, where the heretics often accepted the decisions of the Council initially, but later opposed these decisions. In both cases, this showed the basic dishonesty of the heretics, and where their allegiance was really based.

John Chrysostom pointed out<sup>24</sup> that a change in the Law was foreseen in the Mosaic Law as it referred to Christ:

"The Law itself has taught me no longer to obey itself; and therefore if I do so, I shall be transgressing even its teaching. How, and in what way has it so taught? Moses says, speaking of Christ, 'The Lord God will raise up for you a prophet from your midst of your brethren, like me; to Him shall you listen' (Deuteronomy 18:15). Therefore those who do not obey Him transgress the Law".

Chrysostom continued<sup>25</sup> to say that the impact of Peter's conduct in Antioch was to marginalize the death of Christ. That is, one is not justified by circumcision or by Jewish rituals, but by faith. Because of the circumstances, Paul had to do something!

"Christ's death is a plain proof of the inability of the Law to justify us; and if the Law does justify, then His death is superfluous. Yet how could it be reasonable to say Christ's death has been done heedlessly and in vain, when it is so awesome, so surpassing human reason, a mystery so ineffable, with which Patriarchs travailed, which Prophets foretold, which angels gazed on with consternation, which all men confess as the summit of Divine tenderness? How utterly out of place it would be if they should say that so great and high a deed had been done superfluously, for this is what their conduct (i.e. the conduct of Peter and the Jews in Antioch) came to".

At this point, some clarification is needed regarding "the Law". The Lord referred to the Greatest Commandment, "You shall love the Lord your God with all your heart, with all your soul and with all your mind, and you shall love your neighbor as yourself" (Matthew 22:37-39, Deuteronomy 6:5, Leviticus 19:18). On this, He said, hangs all the Law and the Prophets (Matthew 22:40); and this Greatest Commandment was part of a Creed<sup>26</sup> used in the 1<sup>st</sup> Century Synagogue worship. In addition, the Lord had said, "Assuredly I say to you, till heaven and earth pass away, one yod (smallest Hebrew letter) or one piece of a Hebrew letter will by no means pass from the Law till all<sup>27</sup> is fulfilled" (Matthew 5:18). He also said that those who worship the Father must worship Him in spirit and truth (John 4:24).

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<sup>24</sup> John Chrysostom, Homilies on Galatians, Chapter 2, v 19.

<sup>25</sup> John Chrysostom, Homilies on Galatians, Chapter 2, v 21.

<sup>26</sup> Edersheim, Sketches of Jewish Social Life, p. 245, 101-104.

<sup>27</sup> For more details, see the Gospel lesson for the 15th Sunday after Pentecost.

All this is not contradictory. All the details of the Mosaic Law regarding sacrifices, uncleanness, Feast Days, avoiding certain foods, etc., had a purpose in leading the Lord's people toward holiness. Once Israel ceased to exist as a nation, these tenets of the Law changed. We no longer offer animal sacrifices, but we are urged to present our bodies as a living sacrifice (Romans 12:1). We no longer follow the various washings prescribed by the Mosaic Law, but we are advised to avoid the defilement<sup>28</sup> from unclean spirits, which can be really foul.

The usefulness of the Law is as a tutor to get us started in the right direction (Galatians 3:24, 25). As we grow in the Faith and can distinguish the Holy Spirit speaking to us, we don't need the Law anymore, because it is written on our hearts (Jeremiah 31:31-34, Hebrews 10:16-17). John Chrysostom stated<sup>29</sup> that the Law and the Gospel work together:

“The Law is not the adversary but the fellow worker of Grace. But if when Grace is come, the Law continues to hold us down, it becomes an adversary. For if it confines those who ought to go forward to Grace, then it is the destruction of our salvation. If a candle which gave light by night kept us, when it became day, from the sun, it would not only cease to benefit us, but would injure us. And so does the Law if it stands between the greater benefits of Grace and us. Just so a tutor or *pedagogue* makes a youth ridiculous, by retaining him with himself, when time calls for his departure”.

