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BASIC ASPECTS OF ST JOHN CHRYSOSTOM'S
DOCTRINE OF JUSTIFICATION
ACCORDING TO HIS COMMENTARY ON ST PAUL'S
LETTER TO THE ROMANS

BY

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A B S T R A C T

By

Archimandrite VASILIOS (CHRISTOPHOROS) NANOS

The primary aim of this thesis is to present the crucial Pauline doctrine of Justification through Christ as it has been understood and expounded by St John Chrysostom, one of the greatest exegetes of Holy Scripture in the early Church. Chrysostom's Commentary on Paul's Letter to the Romans is the primary source and the presentation of the most basic aspects of the doctrine of justification in it is the method.

The short introduction, relating to Chrysostom's text (ch.1) is followed in turn by: the presuppositions of Paul's doctrine of justification, located in original death and pattern of creation, i.e. in humanity's fall into death through sin, and its link with Christ as God the Creator (ch.2); the soteriological sense of justification, connected with Christ as man (new Adam) and giver of the justification by grace through faith as distinct from the justification in the law through works (ch.3); justification as restoration of humanity in the knowledge of God through Christ; justification as an act of faith as distinct from the acts of the Law (ch.5); justification as sacrifice involving Christ's redemptive sacrifice and the living sacrifice of the Christians (ch.6); the verification of justification through the resurrection (ch.7); justification as doxology, i.e. the worship of God by man in Christ (ch. 8); justification and the new morality of the life in the Spirit (ch. 9); justification as adoption of humanity by God in Christ (ch. 10); justification as punishment and recompense in Christ (ch. 11); justification as an indistructible grace and gift of God's love (ch. 12) and finally, the secular sense of justification (ch. 13).

The rich doctrine emerging therefrom entails destruction of death, victory over sin, participation in God's life in and through Christ. Christ's being and action remain the key to this doctrine.



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P R O L O G U E

Justification (Redemption) is the basic intention of almost all the religions of the world. The requirement and the sense of re-establishment is a sovereign thought of all humanity. Religious sacrifices, as a way of propitiation, and philosophical contemplation, as a way of knowledge of saving truth, identify the human desire for righteousness. All this means that, although it is given, an explanation of life, through justification, is needed.

The Christian religion, according to the orthodox confession of the Christian faith, gives a satisfactory answer to this human desire for justification by referring to the person and work of the Lord Jesus Christ: "being now justified by his blood" (Rom. 5:9; Cf. also Rom. 1:17, 3:21-26, 4:24-25, 8:33-34). St Paul expounds this in a classic way in his Letter to the Romans and St John Chrysostom has provided an exposition of it which is typical of Eastern Christianity. The central point in both St Paul's teaching and St John's exposition is the Christocentric character of Justification, which involves both expiation and illumination as God's free gift to humanity through Jesus Christ.

The present thesis represents an attempt to bring out some of the basic aspects of the Christian doctrine of Justification as it is expounded in St John Chrysostom's Commentary on St Paul's Letter to the Romans. There is more to this subject than I have provided here, but I hope that there is sufficient information on the richness and complexity of this doctrine. I am grateful to my supervisor, The Very Rev. Dr George Dragas, for suggesting to me the present topic and guiding me in the presentation of the thesis.

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1. INTRODUCTION: CHRYSOSTOM'S COMMENTARY ON PAUL'S LETTER TO THE ROMANS

Saint John Chrysostom has been one of the greatest fathers of the Greek Orthodox Church. Together with Saint Basil and Saint Gregory the Theologian he stands at the head of Greek Orthodox Patristic Theology.

Especially Chrysostom, who lived between the fourth and the fifth century, inherited the complete theology of the Trinity of the previous Fathers (Athanasius, Gregory of Nyssa, Gregory the Theologian, Basil the Great, Meletios of Antioch and others) which was formulated into dogma by the First and Second Ecumenical Synods in AD 325 and 381.

Of course, he did not insist on a systematic analysis of the doctrine of the three persons of the Holy Trinity.⁽¹⁾ His primary aim was to offer to his flock a mature plan of the way of living (*modus vivendi*), anchored upon the correct faith of the Trinity, neither demanding from them to reach up to ascetic heights, nor asking them to compromise themselves with the secular life-style of their time.

By following the common method of the fathers, that is, the saving "Economy" of the Church, he leads the Christians into the depths of the spiritual life, which is nothing else but the appropriation of the salvation which is offered in Christ and consists in the justification of the human race before God. This doctrine of Justification is thoroughly discussed in St John Chrysostom's exegetical homilies on the Epistle to the Romans

of St Paul. It is on the basis of these homilies that we shall attempt to outline some of the main aspects of this Doctrine. Before we do this, however, it is appropriate to provide some general information concerning the above mentioned homilies.

(1) Place and Time of Writing

From the way in which he refers to his audience it is clear, that Chrysostom was not a Bishop but a Priest when he wrote these Homilies. Thus, in his Homily VIII he speaks about himself as a servant of the word and not as a leader.(2) In his Homily XXXIII he characterises his audience as "Paul's zealots" and this better fits the inhabitants of Antioch than those of Constantinople.(3)

If these observations were to be accepted, then, the time of the composition of the Commentary should be confined to the years 381-398, i.e. to the period of Chrysostom's activity in Antioch.(4)

(2) Style and form of the Homilies

Saint John Chrysostom is considered to be one of the greatest orators of the Christian Church. This is why he has been given the Greek name "Χρυσόστομος" which means a person with a golden mouth, and, besides, he has been compared with Demosthenes, the well known master of Greek oratory in the classical era.

In his Homilies he does not follow any systematic method of the text, but always employs a preaching style. It is a special feature of his that he always refers to the Holy Trinity at the end of every one of his Homilies and uses the formula: "... of our Lord Jesus Christ, through whom and with whom, be the glory to the Father, and to the Holy Spirit, now and always, and in the ages of the ages. Amen".⁽⁵⁾ This is the most clear indication that his Homilies are intended for preaching and reaching theological heights.

(3) Construction and method

Chrysostom's Commentary to the Romans comprises thirty three Homilies. In all these Homilies he makes comments upon the verses of the Letter to the Romans, taking them one by one in a consecutive way. Every Homily turns around the main sense of the verses which he interprets, and includes a variety of thoughts which are usually arranged like concentric circles.

In this way Saint John gives to each one of his Homilies coherence and broadness. He joins the Homilies together by repeating in each one the main points of the preceding ones and makes the notion of justification the heart of them all. This construction enables him to interpret each verse from a great variety of angles.

(4) Content

One could easily discern the Christological content of St

John's Homilies. He preaches Jesus Christ both crucified and resurrected according to St Paul's teaching. These two poles of Chrysostom's Christology are simultaneously the starting point and the end of his doctrine of justification. In his Commentary on the Letter to the Romans Chrysostom emphasizes, as Paul does in his Epistle, the crucifixion as the commencement, and the resurrection, as the continuation and completion, of the justification of mankind.

Between these two points a diverse content is unfolded: He uses biblical and especially prophetic statements in order to verify the Apostolic text. He expounds the theological and moral meanings embedded in the content of the verses with which he is dealing so as to lead his listeners to the main notion which constitutes the aim of his interpretative effort. His speech is given an eschatological perspective which adds a profound meaning and existential relevance to the content of his Homilies. He usually finishes his Homilies with moral suggestions and exhortations which derive from their actual content which he has expounded. It is clear that Chrysostom's Commentary on the Letter to the Romans is placed within an intensely ecclesiastical context just as it happens with most of his writings.

The particular subject of justification, which, as we have said, constitutes the heart of the entire Commentary, can be analysed as follows :

- 1) Theological presuppositions for comprehending the notion of Justification

- 2) The Soteriological sense of Justification
- 3) Justification as knowledge of God
- 4) Justification as fact of faith
- 5) Justification as sacrifice
- 6) Justification verified through Resurrection
- 7) Justification as doxology
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- 9) Justification as adoption (eschatology)
- 10) Justification as punishment and compensation (eschatology)
- 11) Justification as an indestructible grace and gift of God's love
- 12) The secular sense of Justification

2. THEOLOGICAL PRESUPPOSITIONS FOR COMPREHENDING THE NOTION OF JUSTIFICATION

- (1) **Original death as the generative cause of the problem of Justification.**

"Wherefore as by man sin entered into the world, and death by sin, and so death passed upon all men, for which all have sinned" (Rom.5:12).

In his interpretation of the above verse St John Chrysostom writes: "As the best physicians always take great pains to discover the source of diseases, and go to the very

fountain of mischief, so does the blessed Paul".⁽¹⁾ What he (St John) means is that in this verse one can see the generative cause of the problem of Justification, namely, "Adam's disobedience, which marred all things".⁽²⁾ It is clear that he speaks about 'original' sin and death, because he asks: "What armed death against the world? The one man's eating from the tree alone."⁽³⁾ It is also clear that Chrysostom refers to the original death of Adam as the generative cause of the problem of Justification on the basis of the biblical account of Gen. 2:6, which he cites and discusses. The fruit of that sin, he says, was death which came in and prevailed according to the forewarning of God (Gen. 2:17).⁽⁴⁾ On the basis of this forewarning Chrysostom points out that death was not active in the original nature of man but became active as a result of Adam's sin. This is why he writes: "what then is the root of death? It is sin".⁽⁵⁾ Finally, that this death is a punishment of God for man as a result of sin is also supported by the biblical statement of Gen. 3:17-19.⁽⁶⁾

On the question why Adam's sin implicated the whole of the human race Chrysostom writes: "That by Adam's death we all became mortals, he (Paul) had shown clearly and at large. But the question now is, for what purpose was this done? But this he does not go on to add; for it contributed nothing to his present object ... and therefore he (Paul) leaves it unresolved: But if any of you were to inquire with a view to learn, we should give this answer: That we are so far from taking any harm from this death and condemnation, if we be sober-

minded; that we are the gainers even by having become mortal; first, because it is not an immortal body in which we sin; secondly, because we have countless reasons for being religious. For to be moderate, and to be temperate, and to be subdued, and to keep ourselves clear of all wickedness, is what death by its presence and by its being expected, persuades us to. But following with these, or rather even before these, it has introduced other greater blessings besides. For it is from hence that the crowns of martyrs come, and the rewards of the Apostles".(7)

What Chrysostom is saying here is that the universal death which was incurred by Adam's sin, though a Divine punishment and condemnation, is in fact of double benefit to mankind; firstly, because human sin cannot remain immortal and, secondly, because mortality induces man to turn back to God. The first benefit is discerned by experience, whilst the second one is discerned by faith.

From all the above it is clear that: for Chrysostom the problem of Justification originates with Adam's sin and its implications for the whole of humanity which are centred on the inescapability of death.

(2) Christological presuppositions for understanding Justification.

"Paul a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, which he promised

beforehand by His prophets in the Holy Scriptures" (Rom. 1:1, 2).

Interpreting the phrase "the Gospel of God" St John Chrysostom writes: "But he (Paul) calls it the "Gospel of God", to cheer the hearer at the outset. For he came not with tidings to make the countenance sad, as did the prophets with their accusations, and charges, and reproofs, but with glad tidings, even the "Gospel of God;" with countless treasures of abiding and unchangeable blessings".(8) He also reminds his listeners of the promise of God mentioned in Genesis 3:15, which was the first glad message, the beginning of the "Gospel of God". He makes this more understandable by explaining it as follows:

"Which He promised formerly by His prophets in the Holy Scriptures" and again, "How beautiful are the feet of them that preach the Gospel of peace." See here both the name of the Gospel and the temper of it, expressly laid down in the Old Testament. For, we do not proclaim it by words only, he means, but also by acts done; since neither was it human, but both divine and unspeakable, and transcending all nature. Now since they have laid against it the charge of novelty also, He shows it to be older than the Greeks, and described formerly in the Prophets. And if he gave it not from the beginning, because of those that were unwilling to receive it, still, they that were willing did hear it. "Your father Abraham", He says, "rejoiced to see My day, and he saw it, and was glad" (John

8:56). How then does he come to say, many prophets desired to see the things which you see, and have not seen them" (Matth. 12:17)? He means not so, as you see and hear, the flesh itself, and the very miracles before your eyes. But let me beg you to look and see what a very long time ago these things were foretold. For when God is about to do openly some great things, He announces them for a long time before, to practice men's hearing for the reception of them when they come".(9)

It is clear that St John speaks about the promise of God to send His Son, Jesus Christ, into the world, which was given through the prophets. He makes this point clearer in his interpretation of verse 3: "Concerning His Son who was made of the seed of David, according to the flesh." Chrysostom writes: "... for our discourse is not, says he, of any bare man. Such was my reason for adding, "according to the flesh", as hinting that there is also a generation of the same after the Spirit".(10) And Chrysostom refers here to the first verse of St John's Gospel in order to elaborate his understanding: "In the beginning was the Word, and the Word was with God, and the Word was God" (St John 1:1).

According to this explanation Chrysostom teaches that we have to accept not only the generation "according to the flesh" but also the "eternal generation" (ἀίδιος γέννησις)(11) of the Son of God, who is the second Person of the Holy Trinity, before we make an adequate entry into the meaning of justification. In other words we are taught to believe in the

humanity (ἄνθρωπότης) as well as in the divinity (θεότης) of Jesus Christ. Chrysostom explains this in his comment on verse 4 ("... and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, even Jesus Christ"): "What then is it, which he (Paul) says? We preach, says he, him who was made of David. But this is plain; whence then is it plain, that this incarnate person was also the Son of God?" Firstly, Chrysostom replies, "it is so from the prophets; wherefore he (Paul) says, "which he had promised beforehand by the Prophets in the Holy Scriptures;" and this way of demonstration is no weak one; and next also from the very way of His generation, which also he sets forth by saying, "of the seed of David according to the flesh", for he broke the rule of nature. Thirdly, from the miracles which he did, yielding a demonstration of much power, for "in power" means just this. Fourthly, from the Spirit which He gave to them who believe in Him and through which He made all holy, wherefore he said "according to the Spirit of holiness;" For it was of God only to grant such gifts".(12)

As regards the question why Jesus Christ was the only one who could save human kind, Chrysostom supplies an answer by commenting on the phrase of St Paul "The servant of Christ", which is found in verse 1 ("Paul a servant of Jesus Christ.") He writes, ".. and he (Paul) calls himself, the servant of Christ, yet not merely this; for there are many sorts of servitudes; one owing to creation, according to which he says, "for all are your servants" (Ps. 119:91) and according to which

it says, "Nebuchadnezzar, my servant" (Jer. 25:9), for the work is the servant of him who made it".⁽¹³⁾ If the work is the servant of him who made it, there is no way for the creature to be acquitted from the accusation that it stands against its Creator than to demonstrate its servitude to him."