## Dead to the World

Paul stated, “For I through the Law died to the Law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Galatians 2:19-20). The point he is making is that if our hope is really in the Kingdom of God, the things of this world have very little meaning.

John Chrysostom stated<sup>30</sup> that it is our love for God that deadens us to the things of this world, such as glory and honor, as if we were the only person on earth and there was no glory to receive from others. By focusing on the invisible things of God, we begin to not notice the visible things of this world.

“If anyone is caught with the fire of Christ's love, he becomes like a man would who dwelt alone upon the earth, so utterly does he not care for either glory or disgrace. As for trials, he so despises them, both scourges and imprisonments, as though the body in which he suffers were another's and not his own, or as though he had a body made of adamant<sup>31</sup>. As for the sweet things of this life, he so laughs them to scorn, is so insensitive to them, as we are insensitive of dead bodies, being ourselves dead. He is as far from being taken captive by any passion, as the gold refined in the fire is free from alloy. For even as flies would not dart into the midst of a flame, but fly from it, so the passions dare not even to

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<sup>28</sup> For more details regarding sacrifice, see the Epistle lesson for the 6<sup>th</sup> Sunday after Pentecost; for more details on uncleanness, see the Epistle lesson for the 17<sup>th</sup> Sunday after Pentecost.

<sup>29</sup> John Chrysostom, Homilies on Galatians, Chapter 3, vv 25-26.

<sup>30</sup> John Chrysostom, Commentary on Acts, LII, Recapitulation.

<sup>31</sup> Adamant was a very hard legendary material, possible associated with diamond.

come near this man. Observe Paul, how he felt towards the whole world. ‘The world is crucified to me, and I to the world’ (Galatians 6:14). I am dead to the world, and the world is dead to me. And again: ‘it is no longer I that live, but Christ lives in me (Galatians 2:20). To show you that it was like he was in solitude, and so looked upon the things present, hear him saying, ‘We look not at the things which are seen, but at the things which are not seen’ (2 Corinthians 4:18). What he is saying is that he sees the invisible things, and the visible he doesn’t see. Such are the eyes, which are given by Christ; for these bodily eyes see the things that are seen, but things unseen they don’t see. Similarly those heavenly eyes do the contrary. No one that beholds the invisible things, beholds the visible; no one beholding the things seen, beholds the invisible. When we turn our mind inwards, we think of the unseen things, and our views become raised above the things on earth. Let us despise glory; let us be willing to be laughed at rather than to be praised. For he who is laughed at is not hurt; but he who is praised is hurt much”.

John Cassian gave<sup>32</sup> some specifics regarding how we can continually carry our Cross. If we were crucified, we would not be free to go where we want, and participate freely in the things of this world; we would be nailed in place. If our love for the Lord and the things of God are real, we will consider this effect in our life.

“Renunciation is nothing but the evidence of the cross and of dying to yourself. And so you must know that today you are dead to this world and its deeds and desires, and that, as the Apostle says, you are crucified to this world and this world to you. Consider therefore the demands of the cross under the sign of which you ought to live in this life. We must therefore pass our time in this life in that fashion and form in which He was crucified for us on the cross. So that as David says, ‘piercing our flesh with the fear of the Lord’ (Psalm 119:120), we may have all our wishes and desires not subservient to our own lusts but fastened to His death. Thus shall we fulfill the command of the Lord, which says, ‘He who does not take his cross and follow after me is not worthy of me’” (Matthew 10:38).

“But perhaps you will say, ‘How can a man carry his cross continually? Or how can anyone who is alive be crucified? Hear briefly how this is. The fear of the Lord is our cross. One who is crucified no longer has the power of moving or turning his limbs in any direction he pleases. So we also ought to affix our wishes and desires, not in accordance with what is pleasant and delightful to us now, but in accordance with the Law of the Lord, where it constrains us. One who is fastened to the wood of the cross (1) no longer considers things present, (2) no longer thinks about his likings, (3) no longer is perplexed by anxiety and care for tomorrow, (4) no longer is disturbed by any desire of possession, nor inflamed by any pride, strife or rivalry, (5) does not grieve at present injuries, nor remember past ones, and (6) while he is still breathing in the body considers that he is dead to all earthly things, sending the thoughts of his heart on before to that place where he is shortly to come. So we also, when crucified by the fear of the Lord ought to be dead to all these things. That is, not only to carnal vices but also

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<sup>32</sup> John Cassian, Twelve Books on the Institutes of the Coenobia, IV, 34-35.

to all earthly things, having the eye of our minds fixed there where we hope that we are soon to pass. For in this way, we can deaden all our desires and carnal affections”.