This is, however, what Chrysostom seems to have in mind as we can gather from his comments on the phrase of St Paul, "a servant of Jesus Christ": "Another kind of being a servant is that which is from faith, of which it is said, "But God be thanked that you were the servants of sin, but you have obeyed from a pure heart that standard of doctrine which was delivered unto you: being then made free from sin, you became the servants of righteousness" (Rom. 6:17,18).⁽¹⁴⁾

Justification is, therefore, the responsibility of Christ, the Justifier, just as disobedience was the responsibility of the disobedient Adam. The inescapability of death was an inevitable consequence of Adam's fall into sin and only one who had not fallen, namely, the Divine Christ, was the means by which deliverance from death could be achieved (cf. John 1:4).

3. THE SOTERIOLOGICAL SENSE OF JUSTIFICATION

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one who believes; to the Jew first, and also to the Greek. For therein the righteousness of God is revealed from faith to faith" (Rom. 1:16-17).

St John Chrysostom finds in these two verses the soteriological sense of Justification: "But he who has become just shall live, not only for the present life, but also for that which is to come. And he (Paul) hints not only this, but also another thing along with this, namely, the brightness and gloriousness of such a life. For since it is possible to be saved, yet not without shame (as many are saved of those who by the royal humanity are released from punishment), so that no one may suspect this upon hearing of safety, he (Paul) also adds a word about righteousness; and about a righteousness which is not your own, but of God; hinting also the abundance of it and the facility. For you do not achieve it by toiling and labors, but you receive it by a gift from above, contributing one thing only from your own store, "believing".⁽¹⁵⁾ As it is mentioned, righteousness is a gift from God to those who believe in him and refers not only to this life but to "that which is to come" i.e. the eternal life. Therefore, righteousness is not just a human achievement but a divine gift of eternal life which is granted to the whole of mankind as salvation. This means that righteousness is the salvation which comes from God and, therefore, gives to justification a soteriological meaning.

In his interpretation of Rom. 5:14 St Chrysostom explains to us that this soteriological meaning of Justification is linked to Christ. Here is a brief analysis of this explanation:

(1) Adam as a type of Christ

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come" (Rom. 5:14).

St Chrysostom writes: "Now this is why Adam is a type of Christ. How a type? it will be said. Why in that, as the former became to those who were sprung from him, although they had not eaten of the tree, the cause of that death which by his eating was introduced; thus also did Christ become to those sprung from him, even though they had not wrought righteousness, the provider of that righteousness which through his Cross he graciously bestowed on us all".⁽¹⁶⁾ The phrase "sprung from him" (τοις ἐξ αὐτοῦ) declares Christ's generation who is the Creator (as Son of God) as well as the new creature, the new Adam, who resulted from the action of the Holy Spirit using the flesh of Adam. This being so, the flesh of Adam entered into death as a new creature because of the Holy Spirit which was sinless and therefore free from the punishment of death. Thus Christ's sinlessness collided with Adam's sinfulness in a most amazing way which resulted in the gracious offering of justification to all human beings. This offering of making righteous, or just, the unjust was made possible and was completely accepted by God because Christ was not only the "new Adam" but also the Son of God and

Word (λόγος) "through whom all things were made" (Cf. 1Cor. 15:45).

Was this righteousness exactly the opposite to Adam's unrighteousness, or did it involve something more? Did Christ's offer simply entail that human beings became just like Adam before he fell from his original righteousness, or did it entail something better? Chrysostom answers these questions in his tenth Homily and in interpreting verse 5:15 ("But not as the offence, so is also the free gift. For if through the offence of one many are dead, much more the grace of God, and the gift of grace, which came by one man, Jesus Christ, has abounded to the many").

St Chrysostom writes: "For what he says is somewhat of this kind. If sin had so extensive effects, and the sin of one man too; how can grace, the grace of God, not the Father only, but also the Son, do otherwise than be more abundant of the two? For the latter is far the more reasonable supposition. For, that one man should be punished on account of another, does not seem to be much in accordance with reason. But, for one to be saved on account of another is at once more suitable and more reasonable".(17)

It is clear from the above text that Christ's righteousness was not just the opposite to Adam's heritage of the fall, but much greater. Firstly, from the man who offered the grace of righteousness in comparison with the man who became the cause of sin and death to all humanity. The first was the Son of God who became man to save us on account of our own

sins. The other (Adam) caused death which was spread over all humanity although he (Adam) was created not to sin.⁽¹⁸⁾ Secondly from the moral distinction between Christ and Adam: the one (Christ) as a man was sinless⁽¹⁹⁾ instead of the other (Adam) who became sinful. Since the problem of Justification is presented as a release from sin it is clearly understood that "for one to be saved on account of another" means to release one from the difficulty in which the other is not. Thirdly, from the results as Chrysostom explains further in his interpretation of verse 5:16 ("And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification" (Rom. 5:16).

St Chrysostom writes: "And what is this that he (Paul) is speaking of? It is that sin had power to bring in death and condemnation; but grace did not do away with that one sin only, but also those that followed after its trail".⁽²⁰⁾

As it is mentioned in the above text, St Chrysostom speaks about the personal sins of each one of us which were released from us through the gift of Christ's righteousness in addition to Adam's sin. This extension of the grace is an additional reason for us to believe that righteousness is not only a "medicine to countervail the wound, but even health, and comeliness, and honor, and glory and dignities for transcending our natural state"; as Chrysostom writes [by] interpreting verse 17, "For if by one man's offence death reigned by one, much more they who receive abundance of grace, of the gift and of righteous-

ness shall reign in life by one Jesus Christ" (Rom. 5:17).

"If then" St Chrysostom writes, "death attained so great a power from one offence, when it is found that certain received a grace and righteousness out of all proportion to that sin, how shall they still be liable to death? And for this cause he (Paul) does not here say "grace" but "superabundance of grace". For it was not as much as we must have to do away with the sin only that we received of His grace, but even far more. For we were at once freed from punishment, and put off all iniquity, and were also born again from above (John 3:3) and rose again with the old man buried, and were redeemed, justified, led up to adoption, sanctified, made brothers of the Only Begotten, and joint heirs, and of one Body with him, and counted for His Flesh, and even as a Body with the Head, so were we united unto him! All these things, then, Paul calls a "superabundance" of grace, showing that what we received was not a medicine only to countervail the wound, but even health, and comeliness, and honor, and glory and dignities for transcending our natural state".(21)

According to St Chrysostom the phrase of St Paul "abundance of grace" shows that Christ's righteousness is much more than release from sin; it is a re-creation of mankind, an adoption by God, a sanctification by him to union with him through his Only-Begotten Son. His righteousness gave us again the health, the comeliness, the honor, the glory and the dignities which Adam lost and through him all the human

nature.⁽²²⁾ In this way Adam is a type of Christ while he (Adam) was still in Paradise. As Adam was the image of God by grace, so Christ is the image of God by nature. Since Adam lost the grace he lost the adoption also. But from the moment Christ offered His righteousness to all humanity Adam and all mankind were adopted again. This time they were adopted through the Only-Begotten Son of God and that is the difference between Adam's grace and the New Adam's (Jesus Christ's) grace of righteousness. We have a re-generation not according to the "image of the earthy" but according to the "image of the heavenly" (1Cor. 15:47-50). Adam was created to inherit eternal life, he had the possibility to become "in the likeness" of God, but he failed. Despite this failure Christ, with his death as a man, condemned sin and death and offered eternal life to all of us. He had the ability as the Son of God by nature and as the Son of Man by the Incarnation to bring us back "into the likeness" of God, and He achieved it. So there is no doubt about our salvation through Christ's righteousness as St Chrysostom writes by interpreting verse 21: "That as sin reigned unto death, even so might grace reign through righteousness unto eternal life, through our Lord Jesus Christ" (Rom. 5:21).

"This, he (Paul) says, St Chrysostom writes, to show that the latter (grace) ranks as a king, the former, death as a soldier, being marshalled under the latter, and armed by it. If then the latter (sin) armed death, it is plain enough that righteousness, destructive hereof, which by grace was intro-

duced, not only disarms death, but even destroys it, and undoes entirely the dominion thereof, in that it is greatest of the two, as being brought in not by man and devil but by God and grace, and leading our life unto a goodlier estate, and to blessings unlimited. For there will never be any end -- to give you a view of its superiority from this also -- For the other cast us out of our present life, but grace, gave us not the present life but the immortal and the eternal one. But for all these things Christ is our voucher. Doubt not, then, for the life, if you have righteousness, for righteousness is greater than life as being mother of it".(23)

According to the above St John emphasizes the superiority of righteousness against life and death. The righteousness of Christ abolishes death because it condemns sin which produces death and grants immortal and eternal life that comes from Christ. In other words righteousness is the life-creating grace of God which is donated through Jesus Christ to all the human race. This is why Chrysostom characterises righteousness as mother of life, because it comes from Jesus Christ, the Son of God, who together with His Father is the giver of life. In conclusion to the above we can certainly say that Christ's righteousness is based upon His eternal generation (ἀίδιος γέννησις) from his Father as his Son. This incomprehensible relation between the Father and the Son is eternal and grants eternal life through Christ's righteousness (as a new Adam) to all the human race. Without this relation on which the Divinity of Christ is based, there is no life, immortal and eternal, but

only the continuation of sin and death.

(2) The two Justifications: the one of the law and the other of grace.

"Moreover the Law entered: that the offence might abound" (Rom. 5:20).

Commenting on the above verse St Chrysostom writes: "For it was so far from doing any good, he means, or from being any way helpful, but the disorder was only increased by its having come in. But the particle "that" again does not assign the cause, but the result. For the purpose of its being given was not "in order that" it might abound, for it was given to diminish and destroy the offence. But it resulted the opposite way, not owing to the nature of the Law, but owing to the listlessness of those who received it. But why did he not say the Law was given, but "the Law entered by the way?". It was to show that the need of it was temporary, and not absolute or imperative".(24)

Chrysostom's interest here is focused on two points: a) The one is that the Law became useless, not owing to the nature" but to the "listlessness" of the Jews. This becomes apparent from his comment upon the second phrase of Rom. 5:20: "But where sin abounded...", which says: "And how did sin abound(?), some will say. The Law gave countless commands. Now since they transgressed them all, transgression

became more abundant".(25) b) The other point of interest here is, that even if they had executed all the commands of the Law, it would not have been enough for them to be delivered from the offence. Because the need of the Law was temporary. It was not for the Law to save mankind from the original death "but for another". The Law kept them in order to prepare them for the "faith which should afterwards be revealed" (Gal. 3:23).

The two points become more evident from St Chrysostom comment on Rom. 10:2-3:

"For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:2-3).

St John writes: "And these things he (Paul) says to show, that it was from a petulancy and love of power that they erred, rather than from ignorance, and that not even this righteousness from the deeds of the Law did they establish. For saying "going about to establish" is what, one would do to show this. For if they are still "going about" to establish that, it is very plain that they have not yet established it.... But as they did not come over to the faith, nor receive the righteousness there upon ensuing, and were not able to be justified by the Law either, they were thrown out of all resources".(26)

Since the Jews neither could fulfil the Law because of their own ignorance (John 12:38-40) nor could be justified

from the Law, there was only one solution : Christ, as St Chrysostom explains by interpreting Rom.10:4 :

"For Christ is the end of the Law for righteousness to every one who believes" (Rom 10:4).

"He (Paul) shows that there is but one righteousness, St Chrysostom writes, and that has its full issue in this, and that he who has taken to himself this, the one by faith, has fulfilled that also. But he who rejects this, falls short as well of that also. For if Christ be "the end of the Law", he who has not Christ, even if he seem to have that righteousness, he has it not. But he who has Christ, even though he have not fulfilled the Law aright, has received the whole".(27)

Both Law and Faith were useless for the Jews, since Christ was the fulfillment of the Law, as him being the Son of God. Therefore, there are not two different kinds of righteousness, but one, that of Jesus Christ. The Law was symbolically speaking about Him who was covered by the letter of the Law. Even though one could achieve the fulfillment of the Law one could not be satisfied because something would remain unfulfilled, namely, the knowledge of the Son of God. Only the prophets had understood this and they were expecting the One who was to come, as the Law indicated.

As a conclusion, St Chrysostom compares the Law with the Grace and says, "For the Law convinces of transgression but the Grace undoes transgression. As, then, the former, by convincing, establishes sin, so the latter, by forgiving, suffers us not to be under sin. And so you are in two ways set free

from this thralldom, both in your not being under the Law, and in your enjoining Grace".(28)

All that the human beings needed was forgiveness which could enable every one to be close with God again. This was not possible from the Law but from the giver of Law, from God, from Christ, as being the Son of God, could give forgiveness to those who believed in him and his Father, as he Christ is the Source of all righteousness and Life which alone is capable of overcoming death. This is the soteriological sense of Justification: that Jesus Christ is the Saviour.

4. JUSTIFICATION AS KNOWLEDGE OF GOD

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness. Because that which may be known of God is manifest in them, for God has showed it unto them" (Rom. 1: 18-19).

St Chrysostom, in interpreting the above verses, writes: "...but what it is 'to hold the truth in unrighteousness' learn from the sequel: Rom.1:19. But this glory they invested sticks and stones with ... thus they also, who after having received the knowledge of God and His glory, invested, idols therewith, 'held the truth in unrighteousness', and, at least as far as was in their power, dealt unrighteously, by the knowledge, by not using it upon fitting objects".(29)

According to the above interpretation the loss of righteousness distorted the truth of God as it is revealed through the Creation. Consequently the human beings turned this knowledge of truth to idols. As St Paul writes in Rom. 1:20: "For the invisible things of him from the Creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse". He means, that they have lost this experience because, as St Chrysostom explains, "they trusted every thing to their reasonings ... and having destroyed the light from their own selves, and, in lieu of it, entrusted themselves to the darkness of their own reasonings ... having some great conceit of themselves, and not enduring to go the way which God had commanded them, they were plunged into the reasonings of senselessness ... For they wished to find out more, and hear with the limits given them, and so they were banished from these also".(30)

People lost the light of Faith through which they could see the invisible glory of God as it is revealed through his Creation. The key to know the truth of God is the light of his Son, Jesus Christ, which illuminates hearts and minds and enables them to see the glory of God, either through Creation, or, even better, through the Only-begotten who revealed his Father to the world. Egoism leads to a lack of success in understanding of the knowledge of God. This is what St Chrysostom claims by interpreting Rom. 1:1: "separated to the Gospel of God". He says: "For the Father was manifest,

even before the Gospel. Yet even if he was manifest, it was to the Jews only, and not even to all of these, as it were fitting. For neither did they know him to be a Father, and many things did they conceive unworthily of him. Wherefore also Christ says, "The true worshippers shall come", and "the Father seeks such to worship him" (John 4:23). But it was afterwards that he himself with the Son was unveiled to the whole world, which Christ also spoke of beforehand, and said, "that they might know thee the only true God, and Jesus Christ whom Thou has sent" (John 17:3).⁽³¹⁾

In conclusion, we could say that Jesus Christ, as Son of God who knows His Father, is the one who can illuminate human beings through the Spirit and enable them to "see" God as far as this is possible to them. Because the knowledge of God is not a logical achievement but the result of a cleansed heart and illuminated mind both of which depend upon the Justification granted by Jesus Christ. They need forgiveness in order to acquire the experience of the knowledge of God. And only, then, can righteousness be available through forgiveness of that sin which distorted the truth which is unchangeable and manifested through the creation. It is on this basis that those who had lost the light of righteousness are enabled to experience its revelation from God again on the condition that their egoism is suppressed before the acknowledgement of God as the measure of truth and giver of righteousness.

4. JUSTIFICATION AS A FACT OF FAITH

(1) The necessity of faith.

"For I am not ashamed of the Gospel for it is the power of God to salvation to every one who believes; to the Jew first, and also to the Greek. For there is the righteousness of God revealed" (Rom. 1:17).

In his interpretation of the above text St John Chrysostom writes: "... he (Paul) again confirms what he had said from the prophets, bringing in Habakkuk before them, crying, and saying, that it is not in the nature of things for him who is to live, to live otherwise save by faith; for "the just" he says, "shall live by faith" (Hab. 2:4) speaking about the life to come. For since what God gives transcends reasoning entirely, it is but reason that we need faith".(32)

Here St Chrysostom connects faith and Justification in such a way that he demonstrates the connection between God and humanity. By God's giving the grace of salvation (which is justification) humanity is enabled to accept it, and this is by this giving and accepting that Justification is subjectively appropriated by faith. Yet it is not so easy for one to believe, because as Chrysostom explains: "For as to the virtue manifested in works, there is opposed a listlessness, which relaxes our labors, and is required a very wakeful soul not to yield to it; thus, when one is required to believe, there are reasonings

which confuse and make havoc of the minds of most men, and it wants a soul of some vigor to shake them thoroughly off".(33) The ideas of listlessness, relaxation of labours and the temptation which cause humanity to revert to its own egoistic reasoning again, create the difficulties with which humanity is faced in believing.(34) Justification is, therefore, the stance of faith therefore, which human beings have to accept. By refusing this stance of faith they subvert their mind by many and several useless thoughts which lead them from salvation to heresy and therefore are unable to be justified. This point is expounded by St Chrysostom as follows: "Let heretics hearken to the voice of the Spirit, for such is the nature of reasonings. They are like labyrinths or puzzles, which have no end to them anywhere, and do not let the reason stand upon the rock, because they have their very origin in vanity. For being ashamed to allow themselves to be submit to faith, and to acknowledge ignorance of heavenly things, they involve themselves in the dust-cloud of countless reasonings".(35)

As to why we have to accept, without criticising, what God orders, St Chrysostom says: "For what, let me ask, looks more amiss than for a father to slay with his own hands his only and legitimate son (Gen. 22:3)? But still when the righteous man was bid to do it, he raised no nice scruples about it, but, owing to the dignity of the bidder, he merely accepted the injunction, ... But if it be dangerous to raise nice scruples about what he may enjoin and if extreme punishment is appointed for those who are curious questioners, what

possible excuse shall they have who curiously question things far more secret and awful than these, as for instance, how he begat the Son, and in what fashion, and what his Essence is? Now as we know this, let us with all kindness receive the mother of all blessings, faith; that sailing, as it were, in a still harbor, we may at once keep our doctrines orthodox, and by steering our life safely in a straight course, may attain those eternal blessings".(36)

The above text emphasizes the dignity of the bidder answers the question raised above. It directs us to the realisation of the superiority of God's thoughts and ways over man's (cf. Isaiah 55:8), i.e. to the fact that man's thoughts are inferior and therefore differ from those of God which are righteous. Thus it exposes the necessity and superiority of faith over human reasonings, by which alone they are able to attain to Justification through faith.

(2) Faith and Law

After all the above a new question many arise: Why do human beings have to be Justified through faith and not through the Law? St Chrysostom answers this by interpreting Rom. 10:5-9:

"For Moses describes the righteousness which is of the Law, i.e. that the man who does those things shall live by them. But the righteousness which is from faith speaks on this wise. Do not say in your heart, why shall I ascend into heaven

(that is, to bring Christ down from above)? or, who shall descend into the deep (that is, to bring up Christ again from the dead.)? But what does it say? The word is near you, even in your mouth, and your heart: that is, the word of faith, which we preach; that if you shall confess with the mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved" (Rom. 10:5-9).

St Chrysostom comments: "What he (Paul) means is this. Moses shows us the righteousness ensuing from the Law, what sort it is and whence it comes. What sort is it, then, and what does it consist in? In fulfilling the commandments. "He that does these things, He says, shall live by (or in) them" (Lev. 17:5) ... But this has not been possible for anyone, and, therefore, this righteousness has failed them..."(37)

The righteousness which came through the Law had failed humanity because of man's inability through weakness to fulfil it completely (which had been the Law's demand). Jesus Christ thus fulfilled the commandments of the Law through the Spirit who was with him at his Nativity, Life, Death and Resurrection. We are, therefore, called to believe in His name, as the one who through his incarnation manifested that objective Righteousness which includes all that the Father had commanded through the Law. This is what St Chrysostom means when he writes: "And the names appertaining to the dispensation he (Paul) sets forth, going on upwards from the lowest. For with the name Jesus, did the Angel come from heaven when he was conceived of the Virgin, and Christ he is

called from being anointed, which also itself belonged to the flesh. And with what oil, it may be asked, was He anointed? It was not with oil that He was anointed, but with the Spirit".(38)

According to the above interpretation Justification is a fact of faith for all those who confess with their mouth the Lord Jesus, and believe in their hearts that God raised Him from the dead, as St Chrysostom continues to write: " For there is no need to say that one must go up to heaven, or cross a great sea, and then receive the commandments, but things so great and grand has God made of easy access to us. And what is the meaning of the phrase, 'the Word is near you?'. That is, it is easy. For in your mind and in your tongue is your salvation ..., since 'in the mouth and the heart' is the source of salvation".(39) Jesus Christ is alone the source of this Righteousness for none of the human beings could go to heaven as the result of fulfilling the Law, and none of us has yet been raised from the dead (other than those raised by Christ himself). It is therefore only Christ who has that Righteousness necessary, to human beings for their salvation which is made available through faith in his Name.

And St Chrysostom makes it clearer in his interpretation of Rom. 10:11: "For Scripture says", he proceeds, "Whosoever believes on him, shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved".

"You see", St Chrysostom says, "how he (Paul) produces witnesses, whether to the faith, or to the confession of it. For the words, 'Every one who believes', points to faith. But the words "Whosoever shall call upon," set forth confession".(40)

It is clear from the above interpretation, that dependence upon Christ (John 15:5) and his Righteousness which enabled him to fulfil the Law, and confession of this dependence is the only way to salvation from death and that it is his Righteousness alone which, when accepted through faith, brings one to salvation.

5. JUSTIFICATION AS SACRIFICE

(1) The sacrifice of Jesus Christ as redemption from sin and death

"Being justified freely, by his grace through the redemption that is in Christ Jesus: whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness" (Rom. 3: 24-25).

In his interpretation of these verses St Chrysostom writes: "See by how many proofs he (Paul) makes good what was said ... from the sacrifices under the old dispensation. For it was on this ground that he said, 'in his blood', to call to their minds those sheep and calves. For if the sacrifices of things without reasons, he (Paul) means, cleared from sin, much more would

this blood do so. And he does not say barely λυτρώσεως (redemption) but ἀπολυτρώσεως (complete redemption) to show that we should come no more into such slavery. And for this same reason he calls it propitiation, to show that if the type had such force, much more would the reality (the truth) display the same. But to show again that it was no novel or recent thing, he (Paul) says, "fore-ordained" (προέθετο) and by saying God "fore-ordained" and showing that the good deed is the Father's, he (Paul) shows it to be the Son's also. For the Father "fore-ordained", but Christ in His own blood wrought the whole aright".(41)

By interpreting the above verses of Rom. 3, St Chrysostom reminds his listeners of the sacrifices which are mentioned in the Old Testament, and compares them with the sacrifice of Jesus Christ in order not only to show the superiority of the second against the first but, especially, to speak about the revelation of the real and true sacrifice of Jesus Christ, of which the old sacrifices were types, and through which humanity would be released from sin. Christ's sacrifice was the will of the Father before all ages in order to save mankind from the tragedy of sin and death caused by Adam's disobedience. Jesus Christ did not just replace the blood of "those sheep and calves" with his own Blood but he was the aim of those symbols. Since he came, however, any symbol of him is of no use any longer. In this way Christ's sacrifice is complete, representative and propitiatory for all the human race.(42) In other words the blood of Christ was given for mankind in

order that the Father may "declare his righteousness" As St Chrysostom explains further: "What is declaring of his righteousness? Like the declaring of his riches, not only for him to be rich himself, but also to make others rich; or of life, not only that he is himself living, but also that he makes the dead to live; and of his power, not only that he is himself powerful, but also that he makes the feeble powerful. Such also is the declaring of his righteousness, not only that he is himself righteous, but that he does also make them that are filled with the putrefying sores (καταπέσσαντες) of sin suddenly righteous".(43)

Christ's sacrifice is powerful, living and rich because it is a sacrifice coming from God and therefore it is righteous, redeeming humanity from sin. Any other way of righteousness was a failure, being empty of such a power, life and donation. These three energies were absent from mankind and, therefore, people were unable to become righteous. The Father declared his own righteousness through his Son's sacrifice making righteousness possible to mankind.

St Chrysostom explains the method of this righteousness in his interpretation of Rom. 8:3:

"For what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

"But what is greater", St John writes, "as the method of victory. For He took no other flesh, but this very one which

was beset with troubles".(44) Jesus Christ took human flesh which had the inherited weaknesses of fallen man but not sin itself, because it was necessary that the flesh in such a state of weakness should be redeemed.(45) According to St Chrysostom, this is what St Paul means by the phrase "in the likeness of sinful flesh" because, as St John explains further, Christ did what the Law could not do. "For he does not speak of the badness of the Law, but of "what it could not do;" and so again, that it was weak, not, "in that it was mischievous, or designing". And even weakness he does not ascribe to it, but to the flesh, as he says, "in that it was weak through the flesh", using the word "flesh" here again not for the essence and subsistency itself, but giving its name to the more carnal sort of mind. In which way he acquits both the body and the Law of any accusation. Yet not in this way only, but by what comes next also. For supposing the Law to be of the contrary part, how was it that Christ came to its assistance, and fulfilled its requisitions, and lent it a helping hand by condemning sin in the flesh? For this was what was lacking, since in the soul the Lord had condemned it long ago".(46)

What the Law could not do was to ⁿcondemn sin in the flesh. The more carnal mind, i.e. the sinful mind, was contradictory to the Law and prevented it condemning sin in the flesh. This is the meaning of the statement that the Law was weak through the flesh. In other words the Grace of God was excluded, and this is why man was unable to fulfil the commandments of the Law (the natural and the written). The

vacuum, caused by the exclusion of the Grace of God, was filled by the carnal sort of mind which accordingly governed the flesh from then onwards and was the reason for the condemnation of the flesh. Before Adam's sin the grace of God was in the soul and through the soul to the body, and controlled all the spiritual and bodily powers of man enabling him to be in the likeness of God.

St Chrysostom explains yet more profoundly how this victory was accomplished through Jesus Christ: "And this he really did, in that he confessed that he was the Son of man, and stood by it (i.e. the flesh), and condemned sin. However, he did not endure to smite it besides, or rather, he smote it with the blow of his death, but in this very act it was not the smitten flesh which was condemned and perished, but the sin which had been smiting".⁽⁴⁷⁾ By his death Jesus Christ smote the flesh, not in order to destroy it, itself, but the sin "which had been smiting". So the flesh in its original situation (without sin) is good and can take part in sanctification along with and together with the soul. There is, therefore, a difference between a sinful flesh and a flesh free from sin. The one includes death, the other life eternal. Before his disobedience Adam had the possibility to remain immortal. But after his sin he became mortal. Death entered his flesh and was transmitted to all humanity. So Christ brought in his own righteous flesh as the Son of Man and established the justification of all humanity. This victory against the Adamic sinful flesh through Christ's sinless flesh is the greatest possible marvel as St

Chrysostom writes: " And this is the greatest possible marvel. For if it were not in the flesh that the victory took place it would not be so astonishing, since this the Law also wrought. But the wonder is, that it was with the flesh that his trophy was raised, and that what had been overthrown countless times by sin, did itself get a glorious victory over it".(48) Here, St Chrysostom emphasizes how important it was for mankind to be saved through the flesh. Firstly, because the human being consists of these two: soul and body, which (body) "the carnal sort of mind" was opposing the Law of God as being evil; and secondly, because, if it were otherwise, there would be the danger for one to say that the sacrifice of Christ was not real.

St Chrysostom, explaining the method of Christ's salvation, gives us the meaning of the word "κατακρίνειν" (to condemn), the key of understanding how the sacrifice of Christ justified man. He writes: "For by not sinning it was kept from being conquered, but by dying also, he overcame and condemned it, having made the flesh which before was so readily made a mock of by it a plain object of fear to it. In this way, then, he at once unnerved its power, and abolished the death introduced by it. For so long as it took hold of sinners, it kept pressing with justice to its end. But after finding a sinless body, when it had given it up to death, it was condemned as having acted unjustly".(49) The body of Jesus was sinless, so sin and death had nothing to do with Him. But he was sacrificed for our sins although he was sinless. He entered death although death could not approach him. His sinless body

condemned the sin "as having acted unjustly". In Christ the Son of Man, injustice met with justice, sin with holiness, death with life. With the power of his Divinity and the sinlessness of his humanity condemned sin and death. So Justification arose from the Death of Jesus Christ, because Christ's Body, although it entered death, did not die but condemned sin and death with its own sinless death. This is why his body did not stay in death but was resurrected with the power of his divinity. Though it was possible for him to die as a man, it was impossible for his manhood to remain in death, because as God, he is essentially the source of life (cf. John 1:4-5).(50)

St Chrysostom continues: "Do you observe, how many proofs of victory there are? The flesh not being conquered by sin, It is even conquering and condemning it, It is not condemning it barely, but condemning it as having sinned. For after having convicted it of injustice, he proceeds to condemn it, and that not by power and might barely, but even by rules of justice. For this is what he (Paul) means by saying "for sin condemned sin in the flesh". As if he had said that he had convicted it of great sin, and then condemned it. So you see it is that that gets condemned everywhere, and not the flesh, ... He let it (flesh) abide in its own nature, and yet made it ... "immortal".(51) In conclusion, it is clear that the offering of Christ as perfect God and perfect man can have no equal, for it is perfect and, therefore, insuperable. Being God and the source of the Law he was able to set himself above it and to fulfil it within his manhood. Such a design could not be

overturned by either sin or death since it could be nothing else than the epitome of Righteousness. Consequently, it follows that Justification is evident in both Christ and his Sacrifice.