Cassian continued<sup>33</sup> to say that taking up our Cross is easy if we take the right attitude. If we are actually strong when we appear to be weak, and if the things of this world don't bother us, life is easy.

“We can prove that our Lord's saying is true, if we approach the way of perfection properly and in accordance with Christ's will, deadening all our desires, and cutting off things we like that injure us. If we abandon this world's goods, our adversary won't find opportunities for destroying us. If we actually recognize that we are not our own masters, we can truly make our own the Apostle's words, 'it is no longer I who live, but Christ lives in me' (Galatians 2:20). For what can be burdensome to one who (1) has embraced with his whole heart the yoke of Christ, (2) is established in true humility and (3) always fixes his eye on the Lord's sufferings and rejoices in all the wrongs that are offered to him. 'Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong!' (2 Corinthians 12:10) By what loss of any common thing, I ask, will he be injured, who voluntarily rejects for Christ's sake all the pomp of this world, and considers all of its desires as dung, so that he may gain Christ, and by continual meditation on this command of the Gospel, scorns getting upset at every loss? 'For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?' (Matthew 16:26) For the loss of what will he be bothered, who recognizes that everything that can be taken away from others is not their own, and proclaims with unconquered valor, 'We brought nothing into this world; it is certain that we can carry nothing out?'" (1 Timothy 6:7)

John Chrysostom stated<sup>34</sup> that there is a balance in providing for the needs of our flesh. The point is to make our flesh healthy in a godly sense.

What does the Lord intimate in saying, 'Make no provision for the flesh, to fulfill its lusts?' (Romans 13:14). He does not forbid drinking, but drinking to excess, not marrying, but seeking luxurious self-enjoyment. He does not forbid making provision for the flesh either, but He does forbid doing so with a view 'to fulfill the lusts of the flesh', as for instance, by going beyond necessities. For that he does ask us to make provision for it, hear from what he says to Timothy, 'Use a little wine for your stomach's sake, and your frequent infirmities' (1 Timothy 5:23). So here too he is for taking care of it, but for health, and not luxurious self-enjoyment. This would cease to be making provision for it, when you were lighting up the flame, when you were making the furnace powerful. But that you may form a clearer notion what 'making provision' for it 'to fulfill its lusts' is, and may shun such a provision, just call to mind the drunken, the gluttonous, those that pride themselves in dress, those that are effeminate, those that live a

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<sup>33</sup> John Cassian, Conference of Abbot Abraham, XXIV, 23.

<sup>34</sup> John Chrysostom, Homilies on Romans, XXIV, v 14.

soft and relaxed life, and you will see what is meant. For they do everything not that they may be healthy, but that they may seek pleasure and kindle desire. But you, who have put on Christ, prune away all those things, and seek for one thing only, to have your flesh healthy.

### **Examples of the Gospel and the Cross**

Paul stated, “Those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit” (Galatians 5:24-25). Since the passions and desires of the flesh are the things that hinder us from a close walk with God, denying these is an integral part of our crosses. And our crosses will generally lead us to a point where we are better able to do this.

But we need to actually do something about it. “If we live in the Spirit, let us walk in the Spirit” (Galatians 5:25). This is a faith-works issue. From James 2:17-20, the English words to believe and to have faith are translations of the same Greek word (meaning to believe, to have faith, to trust). Similarly “works” means labor or deeds. Demons believe and have faith (James 2:19), but they tremble and they have no deeds to show for their belief or faith. Similarly for us: if we live in the Spirit, but don’t walk in the Spirit, our belief (or faith) is barren or dead. Unless we have both faith and works, we really have neither.

As an example, consider the Crosses of the Apostle Paul. All his difficulty did not cause him any permanent harm. Instead all this caused Paul to be one of the most admired of the Apostles.

“From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was shipwrecked; a night and a day I have been in the deep (i.e. after shipwreck). In journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger and thirst, in fasting often, in cold and nakedness — besides the other things, what comes upon me daily: my deep concern for all the churches” (2 Corinthians 11:24-27).

Similarly with the Patriarch Job’s Crosses. In his day, Job was unsurpassed in righteousness (Job 1:8). Yet the Lord allowed Satan to take away all his wealth, his ten children, plus his health, leaving him sitting among the ashes scraping the pus and the worms off the boils on his skin with a piece of broken pottery (Job 1:13-22, 2:7-8). To add insult to injury, Job’s friends then began to inquire of him as to which of his secret sins had brought this calamity on him (Job 4:7-21, 8:1-6, 11:1-20). Reflecting on Job’s situation, John Chrysostom stated<sup>35</sup> that

“The reproaches of his friends appeared more grievous than the worms and the sores. There is nothing more intolerable to those in affliction than a word capable of stinging the soul!”

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<sup>35</sup> John Chrysostom, Homilies on 2 Corinthians, XII, 3.

Job grew spiritually because of all the evil that he had to bear and he was rewarded both in this life and in the age to come (Job 42:10-17, James 5:11). Obviously Job's Crosses did him no permanent harm either.

John Chrysostom summarized<sup>36</sup> the effect of the Cross on the life of the Apostle Paul. Because his entire life, after his conversion, focused on the things of Christ, to the exclusion of the things of this world, he did not live the common life. He was above it; and for anyone to kill him, they simply ushered him into a better life.

“Since I have often escaped dangers, and have this to boast of to the unbelievers, do not think I am put to shame, if now I should face danger. ‘I am not ashamed of the Gospel!’ (Romans 1:16) This he did not say in ignorance, for he knew that he was not to die then, but sometime after; yet even now he prepares their soul”.

“For even in dying, he means, I shall not have died, for I have my life in myself; then would they truly have slain me, if they had power to cast faith out of my soul through fear. But as long as Christ is with me, even though death overtakes me, still I live, and in this present life, Christ is my life. Because of this, ‘that life which I now live in the flesh I live in faith’; so in that state also, ‘I live, yet not I, but Christ lives in me’ (Galatians 2:20). Such ought a Christian to be! I live not the common life, he says. How do you live then, Paul? Do you not see the sun; do you not breathe the common air? Are you not nourished with the same food as others? Do you not tread the earth as we? What do you mean by, ‘I live not?’”

“If facts witness to events, there is no boasting here. Let us learn how he lives not! ‘I have been crucified to the world, and the world to me’ (Galatians 6:14). He says, ‘I no longer live’, and, ‘to me to live is Christ’. The word ‘life’ is very significant, as also the word ‘death’. There is this life of the body and there is the life of sin (Romans 6:2). It is then possible to live the life of sin. There is the life everlasting and immortal; ‘for our citizenship is in heaven’ (Philippians 3:20). There is the life of the body, which he speaks of, ‘through Him we live and move and have our being’ (Acts 17:28). He does not deny that he lives the natural life; but he does deny that he lives the life of sin, which all men live”.

“He who desires not the present life, he who is hastening to another, he who despises death, he who desires nothing, how does he live this life? For as one made of adamant<sup>37</sup>, though he were struck a thousand blows, would never be bothered by it; neither would Paul. And ‘I live, but no longer I’; that is, no longer the old man, as elsewhere, ‘Wretched man that I am, who shall deliver me out of the body of this death!’ (Romans 7:24) How does he live who does so not for the sake of food, clothing, nor for any of these present things? Such a one does not live the natural life: he who takes thought for none of the things which sustain life, doesn't live. We live this life, when our every action regards it. But he didn't live; he busied himself about nothing of the things here. Elsewhere he shows that he does not reject the natural life. ‘The life which I now live in the

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<sup>36</sup> John Chrysostom, Homilies on Philippians, III.