(2) The human body as a living sacrifice

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

In interpreting this verse St Chrysostom writes: "For when he had said sacrifice, to prevent any from thinking he bade them kill themselves, he forthwith added "living" (ζῶσαν). Then to distinguish it from the Jewish, he calls it "holy, acceptable to God, your reasonable service". For theirs was a material one, and not very acceptable either. Since He said: "Who has required this at your hands?" (Isa. 1:12) And in several other passages he clearly throws them aside. For it was not this, but this with the other, that he looked to have presented. Wherefore he says, "The sacrifice of praise shall glorify me" (θυσία αἰνέσεως δοξάσει με) And again "I will praise the Name of my God with song, and this shall please him better than a bullock that puts forth horns and hoofs" (Ps. 1:23, 69:30-31). And so in another place he rejects it, and says, "shall I eat the flesh of bulls, or drink goat's blood" (ib. 1:13)? and proceeds with, "Offer unto God a sacrifice of praise (θύσον τῷ Θεῷ

θυσίαν αινέσεως) and pay thy vows unto the Most High" (ib. 14).(52)

St Paul teaches Christians to participate in Christ's sacrifice and, as Chrysostom explains, this does not mean themselves but their accepting in faith and confessing by mouth Christ's propitiatory sacrifice as the only one capable to condemn sin, to release from death and to make righteous. The sacrifice of Jesus Christ is continuously present in those who believe in him. This makes them become "living sacrifices" themselves through the fire of his Grace which comes from Christ's sacrifice.

St Chrysostom explains the meaning of the phrase "living sacrifice" by saying: "And how is the body, one may ask, to become a sacrifice? Let the eye look upon no evil thing, and it has become a sacrifice; let your tongue speak nothing filthy, and it has become an offering; let your hand do no lawless deed, and it has become a whole burnt offering. Or rather, this is not enough, but we must have good works also: let the hand do alms, the mouth bless them that cross one, and the hearing find leisure evermore for lections of Scriptures. For sacrifice is a first-fruit of the other actions. Let us, then, from our hands, and feet, and mouth, and all other members, yield a first-fruit unto God. Such a sacrifice is well pleasing, since that of the Jews was even unclean, for "their sacrifices," it says, "are unto them as the bread of mourning" (Hos. 19:4). Not so ours. That one presented the thing sacrificed as dead: this one makes the thing sacrificed to be living. For when we have mortified members, then we shall be able to live".(53)

Here St Chrysostom provides a brilliant explanation of mortification (νέκρωσις) which constitutes the meaning of the phrase "living sacrifice". In other words, he teaches his audience to avoid whatever is against God's commandments and to offer themselves to God by fulfilling them; to stop any wrong-doing and to start doing whatever is good; to abstain from sin and to acquire the virtues. This will be achieved with the help of Divine Grace which acts as fire and burns passions, bad habits and sin itself. Elaborating on this point St Chrysostom writes: "... For the Law of this sacrifice is new and so this sort of fire is a marvellous one. For it needs no wood or matter under it; but our fire lives of itself and does not burn up the victim, but rather quickens it. This was the sacrifice which God sought of old. Therefore the prophet said: "The sacrifice of God is a broken spirit" (Ps 51:17).(54)

The above comment of St Chrysostom is drawn from Heb. 12:19 which speaks of God as consuming fire. This is understood to be the fire of the Spirit, i.e. the grace which cleanses human hearts, minds and reasonings and activates the mortification of the bodies through the blood of Christ's sacrifice and thereby makes them "living sacrifices". With the help of this grace human beings are cleansed of every sinful will and action and become living offerings. They sanctify themselves by carrying the mortification of Christ's body on the Cross in their bodies as St Paul writes in 2 Cor 4:10: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh". Thus the

meaning of the phrase "living sacrifice" is to carry the death of Christ in one's own body by avoiding every sinful thought and action and by letting the fire of his Spirit burn, destroy and condemn one's sins of the flesh. It also has to do with the Spirit arising in one's body and soul as a result of the mortification of the flesh, i.e. with one's participation in Christ's living sacrifice. St Chrysostom explains how one could be ready to offer such a real and living sacrifice: "... if we kill, he writes, the old man, if we mortify our members which are upon the earth, if we crucify the world unto ourselves. In this way we shall not need the knife any more, nor altar, nor fire, or rather we shall want all these, but not made with hands, but all of them will come to us from above ... the fire of the Spirit will come down, and both wear away that worldliness, and perfect the whole sacrifice".(55)

Here St Chrysostom joins together Christ's unique sacrifice and those of the Christians in order to show the intimate union of Christ with his own, of God and humanity, which is concretely realised in the Church. Christ's living sacrifice becomes realised by the Christians who can worship Him in their bodies. As St Chrysostom admonishes them: "become the priest of your own body and the virtue of the soul; as for example when you offer soberness, almsgiving, goodness and forbearance, for in doing this you offer "a reasonable worship" (λογικὴν λατρείαν), that is, not without anything that is bodily, gross, visible".(56)

The "reasonable worship" of the Christians is a living

sacrifice because it comes ultimately from God. God sent his Son to become a man and to be crucified for the sins of humanity, condemning sin and death with his living sacrifice. The grace of salvation which comes from the Cross is continually given to those who believe in Him. It is, then, by faith in His name and through the fire of the Spirit which is offered through his sacrifice to their bodies and souls, that human beings become righteous or justified, i.e. partakers of his sacrifice which is offered in his Church.

Participation in Christ's sacrifice is achieved both through Holy Communion and through Holy Baptism. As St Chrysostom states in interpreting Rom. 6:3: "Know ye not my brethren that so many of us were baptised into his death" (Rom. 6:3)? "What does 'being baptised into His death ' mean? It means our dying as he did. For Baptism is the Cross. What the Cross and the Burial, are to Christ, that Baptism has been to us even if not in the same respects. For he died himself and was buried in the flesh, but we have done both to sin. Therefore he does not say, planted together in his death, but in the likeness of his Death, for both the one and the other is a death, but not of the same subject; Since the one is of the Flesh, that of Christ; the other of sin, which is our own. As then that is real, so is this".(57)

The sacrifice of baptism joins one with the crucifixion of Jesus Christ. "In the immersion (κατάδυσις) one is dying and is buried with Him. One dies to sin as he died in the flesh. Dying to sin one is prepared to live to virtue, to live by grace

in the Spirit of Christ, to become a real and "living sacrifice" to God.

6. RESURRECTION: THE VERIFICATION OF JUSTIFICATION

"Now it was not written for his sake alone, that it was imputed to him for righteousness; but for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Rom. 4:23-25).

"But, how," St Chrysostom writes, "does he (Paul) understand that he was crucified? Not for any sin of his own. And this is plain from the resurrection. For if he were a sinner how should he have risen? But if he rose, it is quite plain that he was not a sinner. But if he was not a sinner, how did he come to be crucified? For others; and if for others, then surely he rose again ... For this cause He both died and rose again, that He might make us righteous".(58)

Although he fulfilled the Law, Jesus Christ was accused by the Law which says: "for he that is hanged is accursed of God" (Deut. 21:23). Although he was not a sinner, he became for us a curse (κατάρα). Although the Law would have been just, in as much as that Christ was innocent the curse expressed in Deuteronomy could not stand, because the punish-

ment given to him was for sins which were not his own. So he was resurrected in order to verify his Justification which he offered to us and for our sins. He was not a sinner. His passion on the Cross was for us and for our salvation. He became a victim in order to sanctify our souls and bodies, and he proved his achievement of this through His Resurrection.

Another point which should be explained here is how, i.e. by which power was he resurrected. St Chrysostom gives an answer to the above in his interpretation of Rom. 10:9: "God raised him from the dead", he writes, "For if you just reflect upon the worthiness of the worker, you will no longer see any difficulty in the thing. That he is Lord, then, is plain from the resurrection. And this he (Paul) said at the beginning even of the Epistle: "Who was declared to be the Son of God with power ... by the resurrection from the dead" (Rom. 1:4).

But that the resurrection is easy too, has been shown even to those who are very unbelieving by the might of the worker of it. Since, then, the righteousness is greater, and light and easy to receive, is it not a sign of the utmost contentiousness to leave what is light and easy, and set about impossibilities? ... For the Law is galling, but grace is easy. The Law, though they dispute ever so much, does not save; grace yields the righteousness resulting from itself, and that from the Law, likewise".⁽⁵⁹⁾ St Chrysostom speaks about the power and the grace of God. Both, power and grace, come together: The power comes from God and the grace also, so the grace is powerful since Jesus Christ is the Son of God, he has the

power from his Father as being of one essence with the Father. Therefore he uses his divine power, as the Son of God, and resurrects his body as being the Son of Man also. In this way he justifies all humanity in his own body. So his divine power, through his Crucifixion and Resurrection turned into a merciful grace. As regards the meaning of the phrase "grace is easy", we understand it in terms of the coming together of Christ's divinity and humanity and constituting a unity through which the divine power of the Son of God, (which is the "worthiness of the worker"), turned into a merciful power of the Son of Man (which is "from the might of the worker of it"). The result of this is the Resurrection of Jesus Christ, which he offers to humanity as the verification of his free offer of Justification. He was resurrected from the dead, justifying mankind from sin and death. This merciful grace of Christ's Resurrection is activated in us through the sacrifice of baptism, as St Chrysostom explains in his interpretation of Rom. 6:4: "Therefore we are buried with him by baptism into death that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

St Chrysostom writes: "Here he (Paul) hints, along with the duty of a careful walk, at the subject of the resurrection. In what way? Do you believe, he means, that Christ died, and that he was raised again? Believe, then, the same of yourself. For this one is like the other one, since both cross and burial, lead you to Resurrection and life. For now that the greater is

done away with, the sin I mean, it is not right to doubt any longer about the lesser, the doing away the death".(60)

The sacrifice of Baptism joins the partakers of it with the Resurrection of Jesus Christ. In the immersion (κατάδυσις) "they arise with him in newness of life". Since sin has been condemned and death has disappeared as eternal punishment, only life remains and that is of Christ, immortal and eternal. Immortality and eternity both come from Christ's Resurrection which constitutes, as we have said, the verification of Justification.

7. JUSTIFICATION AS DOXOLOGY

"What shall we then say that Abraham, our father according to the flesh, has found? For if Abraham were justified by works, he has something to boast about, but not before God" (Rom. 4:1-2).

Interpreting this verse St Chrysostom writes: "He (Paul) is now intent upon showing that this salvation, so far from being a matter of shame, was even the cause of a bright glory, and a greater than that which is through works ... For he who is saved as righteous has a confidence accompanying his salvation. And he calls it not "righteousness" only, but also the setting forth (ἐνδειξις) of the righteousness of God. But God is set forth in things which are glorious and shining, and great".(61)

Confidence (παρησία) is an additional evidence of

righteousness; because this shows the power of God, which is glorious, since, as St Chrysostom writes, "God is set forth in glorious, shining and great things". And righteousness is not only salvation for mankind but "the setting forth of the righteousness of God". As long as it is God who justifies, it is ^{he} who, at the same time, reveals his Glory which is an indication of his presence. They who saw him (Elijah, Moses, Isaiah, his three disciples at his transfiguration), they saw him with glory, illustrated by his uncreated shining Light.⁽⁶²⁾ So, through faith human beings are not only justified but also glorified, because God who gave them the gift of salvation, also gives them the gift of his own glory.

Continuing his interpretation of Rom. 4:2, St Chrysostom distinguishes the glory which comes from works from the glory which comes from faith. He writes: "because for a person who had no works, to be justified by faith, was nothing unlikely; but for a person richly adorned with good deeds, not to be made just from hence, but from faith, this is the thing to cause wonder, and to set the power of faith in strong light".⁽⁶³⁾ The phrases "richly adorned" and "the power of faith" illustrate to us two kinds of glory: the one from works and the other from faith. If Abraham was not justified by the glory of his works but was looking for the glory of faith, it means that he was not justified by works but by faith. Wherever God is, there is justification, and the glory of God, which reveals him, is not in the works but in faith.

At this point St Chrysostom points out to his audience the

danger of self-justification (αὐτοδικαίωσις) and thus explains the reason why the glory of God is revealed by faith. He writes: "For there are two "gloryings" (καυχήματα), one of works, and one of faith. For he ^{that} glories in his works has his own labors to put forward; but he who finds his honour in having faith in God, has much greater ground for glorying to show, in that it is God who glorifies and magnifies".(64) The self-justification of man is wrong, for the creature was guilty against God alone, and not against himself, or any one else. This is why David says in the 50th Psalm: "Against you alone have I sinned" (Ps. 50:4 LXX). Even though one is justifying oneself by works of the Law which was given by God, the glory of it leads to God who gave the commandments. This is why Abraham "found his honour in having faith in God" although he was "richly adorned with good deeds". He was justified by God's faith, because he was looking for the true righteousness, which is the "much greater ground". The word "greater" shows a difference between good and bad, correct and wrong, rather than a comparison between something great and something greater. But even if there is a comparison between great and greater, which is the "greater", to glorify oneself from where one has nothing more to win than to fall into the heresies of self-justification or to glorify God from where one can win indestructible righteousness and endless glory? Should one give the honour of justification to oneself or to God? One is obliged to give the honour to God and to his Only-begotten Son through whom all things were made (cf.

John 1:3). To trust to the ability of oneself, by refusing the wisdom of God (cf. Ephes. 4:17-19, 5:15-17) is like throwing away the love of God and keeping the evil hate, exactly as Adam did by refusing God's will. From the moment we place our trust on God's glory this is a sign of "sincere love" as St Chrysostom writes: "... but to believe that it is possible for God to do things impossible requires a soul of no mean stature, and earnestly affected towards him; for he, indeed, honors God, who fulfils the commandments, but he does so in a much greater degree who thus followes wisdom by faith. The former obeys him, but the latter receives that opinion of him which is fitting, and glorifies him, and feels wonder at him more than that evinced by works".⁽⁶⁵⁾ If the first commandment of the Law is to love God and, if "to believe that it is possible for God to do things impossible requires a soul of no mean stature, and earnestly affected towards him;", who is the one that really fulfils the commandments? Of course the one who glorifies God through faith, because "he receives the opinion of him which is fitting", things that he could not do through the Law but he was lead to it. Furthermore, he "glorifies him, and feels wonder at him more than that evinced by works". Not because he was based only on his faith, but because he did more proper work through faith. If, through faith, one does more proper works and glorifies God, which means that he "receives that opinion of him which is fitting, then, his justification from God becomes a real doxology. The created being glorifies God through faith and God gives to it

his own grace which is glorious, which means that God reveals himself to his creature through his glory. In other words Justification as doxology entails the revelation of God to those who have been justified by Him.