<sup>37</sup> Adamant was a very hard legendary material, possible associated with diamond.

flesh, I live in the faith of the Son of God, who loved me, and gave himself for me' (Galatians 2:20). That is, a certain new life I live, an altered one".

"Think not, he says, that I shall be deprived of anything in this life; for while alive I lived this life as Christ willed. For tell me, He who despises money, luxury, hunger, thirst, dangers, health, safety, does he live this life? He who has nothing here, and is often willing to cast life away, if need be, and does not cling to it, does he live this life?"

"This I must make clear to you by a kind of example. Let us imagine someone in great wealth, with many servants, and much gold, and who makes no use of all these things; is such a one rich for all his wealth? By no means! Let him watch his children dissipating his property, strolling idly about; let him feel no concern for them. When beaten, let him not even notice pain. Shall we call him a man of wealth? By no means, although his wealth is his own! 'For me', he says, 'to live is Christ'; if you will inquire of my life, it is He. 'And to die is gain'. Why? Because then I shall more clearly be present with Him; so that my death is rather a coming to life. They who kill me will work on me no dreadful thing; they will only send me onward to my proper life, and free me from that which is not mine".

Athanasius of Alexandria stated<sup>38</sup> that we keep the Commandments when we offer ourselves to the Lord in thankfulness. This exhibits Christ living in us, even though we offer to Him only what He gave us. Wicked men, heretics and schismatics, on the other hand, cannot bring anything that God will accept, and thus cannot properly observe the Paschal Feast.

"Nature is not able, with material things, to return a recompense for His benefits; yet let us render Him thanks while we persevere in piety. And how can we more abide in piety than when we acknowledge God, Who in His love to mankind has bestowed on us such benefits? For thus we shall obediently keep the Law, and observe its Commandments! Further, we shall not, as unthankful persons, be accounted transgressors of the Law, or do those things, which ought to be hated, for the Lord loves the thankful. We do this when we offer ourselves to the Lord, like the saints, when we subscribe ourselves entirely as living not to ourselves, but to the Lord, as also the blessed Paul did, when he said, 'I have been crucified with Christ; it is no longer I who live, but Christ lives in me'" (Galatians 2:20).

"Our life, my brethren, truly consists in our denying all bodily things, and continuing steadfast in those only of our Savior. Therefore the present Paschal season requires of us, that we should not only utter such words, but should also imitate the deeds of the saints. We imitate them, when we acknowledge Him who died, and no longer live to ourselves. Also when we render recompense to the Lord, though, by grace, we give nothing of our own. He bears witness to this when He says that My offerings are My own gifts (Numbers 28:2 LXX). That is, those things which you give Me are yours, as having received them from Me, but they are the gifts of God. And let us offer to the Lord every virtue, and that true holiness which is in Him, and in piety let us keep the feast to Him with those

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<sup>38</sup> Athanasius of Alexandria, Festal Letters, V, 3-4.

things which He has hallowed for us. Let us thus engage in the holy fasts, as having been prescribed by Him, and by means of which we find the way to God”.

“Although wicked men<sup>39</sup> press forward to keep the feast, and as at a feast praise God, and intrude into the Church of the saints, yet God says to the sinner, ‘why do you talk of My ordinances?’ And the gentle Spirit rebukes them, saying, ‘Praise is not becoming in the mouth of a sinner, for it was not sent to him by the Lord’ (Ecclesiasticus 15:9 LXX, Psalm 50:16). Neither has sin any place in common with the praise of God; for the sinner has a mouth speaking perverse things, as the Proverb says, ‘The mouth of the ungodly answers evil things’ (Proverbs 15:28 LXX). For what communion has righteousness with iniquity? Or what fellowship is there between light and darkness? (2 Corinthians 6:14) Thus it is: sinners, and all those who are aliens from the Catholic Church, heretics, and schismatics, since they are excluded from glorifying God with the saints, cannot properly even continue observers of the feast. But the righteous man, although he appears dying to the world, uses boldness of speech, saying, ‘I shall not die, but live, and declare the works of the Lord’” (Psalm 118:17).