God is a self-glorified (αὐτοδόξατον) being. He does not need the respect of his creatures in order to be glorified, but he "needs" it, as it were, for them and their salvation. To cover the distance between the self-glorified God and his creatures who need his glory, they have to accept the blessedness (μακαριότης) which entails forgiveness, glory, renewal, re-creation, things which constitute the love of God;⁽⁶⁶⁾ in other words, the grace of salvation, the doxology of justification. Since he is unapproachable without his love, created beings use his love as doxology to glorify him.

In this way they connect themselves with God by means of doxology, as Chrysostom explains: "We have, we surely have spiritual charms, even the name of our Lord Jesus Christ and the might of the Cross ... Let us, then, imitate him. Let us allow Christ to speak through us ... For if Christ sees our soul thus attend, he will send forth his sounds even by it ... but if Christ shall sound forth, the Spirit shall indeed light upon us, ... and we shall be having the Lord dwelling in us and walking in us".⁽⁶⁷⁾

Jesus Christ is glorified in our hearts through faith and we are justified through his Spirit. We acknowledge his deity and receive the grace of the Spirit. In other words, Jesus Christ justifies and glorifies us as we glorify his name by faith. We

are justified through his doxology, or he is glorified through his Justification which he grants to us. Justification is a doxological energy and action, a doxology.

9. JUSTIFICATION AS MORALITY

Salvation is a mystery. It starts from God's foreknowledge, passes through the nature of humanity, is realised in Christ's Crucifixion, and becomes man's new personal experience through the Holy Spirit. In other words, the salvation of human beings is Trinitarian (τριαδική). How does St John Chrysostom explain it through his commentary to the Romans:

(1) God's foreknowledge

"For all have sinned and fall short of the glory of God"
(Rom. 3:23).

In expounding this, St Chrysostom writes: "But he who knows beforehand things to come as well as things present, and has a clear knowledge that they will make themselves undeserving of the promises, and therefore will not receive any of the things specified, why should He promise at all? And this is why he does not use the name Jacob, (Gen. 32:28), but that of Israel, which was a sign of the virtue of that just man and of a gift from above, and of having seen God ... Now if all have sinned, how come some to be saved, and some to

perish? It is because all were not minded to come to him, since for his part all were saved, for all were called".(68)

St John Chrysostom considering the question: "But he who knows before hand things to come... Why should He promise at all?", and giving the answer "And this is why he does not use the name Jacob, but that of Israel, which was a sign of the virtue of that man...", he (Chrysostom) limits the connection between God's foreknowledge and man's free will. Although God "knows beforehand things to come as well as things present", he still leaves us to have the choice which depends upon "the virtue" of man. The word "virtue" (ἀρετή), in ancient Greek comes from the greek verb: ἐράω -ω, which means: I love and desire.(69) In our case man loves and desires something and that is why he chooses it. God's will befits man's will and that is why man chooses it, using his free-will. Since God created human beings, we can discern here that man's free will originally preferred and chose God's will. After, however, Adam's sin had entered human nature, free-will lost its wholeness and that is why it could and actually did commence to choose what was against the Creator. This is exhortation and temptation that comes from the evil spirits which entered human beings through the sin.

The strength to keep the wholeness of free will is a "gift from above", because by using free-will, a correct choice is made which fits both the creature and the Creator (free connection of two wills, one created to respond and the other belonging to the Creator). So the grace of God reveals him in

the man's heart, verifying his presence and persuading humanity to accept God's will, and practice "virtue". This is what St Chrysostom means with the phrase "and having seen God". So there is a reason for God's election as St Chrysostom explains further, in interpreting Rom 9:10-13.

"But when Rebecca also had conceived by one, even by our father Isaac; for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him who calls (Rom. 3:10-13); "... still those so born, St Chrysostom writes, though of the same father, and the same mother, ... yet did not enjoy the same lot ... What was the cause, then, why one was loved and the other hated? ... It was because one was wicked, and the other good. And yet the children being not yet born, one was honored and the other condemned. For when they were not as yet born, God said: "the elder shall serve the younger" (Rom. 9:12). With what intent, then, did God say this? Because He does not wait, as man does, to see from the issue of their acts the good and him who is not so, but even before these he knows which is the wicked and which had such ... I, however, have a good reason to give you why the Gentiles were justified and you were cast out. And what is the reason? It is that they are of faith, you of the works of the Law".(70)

Even though both children came from the same parents, this is no guarantee that they would make the same choices. So "one was wicked", not because he was unable to be good, but

because he did not want to accept goodness in his heart. It was his free-will chose evil. God, on the other hand, knows the truth of man before it happens, but it does not prevent man's choice which is God's gift. God's election, in other words, is not absolute,⁽⁷¹⁾ but is based on His foreknowledge. This is why "the other one was good" not because he was already good, but because he became good by choosing it. Human beings are able to be good and not good, to accept the goodness of God or not, since goodness comes from God to those who accept it. They are free to choose him or to reject him. And if they choose him and his goodness the answer is that we are honored by him, through his mercy. God does not need "the issue of their acts" in order to elect the good from the wicked man, as human beings do. He "knows even before these" what is to happen. This is what is called "God's foreknowledge". God's judgement and blessing to humanity is based upon this divine peculiarity which comes from his Wisdom. The Gentiles were justified because they accepted faith, a thing which God knew before. St Chrysostom states, however, that it was the will of God for all to be saved, although this could not happen against man's choice.

This is the meaning of Rom. 9:15 according to St Chrysostom's interpretation of this verse: "For I will have mercy, he says, on whom I will have mercy, and I will show compassion on whom I will show compassion" (Rom. 9:15, Ex. 33:19).

"What the blessed Paul aimed at", St Chrysostom writes,

"was to show by all that that only God knows who are worthy, and that no man can do so, even if he seems to know this so well ... For he who knows the secrets of the hearts, he alone knows for a certainty who deserves a crown, and who deserves punishment and vengeance. Hence it is that many of those, by men esteemed good, he convicts and punishes, and those suspected to be bad he crowns, after showing it not to be so; thus forming his sentence not after the judgement of us slaves, but after his own keen and uncorrupt decision, and not waiting for the issue of actions to look at the wicked and him who is not therefrom".(72)

According to the above, God not only knows the results before the issue of the acts, but also, all the secrets of the hearts and those which man can not suspect. There is a part in man's heart which is secret not only to others but to himself. Because "no man, whatever knows, even if he seems to know ever so well". Although human beings have the ability to know themselves, they never know themselves more than God, who created their hearts and their minds both to feel and to think. He knows more than they and can judge with righteousness.

St Chrysostom explicitly tells what God can see in the human heart which no else could see, and decides to love one and to "hate" another, by interpreting the biblical phrase "Jacob have I loved, and Esau have I hated" (Rom. 9:13), (Mal. 1:2-3): "That it was with justice, you need know from the results: "St Chrysostom writes, "but he himself, even before the result, knew it clearly. For it is not a mere

exhibition of works that God searches after, but a nobleness of choice and an obedient temper besides (προαιρέσεως εὐγένειαν καὶ γνώμην εὐγνώμονα). For a man of this kind, if he should ever sin through some surprise, will speedily recover himself. And if he should even stay long in a state of vice, he will not be over-looked, but God who knows all things will speedily draw him out. And so he that is herein corrupted, even if he seem to do some good things, will perish, in that he doth this with an ill intention".(73)

According to St Chrysostom the secrets of the hearts, through which God sees and makes His decisions, are: a) the "nobleness of choice" and b) the "obedient temper". The first is mankind's free-will (αὐτεξούσιον) which has not yet been hardened from sin and is able still to turn to God. It keeps its simplicity (ἀπλότης), that is, and there is no intention to sin, so it easily accepts the goodness of God, for what it was created. The second is the consciousness of benefaction, the paternity (πατρότης) that a creature must have about his Creator, because he (the Creator) gives life to other beings who are caused by his unspeakable love. The first (nobleness of choice) shows its originality in mankind and the second (obedient temper) shows the obedience to which human beings are obliged to keep before God. In other words, simplicity and paternity are the two secrets of the hearts which God is looking for to choose, in order to bless and justify a man. If these two are in the heart, it is almost impossible for these hearts to fall from God's salvation. People who have these two

in their hearts belong to God, although it may happen, under special circumstances, that they sin. They still belong to Him through the voice of their simplicity that accepts his goodness and with the paternity in which they trust, as coming from their Father, God. In this way, we could say that God is impartial by doing this or that, although, as a conclusion to all of these, his foreknowledge is incomprehensible as St Chrysostom writes in interpreting Rom. 9:14-20:

"What shall we say then? Is there unrighteousness with God? God forbid. For he said to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him who wills, nor of him who runs, but of God who shews mercy. For the Scriptures say to Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in you, and that my name might be declared throughout all the earth. Therefore, hath he mercy on whom he will have mercy, and whom he will harden. You will say, then, to me, Why does he yet find fault? For who has resisted his will? Nay but, O man, who are you who replies against God" (Rom. 9:14-20)?

"He (Paul) does this", St Chrysostom writes, "in order to take down the objector's unseasonable inquisitiveness, and excessive curiosity, and to put a check upon it, and teach him (man) to know what God is, and what man, and how incomprehensible his foreknowledge is, and how far above our reason, and how obedience to him in all points is binding".(74)

St Chrysostom points out that, after all, God's foreknowledge is incomprehensible. Although there is a reason that makes God to choose this or that, as we have explained, it is really difficult for us to know what exactly this reason is. And we have to obey, to show our "obedient temper" which brings humility and makes clear our acceptance of God's paternity. In this way we are able to approach his "incomprehensible" foreknowledge through his Grace. In other words, we have to obey what he decides to do without interrupting him with our "unseasonable inquisitiveness" and our "excessive curiosity". In this way, St Chrysostom says, we understand "the sovereignty and difference of dispensations"⁽⁷⁵⁾ between God and man, between Creation and Creator. So far his difference from us illustrates His sovereignty and dispensation which are His incomprehensible power and Divinity, although his foreknowledge of our choice still stands.

This point at which God's incomprehensible foreknowledge and sovereignty are joined together with man's choice, is clearly explained by St Chrysostom in his interpretation of Rom. 9:22-24: "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had previously prepared unto glory, even us, whom he has called, not of the Jews only, but also of the Gentiles" (Rom. 9:22-24)?

"What he (Paul) means," St Chrysostom writes, "is some-

what as follows. Pharaoh was a vessel of wrath, that is, a man who by his own hard-heartedness had kindled the wrath of God. For after enjoying much long-suffering, he became no better, but remained unimproved... As then Pharaoh became a vessel of wrath by his own lawlessness, so did these become vessels of mercy by their own readiness to obey. For though the more part is of God, still they also have contributed themselves some little ... For it is binding on us to will, and also to run: but to confide not in our own labors, but in the love of God toward man (cf. Rom. 9:16). And this he (Paul) has expressed elsewhere: "Yet not I, but the grace which was with me" (1Cor. 15:10).(76)

Vessels of wrath, according to the above explanations are those who have not contributed themselves a little, neither "nobleness of choice" nor "obedient temper". Vessels of mercy are those who, in addition to these two, do not rely on their own labors but on the Grace of God which is added to their "some little". So God's foreknowledge of the chance of man is based not upon man's own labors but upon the incomprehensible love of God towards mankind. He strengthens the free-will of man to choose the good using his grace. And he does it, when he sees that we are trying to be on his side, a thing which depends upon our own free choice towards his kindness.(77) Although God has foreknowledge of what men will choose, nevertheless, he does not deny the opportunities of the unrighteous man any more than he does to the righteous (cf. Mt. 5:45). In what God is incomprehensible is in that he

uses both the good and the bad with one aim which is His Justification of mankind.

(2) The nature of humanity

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;" (Rom. 2:14-15)

By interpreting the above verses St Chrysostom writes: "But whenever he (Paul) says "by nature" (φύσει) he (Paul) means by the reasonings of nature (τοις ἐκ φύσεως λογισμοις). For the conscience and reason doth suffice in the Law's stead. By this he (Paul) showed, first, that God made man self-sufficient (αὐτάρκη), so as to be able to choose virtue and to avoid vice".(78)

According to the interpretation mentioned above the nature of humanity was good (ἀγαθή) in origin. And therefore the human being through merely using his conscience and reasoning could firmly distinguish virtue from vice.(79) Instead of the Law there is the conscience which is good in origin. Both Law and conscience were given from God and, therefore, both are good. Man could prove goodness by using both the Law and his conscience in good actions as Chrysostom says in interpreting Rom. 2:15: "Who show the work of the Law". He

writes: "What law? of that by actions... For this third there is need, for the sake of which also those two exist, both the natural and the written. And if this be not present they are of no good, but even very great harm".(80)

So it is clearly understood that what really constitutes both Law and conscience, written law and natural law is Goodness (ἀγαθότης) which is expressed with good actions. Otherwise the written Law becomes dead writing (νεκρὸν γράμμα) and the natural Law becomes spiritually dead through its sinful nature, as dead according to the Spirit. This is what Chrysostom means by interpreting Rom. 2:29: "But he is a Jew who is inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Rom.2:29).

St Chrysostom writes: "By saying this he (Paul) sets aside all things bodily ... But when he (Paul) said: "in the spirit" he thereafter paved the way for the conversation of the Church, and introduced the faith. For it (faith) too is in the heart and spirit and hath its praise of God".(81)

According to the above it is not circumcision that separates the Jew from the Nations, but the way of life. But both Jews and Gentiles were looking at the bodily value of circumcision and uncircumcision, not at the spirit which was carried through them. This is why they could not succeed in becoming good, because the Spirit left them and anything they were doing was for show.(82) Here St Chrysostom speaks about the new way of life, introduced by Jesus Christ through faith and the Church. Faith comes from the Spirit and brings

the Spirit into our hearts through the sacraments of the Church. In returning to man the Spirit does so through the Church and, in so doing, he is made the means of expressing the Faith through the prayers and life of the Church. Therefore, Justification of human nature is the return of Spirit in order to purify it, enabling it to choose good again.

(3) Man's ignorance.

"For we know that the Law is spiritual: but I am carnal, sold under sin" (Rom. 7:14).

"For by calling it spiritual", observes St Chrysostom, "he shows it to be a teacher of virtue and hostile to vice; for this is what being spiritual means, leading-off from sin of every kind. And this the Law did do, by frightening, admonishing, chastising, correcting, recommending every kind of virtue. Whence, then, was sin produced, if the teacher was so admirable? It was from the listlessness of its disciples. Wherefore, he went on to say, "but I am carnal;" giving us a sketch now of man, as comporting himself in the Law, and before the Law. "Sold under sin," because with death (he means) the throng of passions also came in. For when the body had become mortal, it was henceforth a necessary thing for it to receive concupiscence, and anger, and pain, and all the other passions, which required a great deal of wisdom to

prevent their flooding us, and sinking reason in the depth of sin. For in themselves they were not sin, but, when their extravagancy was unbridled it wrought this effect".(83)

The first indication of man's ignorance is that, although he knows that the Law is spiritual, man cannot keep the Law and the spiritual power within the Law. Why? Because man "is carnal" (σαρκικός). And what does "carnal" mean? "Sold under sin"; The sin is that which entered man and made him carnal. Not only death was the result of the original sin but the entrance of the throng of passions (ὁ τῶν παθῶν ὄχλος). Of course the passions, as a manifestation of the created nature, are not sin, (for example: food etc.) but their extravagancy (ἀμετρία) made man lose his control and the ability to keep the Law. In other words, man was ignorant of adjusting himself to the use of the Law but not the Law itself. This is what St Chrysostom explains further in his interpretation of Rom. 7:15:

"For that which I do, I know not". "What does the 'I know not' mean?", writes St Chrysostom, "I am ignorant (ἀγνοῶ). And when could this ever happen? For nobody ever sinned in ignorance ... not meaning that they did not know they were sinning, but that they knew, indeed, but not so distinctly ... and again "I should not have known lust;" (Rom. 7:7) not meaning an entire ignorance of it, but referring to the most distinct knowledge (τὴν σαφεστάτην γνῶσιν) of it; and he (Paul) said, that it also "wrought in me all manner of concupiscence" (Rom. 7:7), not meaning to say that the com-

mandment made the concupiscence, but, that sin (ἡ ἁμαρτία) through the commandment introduces an intense degree (ἐπίτασιν) of concupiscence; so here it is not absolute ignorance that he means by saying "For what I do, I know not", since how then would he have pleasure in the law of God in his inner man (cf. Rom. 7:22)? What, then, is this, "I know not" (οὐ γινώσκω)? I get dizzy, he (Paul) means, I feel carried away, I find a violence done to me, I get tripped up without knowing how".(84)

The second indication that a man is ignorant is that, although he knows he is sinning, he does not know indeed that what he does is a sin, because he gets "dizzy" (σκοτίζεται) from sin, he feels "carried away" (συναρπάζεται) by the sin, he "suffers a violence" (ἐπήρειαν ὑπομένει) done to him by sin, he "gets tripped up" (ὑποσκελίζεται) without knowing how. It means that sin introduces "an intense degree of concupiscence" (ἐπίτασιν τῆς ἁμαρτητικῆς ὀρμῆς). This degree of concupiscence is in the inner man after the Adam's sin. Man can hardly work virtue because the throng of passions (which entered after that sin), covers the independence of man's free-will (αὐτεξούσιον) and turns it wherever it likes. In order to control the throng of passions man must stop their extravagancy (ἀμετρίαν) and to do this he needs for this a "most distinct knowledge" (σαφεστάτην γνώσιν). What does it mean? Of course the enlightenment (φωτισμόν), the illumination of the Holy Spirit. The Holy Spirit enlightens man's heart and thus enables him to see the truth by putting aside the throng

of passions. Only then does man know what is correct and at the same time is encouraged by the Holy Spirit to keep himself free from the violence of the sinful passions. Man knew the Law that was good, however he hated what he did against the Law, but he could not fulfil the Law, although he knew that the Law was good.

It was the provocative power of sin, in addition to their inadequate resistance that led human beings to fall into the captivity of sin. In this respect mankind was ignorant. They did not understand how they were gripped by sin. They were unable to be obedient to the Law. The enlightening power of the Spirit would enable man not only to know exactly (distinctly) what to do, but to put aside and beat the provocative power of sin which trips man up (ὑποσκελίζει) and enslaves (αἰχμαλωτίζει) him.

As a conclusion we can say that as far as man's ignorance is concerned Justification is the illumination of the Holy Spirit through which he man know the truth and be strengthened to perform it accordingly. In other words, this Justification belies that which is often sited by man, especially when he cites his own ignorance to justify his faults.

(4) Free will

"Now then it is no more I that do it, but the sin which dwells in me. For I know that in me (that is, in my flesh), dwells no good thing" (Rom. 7:17-18).

"On this text," writes St Chrysostom, "those who find fault with the flesh, and contend it was no part of God's creation, attack us. What are we to say then? Just what we did before, when discussing the Law; that as there he makes sin answerable for everything so here also. For he (Paul) does not say, that the flesh effects it, but just the contrary, "it is not I that do it, but the sin which dwells in me". But if he does say that "there dwells no good thing in it," still this is no charge against the flesh. For the fact that "no good thing dwells in it," does not show that it is evil itself. Now we admit, that the flesh is not so great as the soul, and is inferior to it, yet not contrary, or opposed to it, or evil; but that it is beneath the soul, as a harp beneath a harper, and as ship under the pilot ... So Paul, in saying, that "in my flesh dwelleth no good thing, is not finding fault with the body, but is pointing out the soul's superiority ... and after dividing man into these two things, the soul and the body, he says, that the flesh has less of reason, and is destitute of discretion, and ranks among things to be led, not among things that lead. But the soul has more wisdom, and can see what is to be done and what not."

St Chrysostom makes it clear that the body is not evil, although vice acts through the body. Sin is the case for Paul to say that "in his flesh he does no good." The body of man is originally good but after Adam's sin it was deviated towards bad ways. By saying this "in my flesh dwells no good thing", Paul wants, according to St Chrysostom's interpretation, to

compare the body with the soul and to show that the soul is superior. And it is superior in that: "the flesh has less of reason" (ἀλογωτέρα) and the soul is reasonable (λογικῆ). And for this reason the soul is more responsible for the actions of the body than the body itself. Because the reasonable soul is thinking and is comparing between vice and virtue, good and wickedness. But the body is destitute of discretion (σύνεσις) and is unable to distinguish the good from the wickedness. It is acting exactly in the way that discretion (σύνεσις) of the soul leads it to act. This discretion is the leader of both the soul and body as Chrysostom explains further in interpreting Rom. 7:19-20: "For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is not more I that do it but sin which dwells in me" (Rom. 7:19-20).

"Do you see, "St Chrysostom writes, "how he (Paul) acquits the essence of that soul, as well as the essence of the flesh, from accusation, and removes it entirely to sinful actions? For if the soul does not will the evil, it is cleared: and if he does not work it out himself, the body too is set free, and the whole may be changed upon the evil moral choice (μόνης τῆς πονηρᾶς προελεύσεως ἐστὶν τὸ πᾶν). Now the essence of the soul and body and of that choice, are not the same, for the first two are God's works, and the other is a motion from ourselves towards whatever we please to direct it. For willing is indeed natural, and is from God: but willing on this wise is our own, and from our own mind".(86)

The discretion of the soul indicates the presence of the moral choice (προαίρεσις) which is the result of the willing (βούλησις) which is created by God in our souls. Willing is from God, but the choice of our willing is ours. In other words the discretion to choose this or that depends on us, although the root of any choice is from God's created willing. It depends on the reasonings and conscience which is under the violence of sin. This constitutes concupiscence, which also does violence to any moral choice of the will. Man's free-will acts beneath these manifestations of the soul. The created will does not act freely, there is something unnatural within it which acts parasitically. This is what St Paul means in Rom. 7:21 according to St Chrysostom's interpretation upon this verse: "I find then a law, that when I would do good, evil is present with me" (Rom. 7:21).

"What he (Paul) says," St Chrysostom writes, "is not very clear. "What, then, is it that it says? I praise the law, he says, in my conscience, and I find it pleads on my side so far as I am desirous of doing what is right, and that it invigorates this wish.. Do you see how he (Paul) shows, that the knowledge of what is good and what is not such, is an original and fundamental part of our nature, and that the Law of Moses praises it, and gets praise from it"(87)?

St Chrysostom repeats once again, that willing (βούλησις) is created from God together with the knowledge of what is good and what is not such, which is the discretion of choosing the good or the bad. What is not created within man is the

evil which became afterwards "present with" man.

As a conclusion to this section we should say that Justification is the freeing of man's God-given faculty of choice from the evil which enters the soul to impede this choice. Discretion is given to the soul to enable it to wisely choose the moral way, and defend against concupiscence through the provocative power of sin.

(5) The two wills of man

"For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22-23).

"He (Paul) means", writes St Chrysostom, "for I knew even before this what was good, but when I find it set down in writing, I praise it. Here again he (Paul) calls sin a law warring against the other, not in respect of good order, but from the strict obedience yielded to it by those who comply with it a law, owing to those who are so obsequious to it, and are afraid to leave it. Just as those who have received the Law dread leaving it. This then (sin as an other law), is opposed to the law of nature; for this is what is meant by "the law of my mind". And he next represents an array and battle, and refers the whole struggle to the law of nature (of my mind). For that of Moses was subsequently added over and above: yet still

both the one and the other, the one as teaching, the other as praising what was right, wrought no great effects in this battle; so great was the thralldom of sin, overcoming and getting the upper hand as it did.... He (Paul) does not say the bent of the flesh or the nature of the flesh but "the "law of sin". That is, the thrall, the power".(88)

All what St Chrysostom wants to say in the above is to explain how evil, sin, is present (παράκειται) with man. He speaks about another law, different from the written and the natural one, which is against them: the law of sin.(89) This sin entered man not as a victorious conqueror but as a tyrant who imposed his own commandments as of his own law, no matter whether these are acceptable or not. It means that man, even though he delights in what is good from the natural law which is within him and through which he praises the written law, he cannot refuse the voice of sin. Because the voice of sin is bringing man "into captivity" and this makes man to be so obsequious to it and to be afraid to leave it, as to make him dependent on it. The power of sin, as an opposed law to the other two laws, as a second will inside man's nature demands strict obedience from man to what sin is ordering. Man is under the thrall and the power of the law of sin. Free-will, under these circumstances, is forced to choose evil, vice and had. It is like a second nature that "law of sin" in the members of man's body, bringing the members of the body into the captivity of its law. It appears and usurps the law of God and confuses the willing and the reasonings of the soul in

order to choose the sin as being natural. Sin appears as freedom from the law of God and brings the human being into its captivity. Sin appears as another will which opposes man's natural will which is created by God. Sin, with its provocative power, puts man in a dilemma from which sin emerges victorious and man defeated. This is the tragedy of man which St Paul speaks about in Rom. 7:24: "O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:24)?

"The law", St Chrysostom interprets, "has not been sufficient: conscience has proved unequal to it, though it praised what was good, and did not praise it only, but even fought against the contrary of it ... For what quarter, then, is one to hope for salvation"? "I thank God through Jesus Christ our Lord" (Rom 7:25). Observe how, St Chrysostom writes, he (Paul) shows the necessity of having grace present with us and that the well doing here belong alike to the Father and to the Son".(90)

We can say, according to St Chrysostom's explanation, that grace is the heart of salvation for mankind. The power of the grace of Jesus Christ can oppose the provocative power of sin and release human beings from captivity and tyranny and solve the dilemma between the will of God and the will of sin. In other words Justification is the grace of the Lord Jesus Christ which is given to enable man to escape from the thrall and strict obedience to the law of sin and return to the following of the Law of God.

(6) The revelation of the Holy Spirit

"There is, therefore, no condemnation to them who are in Christ Jesus. For the law the Spirit of life has made me free" (Rom. 8:1-2).

Now that the grace has been revealed in order to oppose the provocative power of sin and to release man from the tyranny of the law of sin, it is no longer for man difficult to fulfil the law of God. "For now," St Chrysostom writes, "we have the power of walking not after the flesh, but, then, it was a difficult task... It is the Spirit he (Paul) is here calling the law of the Spirit. And yet he named that of Moses as such, where he says, "For we know that the Law is spiritual" (Rom. 7:14). What then is the difference? A great and abundant one. For that was spiritual, but this is a law of the Spirit. Now what is the distinction between this and that. The other was merely given by the Spirit, but this even furnishes those that receive it with the Spirit in large measure.. For this grievous war did the grace of the Spirit put a stop to, by slaying sin, and making the contest light to us and crowning us at the outstart, and then drawing us to the struggle with abundant help".(91)

Here St Chrysostom speaks about the revelation of the Holy Spirit as particular by saying: "Furnishes the Spirit (ἐχορήγει τὸ πνεῦμα). The article "the" indicates the Spirit as particular being revealed through His own grace. So instead of

the Law of sin came the Law of the Spirit. Because the Law of Moses, as well as the written one, were spiritual, coming, given from the Spirit of God, but the Law of the Spirit furnishes the Spirit himself, as grace and power. And this is why the power of the Spirit ended the power of sin and overcame it. All we have to do now is to keep ourselves alert (ἀγρυπνοῦς) not being listless (ραθύμους) because we have what we really need: the Holy Spirit and through Him the Giver of the Spirit, the Father, and him through whom the Spirit was revealed and given, the Son, our Lord Jesus Christ, as St Chrysostom explains further:

"Next as it is ever his wont (Paul's) to turn from the Spirit to the Son and the Father, and to reckon all our estate to lean upon the Trinity, so does he (Paul) here also. For after saying: "Who shall deliver me from the body of this death" (Rom. 7:24), he pointed at the Father as doing this by the Son, then again at the Holy Spirit along with the Son. For the law of the Spirit of Life in Christ Jesus hath made me free, he (Paul) says. Then again, at the Father and the Son" (Rom. 8:2-3).(92)

According to the above interpretation the salvation of mankind is Trinitarian (τριαδική). All the three hypostaseis, the Father, the Son and the Holy Spirit, work together and separately for the salvation of mankind. The Son, as Jesus Christ unites, humanity with the Father who gives the Holy Spirit through his Son for the salvation of the whole world. The Spirit himself teaches us about the Son and the Father,

the Theology of the Trinity by experience. After all these we could say that Justification, from this point of view, is the revelation of the "Just and Holy" Spirit.

(7) Perfection

"I thank God through Jesus Christ our Lord ... There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 7:25, 8:1).