### **Taking Up Our Cross: Humility and Love**

From the Gospel lesson from the Sunday before the Exaltation of the Cross, “For God so loved the world that He gave His Only Begotten Son” (John 3:16). The Cross, then, is the ultimate act of the love of God for man. “Greater love has no one than this, than to lay down one’s life for his friends” (John 15:13). The Lord applies these same principles that He used to us: “This is My commandment, that you love one another as I have loved you” (John 15:12).

At the Sermon on the Mount, Jesus spoke to the multitudes: “Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you. For if you love those who love you, what reward have you? Do not even the tax collectors do the same?” (Matthew 5:44-48). This is how the Lord treated His enemies; He took even their sins with Him to the Cross<sup>40</sup>.

Contrasting life in the world around them, Jesus had said, “You know that those who are considered rulers over the Gentiles lord it over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your deacon, and slave of all” (Mark 10:42-44). The Apostle Peter elaborated on this and compared the humility of Christ with how husbands and wives should treat one another with love, humility and obedience (1 Peter 2:21-3:9). Diadochos of Photiki commented<sup>41</sup> on this:

“Obedience is the chief among the initiatory virtues; for first it displaces presumption and then it engenders humility within us. Thus it becomes for those who are willing to embrace it, a door leading to the love of God”.

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<sup>39</sup> Athanasius of Alexandria, *Festal Letters*, VII, 4.

<sup>40</sup> We will consider this in more detail in the Gospel lesson for the 2nd Sunday of Luke.

<sup>41</sup> Diadochos of Photiki, *On Spiritual Knowledge*, Text 41.

The Lord's brother, James, wrote, "Humble yourselves in the sight of the Lord and He will lift you up" (James 4:10). Diadochos also commented<sup>42</sup> on this as follows:

"When the intellect fully and consciously senses the illumination of God's Grace, the soul possesses a humility which is, as it were, natural. Wholly filled with divine blessedness, it can no longer be puffed up with its own glory; for even if it carries out God's commandments ceaselessly, it still considers itself more humble than all other souls because it shares His forbearance".

John of Karpathos added<sup>43</sup>, "If you always behave with humility before the Lord, you will never show arrogance toward anyone".

Gregory of Nyssa stated<sup>44</sup> that humility does not come easily, since the removal of pride is involved.

"But let no one imagine that humility can be achieved easily and without labor. The Lord removes pride, the root of evil, from our character by counseling us to imitate Him who became poor of His own will, Who is the truly Blessed One. For as it is said, 'Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but emptied Himself taking the form of a servant' (Philippians 2:5-7). The perfectly Pure accepts the filth of human nature".

Just as our Lord was exalted and glorified because He humbled Himself to the point of death on His Cross (Philippians 2:5-10), so also we will be exalted if we humble ourselves in taking up our crosses. Our crosses are not our enemies; our crosses are for our benefit. Referring to the reply of the Twelve to Jesus, "Behold we have left all we had and followed You; what therefore shall we have?" (Matthew 19:27, Mark 10:28, Luke 18:28). Gregory of Nyssa said<sup>45</sup>,

"Would you like to know who it is that is poor in spirit? It is he who is given the riches of the soul in exchange for material wealth, who is poor for the sake of the spirit. He has shaken off earthly riches like a burden so that he might be lightly lifted into the air and be borne upwards".

Paul spoke of Jesus enduring His Cross and despising the shame because of the joy that was set before Him (Hebrews 12:2). That joy for Him was us, as we faithfully endure our crosses. And like Him, any humiliation we suffer in the eyes of the world causes us no permanent harm and does not even compare to the rewards the Lord brings at His Second Coming.

Thus the Cross, an instrument of death, actually brings life. As the Lord said: "He who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it (Matthew 10:38-39).

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<sup>42</sup> Diadochos of Photiki, On Spiritual Knowledge, Text 95.

<sup>43</sup> John of Karpathos, Texts for the Monks of India, Text 12.

<sup>44</sup> Gregory of Nyssa, The Beatitudes, Sermon 1.

<sup>45</sup> Gregory of Nyssa, The Beatitudes, Sermon 1.