Jesus Christ, according to St Chrysostom's interpretation of the above verses, introduced "the highest kind of conversation" (i.e. the perfect way of life) instead of the Law of Moses which had such commands "given to them as might even under sin's dominion be accomplished. For he (Moses) did not draw them the highest kind of conversation, but allowed them to enjoy wealth, and did not forbid having several wives, and to gratify anger in a just cause, and to make use of luxury within bounds. (Mat. 5:38) And so great was this condescension (συγκατάβασις), that the written Law even required less than the law of nature. For the law of nature ordered one man to associate with one woman throughout".⁽⁹³⁾ But with the new Law, the Law of Christ, the Law of the Spirit, "it was not our former sins only that we were freed from, but we were also made invincible (ἀχέρωτος) for the future ... so showing that all afterwards comes of our listlessness. For now we have the

power of walking not after the flesh, but then it was a difficult task".(94)

Here St Chrysostom explains why the Law of the Spirit is higher than the written Law and the Law of nature. Not only the commands of the Law of the Spirit are in a higher level of morality, but it has the power of the Spirit within it to enable human beings to fulfil the commandments, being already free from the provocative power of sin and any of their previous personal sins. Jesus Christ lowered himself into humanity condemning sin by His death and uniting the redemption of Humanity in Himself and giving life through his Resurrection by introducing the life of the Spirit. In this way "the righteousness of the Law might be fulfilled in us, who walk not after the flesh" (Rom. 7:4), as St Paul writes. "What is the meaning of this word, righteousness (δικαιοσύνη)?", St Chrysostom writes. "Why, the end," he replies, "the scope, the well-doing. For what was design, and what did it enjoin? To be without sin. This, then, is made good to us now through Christ... Then shall we never sin henceforth? We never shall unless we have become exceedingly relaxed and supine".(95) We become partakers of Christ's requisition, we live according to the Spirit introduced by Christ Himself. "For after saying," writes St Chrysostom, "that the righteousness of the Law might be fulfilled in us who walk not after the flesh", he (Paul) proceeds, "but after the Spirit". So showing that it is not only binding upon us to keep ourselves from evil deeds, but also to be adorned with good ... For in this passage he (Paul) shows

that the Font will not suffice to save us, unless, after coming from it, we display a life worthy of the gift ... For when we have become obedient to Christ, we must use always and plan so that its righteousness, which Christ fulfilled, may abide in us, and not come to naught".(96)

St Chrysostom, according to the above interpretation, wants to tell us that although the Law of the Spirit gives us the benefit of release of sin and of fulfilling the commandments of God, making us righteous, the requisition of Christ is not our personal property and achievement but it is based upon Christ's sacrifice on the Cross where He condemned our sins. His death made us free from condemnation and in this kind of death we participate in his requisition (cf. Rom. 6:4). If we "break up all the defences", after we have been partakers of his death, we become vulnerable to sin and continue in that sin; consequently we lose his righteousness and we become condemned again. So what we are obliged to do in order to be always partakers of his death and the life which arose from His death, is to keep the promise given in the Font, in other words to live "after the Spirit". Life according to the flesh is leading to death again. Those who have been baptised have taken the grace of the Spirit as it was gushing up from the Crucifixion, the grace of righteousness which leads to perfection. "Wakefulness" (ἐγρηγόριστος) instead of "listlessness" (ραθυμία) is that kind of command which enables us to walk according to the Spirit. This command, if it is enacted leads towards perfection introducing the ascetic spirit (ἀσκητικὸν πνεῦμα) and life. In

this way we carry Christ's mortification in our souls and bodies and leave the grace of the Spirit to act and reveal Jesus Himself within us. The requisition is inseparable from the Spirit of Holiness which constitutes the Spirit of Salvation and therefore we have Justification as Perfection (cf. Gal. 3:27).

(8) The new man

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit" (Rom. 8:5).

St Paul here distinguishes between the old man, who "minds the things of the flesh", and the new man, who minds "the things of the Spirit". To live after the flesh and to live after the Spirit depends on the disposition of the mind. If the disposition changes the mind changes too. And if the mind changes it could be either carnal or spiritual, as Chrysostom explains in interpreting the above verse of St Paul's Letter to the Romans: "He (Paul) does not speak," St Chrysostom writes, "of the nature of the flesh, or of the essence of the body, but of being carnally minded, which may be set right again, and abolished. And in saying this thus, he does not ascribe to the flesh any reasoning power of its own. Far from it. But to set forth the grosser motion of mind".⁽⁹⁷⁾ And man becomes carnally minded when he lets his flesh to pass "over its proper bounds"⁽⁹⁸⁾ and be "out of proportion".⁽⁹⁹⁾ On the other hand, as long as the flesh "keeps its own place"⁽¹⁰⁰⁾ and is in

its proportion, it stands upon its nature and it does not rise up against the soul".(101) So, the soul, being reasonable, despite the flesh which is unreasonable, keeps the harmonic union between flesh and soul with the power of the Spirit and the man becomes spiritually minded. And the result from this change is "life and peace" instead of the result from the flesh to be carnally minded is "death", as St Chrysostom further elaborates in interpreting Rom. 8:6: "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

St Chrysostom writes: "Here again he (Paul) speaks of the spiritual mind, in the same way as he says further on: "But He (God) that searches the hearts knows what the mind of the Spirit is" (Rom. 8:27), and he (Paul) points out many blessings resulting from this, both in the present life, and in that which is to come. For as the evils which being carnally minded introduce, are far outnumbered by those blessings which a spiritual mind affords. And this he points out in the words "life and peace". The one (life) is in contraposition to the first-for death is what he (Paul) says to be carnally minded is. And the other (peace) in contraposition to the followings. For after mentioning "peace", he goes on: Because the carnal is at an enmity against God" (Rom. 8:7). And this is worse than death".(102)

To be spiritually minded means to live in "life and peace", since man joins himself with God through the Spirit. But to be carnally minded" means to live in death and trouble because

this way of life is at enmity against God. Man in this way avoids Grace which is replaced by trouble, anxiety and depression which throw away the peace of God. Man becomes unrighteous. This is what St Chrysostom means by interpreting Rom. 8:7b: "for it is not subject to the law of God, neither indeed can be" (Rom. 8:7b).

"But be not troubled," St Chrysostom writes, "at hearing 'neither indeed can be'. For this difficulty admits of an easy solution. For what he (Paul) here names "carnal mindedness" is the reasoning that earthy, gross, and eager-hearted after the things of this life and its wicked doing ... What he (Paul) says, then, is not that it is impossible for man who is wicked to be good, but that it is impossible for once who continues wicked to be subject to God ... It is vice then he (Paul) means by carnal mindedness, and by spiritual mindedness the grace given, and the working of it discernible by the right determination of mind".(103)

In this text St Chrysostom explains the meaning of spiritual mindedness. He writes that the "carnal mindedness" is vice, active vice itself not having substance or entity but acting through human beings. If we have to find a substance or entity in vice we have to refer to the evil spirits, only which are the cause of vice. On the other hand, spiritual mindedness is not a personal achievement, but the "grace given" from the Spirit. What the man has to offer is: "the working of it discernible within the right attitude of mind". The "grace given" and the "right determination" perform together, they exist in a continuing

cooperation based on the unity of the two natures of Jesus Christ, the divine and the human, and they constitute and characterise the "spiritual minded" man, the new man, the new created man according to the Spirit. Grace and free-will of man work together in a harmonious form and build, creating the man of virtue, the spiritual man, the reborn-man according to the Spirit of God (cf. John 3:3). These two, the grace of the Spirit, the superior one, and the free-will of man, the inferior one, weave Justification within man. The new man enters the experience of the life in the Spirit as we will explain in the next section.

(9) Life in the Spirit

‘ "For that which thou hadst no power to do under the Law, now, he (Paul) means, you will be able to do, to go on uprightly, and with no intervening fall, if you lay hold of the Spirit's aid. For it is not enough not to walk after the flesh, but we must also go after the Spirit, since turning away from what is evil will not secure our salvation, but we must also do what is good. And this will come about, if we give our souls up to the Spirit, and persuade our flesh to get acquainted with its proper position, for in this way we shall make it also spiritual; as also, if we be listless, we shall make our soul carnal. For since it was no natural necessity which put the gift into us, but the freedom of choice placed it in our hands, it rests with the henceforward whether this shall be or the

other".(104)

According to the above interpretation of St Chrysostom, Justification is not only the effacement (ἀπάλειψις) of sin but the acquisition of the virtues. This is what Life in the Spirit means: the acquisition of virtues. Because to efface sin is a natural obligation within our nature, it is not a spiritual virtue. Virtue is to do something more than your nature demands. As St Chrysostom says: "it was no natural necessity which put the gift to us". Here we can see a hint about the difference between natural virtue and spiritual virtue. We are obliged to do the first in order to stand upon our nature (the rules of nature), in other words, not to be unnatural, and there is also a great possibility of losing them through our weakness. But we are free to choose the second. If we want to be Spiritual, to live according to the Spirit. And it is difficult to lose it except through our listlessness. We can achieve these spiritual virtues if we give our souls up to the Spirit. If we participate in the power and blessing of the Spirit and not upon the ability of our own. To give our souls to the Spirit means to accept the grace of the Spirit. In this way we are justified and enter the life of the Spirit. Through the grace of the Spirit we get unchangeable virtues, spiritual ones, through which our body also becomes spiritual, making it easy to fulfil that which our soul wills us by the grace of the Spirit. So, two different wills will be no more, the one against the other, but one illuminated by the Spirit. This is what St Chrysostom means in his interpretation of the Rom. 8:9: "But you are not in the

flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

"What then?, St Chrysostom writes, "were they not in the flesh, and did they go about without any bodies? What sense would this be? You see that it is the carnal life that he (Paul) intimates. And why did he not say, But you are not in sin: It is that you may come to know that Christ has not extⁿiguished the tyranny of sin only, but has even made the flesh to weigh us down less, and to be more spiritual, not by changing its nature, but rather by giving it wings. For as when fire cometh in company with iron, the iron also becomes fire, though abiding in its own nature still; thus with them that believe, and have the Spirit, the flesh henceforth goeth over into that manner of working, and becometh wholly spiritual, crucified in all parts, and flying with the same wings as the soul, such as was the body of him who here speaks".(105)

The nature of the body according to St Chrysostom, does not change when it accepts the grace of holiness, but becomes spiritual, acceptable to the demands of the Spirit (cf. 1Cor. 1:19). It participates in the grace of the Spirit, it exists in a higher standard of living, that of the Spirit. It becomes, together with the soul, a partaker of eternal life. It forms in its nature signs of the Divine peculiarities, as St Chrysostom writes in interpreting Rom. 8:10: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10).

"Now", St Chrysostom writes, "this (Paul) says, not as affirming that the Spirit is Christ, far from it, but to show that he who has the Spirit not only is called Christ's, but even has Christ Himself. For it cannot but be that where the Spirit is, there Christ is also. For wheresoever one Person of the Trinity is, there the whole Trinity is present. For it is undivided in Itself, and has a most entire Oneness. What, then, it may be said, will happen, if Christ be in us? "The body is dead because of sin; but the Spirit is life because of righteousness".(106)

As a conclusion to the above we may say that the spiritual man is the one who has the grace of the Holy Trinity in his soul and through the soul into the whole of his body, being the temple of the Holy Spirit (cf. 1Cor. 1:9). Since we have the Spirit, we also have the Son and the Father. This is the experience of participation (μεθέξωσ). The body, as St Paul says, is dead to sin but is living the life of freedom according to the Spirit. By living the life of the Spirit one is crucified in death with Christ for sin, which means Justification. As St Chrysostom writes: "Now this is righteousness: for where there is no sin, death is not to be seen either; but where death is not to be seen, life is indissoluble.(107)

St Chrysostom speaks about the life-bringing mortification (ζωοποιῶσ νέκρωσις) which is acting within the man who lives the life in the Spirit. He joins together mortification of the body according to sin and life in the Spirit using the phrase "real life": "For in it you have what is really life, with no

death to succeed it: and such is that of the Spirit".(108) Mortification is the condemnation of sin, the repression of the carnal mindedness through the grace of Jesus Christ of salvation which came from His Crucifixion, being the mortification active in our souls and bodies, as Chrysostom says: "for this is what mortifying the flesh is, Being Christ's, having Christ Himself, vying with the Angels".(109) We have the earnest of Resurrection, which is nothing more than immortal life. As St Chrysostom writes again: "living an immortal life, holding henceforward the earnest of Resurrection, running with ease the race of virtue".(110) The Spirit keeps the body and the soul immortal. The soul is illumined by the Spirit and the body waits for the Resurrection of the dead. Although the body dies what really dies is the death which is "worn down and consumed" (ἀναλίσκεται καὶ διαπανᾶται) with the power of the Spirit. This is what St Chrysostom means by saying: "and such is that of the Spirit. It does not yield death anymore, but weareth out death and consumeth it, and that is which it receives, it keeps it immortal".(111)

According to the above, the most important point for righteousness to be real and true is take abolition of death: spiritual and corporal. And if death is abolished, then, an indissoluble life arises in us. This is the life of the Spirit. Sin and Death prevented the grace from coming. After sin has been condemned with Christ's death and death has been abolished with Christ's Resurrection, the way of sanctification is open to all of us as an easy race. St Chrysostom, as a con-

clusion to all those which have been mentioned, explains to us, in a more emphatic way how our bodies will become partakers of eternal life together with the soul, by interpreting Rom. 8:11: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

"Again he (St Paul) touches the point of Resurrection", St Chrysostom writes, "since this was the most encouraging hope to the hearer, and gave him a security from what had happened unto Christ. Now you should not be afraid because you are compassed about with a dead body. Let it have the Spirit, and it shall assuredly rise again. What then, shall the bodies which have not the Spirit not rise? How then must "all stand before the judgment-seat of Christ" (Rom. 14:10), or how will the account of hell be trustworthy? For if they that have not the Spirit rise not, there will not be a hell at all. What then is it which is said? All shall rise, yet not all to life, but some to punishment and some to life (John 5:29). This is why he did not say, shall raise up (ἀναστήσει) but shall quicken (ζωοποιήσει) (John 12:2). And it is a greater thing than resurrection, and is given to the just only. And the cause of this honor he (Paul) adds in the words, "By his Spirit who dwelles in you".(112)

Here, St Chrysostom explains to us that all the bodies will be raised up, both sinful and sinless ones, but he speaks about two kinds of resurrection. The one which is for those who

have the Spirit within them, and the other, for those who do not have the Spirit. He also speaks about two kinds of death. The one is that of the body and that from sin. The death of the body will not continue to be, if sin is condemned and the participation of the Spirit is in our bodies. But if the sin is not condemned and the participation of the Spirit does not appear, the death will continue to be eternal, an eternal death. The bodies of the men who have been justified will rise because of the Spirit being within them. God raised up the body of Christ from death, and God will raise up the bodies of men from death too.

In conclusion, life in the Spirit means the presence of the Holy Spirit through his grace to those who participate in the mortification of Christ, carrying their cross and not walking according to the flesh but according to the Spirit. It also means ^{not} to be carnally minded, but spiritually minded. In other words, justification as morality means living the life of the Holy Spirit.

10. JUSTIFICATION AS ADOPTION

"For as many are led by the Spirit of God they are the sons of God" (Rom. 8:14).

"Now this is again", St Chrysostom writes, "a much greater honor than the first (that of the commandments). And this is why he (Paul) does not merely say "as many as live by the Spirit of God", but "as many as are led (ἄγονται) by the Spirit of God", to show that he would have him use such

power over our life as a pilot does over a ship, or a charioteer over a pair of horses. And it is not the body only, but the soul itself too, that he (God) is for setting under reins of this sort. For he would not have even that independent, but place its authority (the command of it) also under the power of the Spirit. For lest through a confidence in the gift of the Spirit they should turn negligent of their conversation after it, he would say, that even supposing you receive baptism, yet if you are not minded to be "led by the Spirit" afterwards, you lose the dignity bestowed upon you, and the pre-eminence of your adoption. This is why he does not say, "as many as have received the Spirit, but "as many as are led by the Spirit", that is as many as live up to this all their life long, "they are the sons of God".(113)

Here St Chrysostom speaks about the identification (ταύτησις) of the two wills, God's will and that of man. When man obeys the commandments of God he is trying to adapt (προσαρμόζει) his will with that of God. Man is allowing the Spirit to lead him. Acting spiritually, because his will has been adapted to that of God, he agrees with the Spirit and wants what the Spirit likes without force, naturally and without deviation. It is not God who deprives the independence of the will of man, but the man himself who subjects the independence of his will voluntarily. Man places, his will under the power and the authority of the Spirit so the Latter (the Spirit) can shape a new will in him, a will according to the orders of the Spirit. The grace of adoption has been given and received

by holy baptism, but this is the pre-eminence of adoption. This means that, although adoption is a special manifestation of grace to those who are dedicated to God in holy baptism, and in this the Spirit is received, there is every possibility for them to lose the gift of adoption if they do not take care that they are being "led" by the Spirit. Thus, merely receiving the Spirit would possibly imply stagnation which could not be appropriate to the Spirit, and its activity of leading portrays its essential life. Through the Font human beings are justified, but if they refuse this offer they become unjustified again, lose the dignity and the grace of adoption is not active in them and, therefore, sin, with its provocative power, returns to their life. They have to keep the righteousness of Christ through the Spirit of adoption in their souls so that their will becomes as he wills.

Continuing his interpretation of Rom. 8:14 he writes: "Then, since this dignity was given to the Jews also, for it says, "I said you are Gods, and all of you children of the Most High" (Ps. 82:6); and again, "I have nourished and brought up children" (Is. 1:2) and so, "Israel is my first-born" (Ex. 4:22); and Paul too says, "Whose is the adoption" (Rom. 9:4) -- he next asserts the great difference between the latter and the former honor. For though the names are the same, he (Paul) means, still the things are not the same ... And first he shows what they of old had given them. What then was this? "A spirit of bondage": and so he thus proceeds, "For you have not received the spirit of bondage again to fear".(Rom. 8:15) Then, not staying to mention that which stands in contra-

distinction to bondage, that is, the spirit of freedom (πνεῦμα ἐλευθερίας), he has named what is far greater, that of adoption (πνεῦμα υιοθεσίας), through which he at the same time brings in the other, saying: "But you have received the Spirit of adoption" (Rom. 8:15).(114)

According to the above interpretation, St Chrysostom distinguishes between the spirit of freedom and the spirit of adoption, not because these are two different spirits, but because the spirit of adoption (grace of adoption) is greater than the spirit of freedom (grace of freedom). The spirit of freedom is given to those who keep the commandments and through which they achieve this to overcome their sinful passions, by building virtues. But the spirit of adoption does not only extend the continence^g to human actions, only but "the human imagination even and the human conscience get purged out" and "make human beings joint-heirs with the Only-Begotten" by fulfilling the commandments "not from fear of present punishment, but out of desire towards Himself".(115) This level of morality (the adoption) is much greater than the others because here we can see the presence of the Spirit as love. Our will accepts everything that comes from God not for having any benefit but because of respect towards his Divinity, because of our love to him. And this kind of respect "maketh us joint-heirs with Only-Begotten (τῷ μονογενῆ συγκληρονόμον ποιεῖ). In this phrase we can see even clearer the meaning of adoption. God, after they fulfil his commandments, makes human beings joint-heirs with him; in other words, he joins

together their will with that of his Son, because the commandments include his will separately in orders. Those who participate in the doing of his orders, "get purged out" the imagination and the conscience through which nothing wicked or evil arises, but the will of the Spirit that stays in pure hearts always appears as being acceptable by them. They become like his Son, sons by adoption as he is the Son of God by nature. God makes them joint-heirs with the Only-Begotten, not only in obeying the orders of the Spirit but also in becoming partakers of his heavenly Kingdom. As St Chrysostom writes: "... we as having been made free, have received the adoption and are waiting for heaven".(116)

But the most spiritual way by which human beings identify the grace of adoption given to them is the phrase: "Abba, Father" which they cry as St Paul writes: "but you have received the Spirit of adoption, whereby you cry, Abba, Father" (Rom. 8:15). Interpreting this verse St Chrysostom writes: "After intimating all these, then, by speaking of the Spirit, and fear, and adoption, he gives a fresh proof again of having the Spirit of adoption. Now what is this? That "we cry, Abba, Father" and how great this is, the initiated know (St Chrys. Jer. Cat. 23 II p. 276, OT), being with good reason ~~bidden~~ to use this word first in the Prayer of the initiated ... But those in the state of grace do it through being moved by the inworking of the Spirit ... hereby he that is gifted with it calls God, Father, as moved by the Spirit. Wishing (Paul) to express this as most true descent, he used also the Hebrew

tongue, for he does not say only, "Father", but "Abba Father" which name is a special sign of true-born children to their fathers.(117)

According to the above interpretation the phrase "Abba, Father" is not something which comes from man's mind, but from the Energy of the Spirit of God. The inworking of the Spirit talks through man's heart praying: "Abba, Father". Abba is of the language of a young child, a child of grace has been created through the Spirit in our heart, in our souls, and this child is crying to His Father who is God. He is the new man, the spiritual man who walks not after the flesh because he has been adopted according to the Spirit and the Spirit has re-created him spiritually. Theologically the phrase "Abba, Father" means that the Father has given His love through His Son to man, which love comes from the Spirit. And man answers spiritually to the Father recognizing Him as his Father by adoption. This is a personal experience of the regeneration through the Holy Spirit. This phrase (Abba, Father) in ascetic life means the prayer of the mind (νοερά προσευχή) which acts in the heart after the blessing of the grace of God.

There is also another witness to one having the grace of adoption and this is what St Chrysostom writes in his interpretation of Rom. 8:16: "The Spirit Itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

"For", St Chrysostom writes, "is not from the language merely, he (Paul) says, that I make my assertion, but from the cause out of which the language has its birth; since it is from

the Spirit suggesting it that we so speak. And this in another passage he has put into plainer words, thus: God has sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4:6) ... And what is that, "Spirit bearing witness to spirit? The Comforter (ὁ Παράκλητος), he (Paul) means, with that Gift, which is given unto us. For it is not the Gift alone that is the voice, but of the Comforter also who gave the Gift (of this kind of praying, of adoption)".(118)

As Chrysostom says, the other witness of adoption is the Spirit Itself, the Comforter. So by having two witnesses, two voices in our hearts that identify the grace of adoption, we can speak about a spiritual conference (συνδιάσκεψις) between man and the Spirit, between man and God, between the absolute and the relative. The essential difference comes through a charismatic relation. The eternal is joined together with the temporary and makes the latter a participant of the first. This makes the temporary man enter the eternal life, to live in it and become holy. Man is deified (θεοποιεῖται), he becomes god according to the grace of God.(119) The great benefit of adoption is that man becomes heir of God and joint-heir with Christ. This means that the man acquires outspokenness (παρρησία) as being "near to the Master".(120) This outspokenness is not only for the present but for the future also. The eschatological extension of this gift is true because Christ, through which we have the outspokenness, is present now as well as expected to come. Through this gift of outspokenness we can understand how Jesus is Christ extended to the ages.

As a conclusion to the above we can say that Justification as adoption means that man is adopted by receiving the Spirit in the Font and by being led by the same Spirit after baptism, leading him to the freedom of the children of God in purity and saying together with the Comforter, "Abba, Father", whose spiritual conference through this charismatic relation of children to their Father, confirms man's deification (θεωσις). Under this meaning, Justification as adoption makes human beings heirs of God and so co-heirs with Christ, which is the highest form of righteousness.

11. JUSTIFICATION AS PUNISHMENT AND COMPENSATION

(1) Justification as punishment.

"Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:15-16).

In his interpretation of the above verses St Chrysostom writes: "And why does he (Paul) put the words "accusing or else excusing? for, if they have a Law written, and show the work of it in them, how comes reason to be able to accuse them still, but he is not any longer speaking of those only who do well, but also of mankind universally ...? He (Paul)

does not say the sins of men, but the secrets of men. For since he said: "Do you think, who judges them that they do such things and you do the same, that you pass yourself, that thou shalt escape the judgment of God: "that you may know, that that of God is far more exact than thine own, he brings in, "the secrets of men", and adds, "through Jesus Christ according to my Gospel". For men sit in judgment upon overt acts alone. And above too he (Paul) spake of the Father alone, but as soon as he had crushed them with fear, he brought in the mention of Christ also. But he does not barely this but even here, after having made mention of the Father, he (Paul) so introduces Him (Jesus Christ). And by the same things he (Paul) raises the dignity of his preaching. For this preaching, he means, openly speaks out what nature taught by anticipation. Do you see with what wisdom he (Paul) has bound them both to the Gospel and to Christ, and demonstrated that our affairs come not here to a stand, but travel further".(121)

According to the above St Chrysostom demonstrates the truth about God's judgment upon three points

a) The nature of mankind of which the reasonings are the criterion itself for the last judgment. This criterion "accusing or else excusing?" man's actions is an inescapable judgment for every one. It is not the word of the Law but the action of it which count as an evidence of innocence or accusation for each one of those who depend on the Law. The criterion of our reasonings, in other words, that which is as a secret in our hearts, that which we really wanted to do and we did, is the

truth on which God's Judgment will be based.

b) The truth according to the Scriptures that God "shall judge the secrets of men". Prophets speak about this truth, (cf. Jer. 11:23 LXX, Ps. 44:21 etc). It is a biblical truth that God will judge humanity one day and it always sounds as an eschatological revelation through the Old and New Testament.

c) Jesus Christ Himself is the best proof for the last judgment whose preaching "speaks out what nature taught by anticipation."

These instances make one understand that not only because of the judgment of God does one have to expect the Last Judgment as true but because of our nature also which judges us. If we work against our nature which is created by God, at the same time we separate ourselves from God. We lose His grace and there is no greater punishment than this. St Chrysostom writes: "But alas! wherewith I am forced to affright you! with men's estimation! when I ought to use the fear of God, and his condemnation. For what, pray, is to become of us then when bound, and gnashing our teeth we are led away to the outer darkness? Or, rather, what shall we do (and this is the most fearful thought of all) when we offend God? For if any one have sense and reason, he has already endured a hell when he is out of the sight of God... For to have offended God is more distressing than to be punished.... since, did we but love Christ as we should love Him, we should have known that to offend Him we love were more painful than hell. But since we do not love him, we do not know the

greatness of His punishment".⁽¹²²⁾ According to St Chrysostom what punishment could be is "to offend" God. Because of man's separation of himself from God, St Chrysostom is obliged to forcefully place the fear of God's wrath before his readers, warning them that in offending God they have already "endured a hell", being "out of the sight of God". It is this which causes St Chrysostom to state that offending God is more distressing than punishment. In considering the way of offending God, we must conclude that this refers to man's rejection of God's commandments and grace. Those who reject His commandments and grace, reject His love (cf. John 15:10) and this, St Chrysostom writes, is more painful than Hell. And as a result of this we look upon his punishment with contempt, not because there is not any punishment but because we have lost the sense and reason of his love and Justice, and the understanding of the promise of the Kingdom.

In addition to the above St Chrysostom gives us another proof for the Last Judgment from the punishment that had happened through the history in the past in every generation.⁽¹²³⁾ The existence of punishment cannot be denied because history substantiates it. Although God's mercy is undeniable, his punishment cannot be ignored and these things experienced in history substantiate faith. Of course God does not punish all here, but this is not a reason to deny his Last Judgment because in this way, God gives "the others an interval for repentance" as well as an evidence for those who "disbelieve his providence".⁽¹²⁴⁾ In conclusion God, with

present punishments, gives a proof of his justice and gives time for the others to repent. What is the criterion for God to choose those who are to be punished now, is not explained. But it is clearly said that all will be punished (cf. Luke 13:4-5).⁽¹²⁵⁾ In talking of these things St Chrysostom wishes to point out that God's justice and philanthropy are joined together in such a way that it helps all people to repent and change and be saved if they wish to take the opportunity of salvation given from God and his forbearance. He makes everything available to us for our salvation. His intention comes from his love for his creatures and he uses his philanthropy as well as his Justice to bring us to the sense and reasoning of the Judgment. The two phrases: "interval for repentance" and "disbelieve his providence" designate the connection between the two peculiarities of God: Philanthropy and Justice. God is kind and good when he is righteous and he is righteous when He is kind and good. His righteousness comes from his love and his love is righteous; it is that kind of righteousness that fits to God's endlessness. His love is unlimited as well as his justice which follows is right and unlimited to all those who offend Him too. His Justice is that which is nothing more than love for his creatures. If his love is unlimited and His Justice is unlimited and if both these two are unlimited and punishment will be unlimited, eternal.⁽¹²⁶⁾ When they refuse and offend God, people, refuse and offend eternal life. So they place themselves to eternal punishment. It is impossible, St Chrysostom writes, for "the whoremonger, and

the adulterer, and the man who has done unnumbered evil" to enjoy the same "advantages with the man who has exhibited soberness and holiness, and Paul is to stand with Nero, or rather even the devil with Paul? For if there be no hell and yet there will be a Resurrection of all, then the wicked will attain the same good things".(127)

As St Chrysostom explained above, holiness can not be mixed with sin. The one is the refusal of the other. How could God's holiness be mixed with evil and wickedness. It is suitable for God that there should be a kingdom only, but a kingdom of holiness. God justifies those who want to be justified, his love is extended to those who accept his justification, his love turns to punishment by those who have no intention for repentance. Justification has been based upon the free-will of man, as we have mentioned before. Therefore, those who insist in staying unjustified for various reasons, although God's love exhausts every available opportunity for their salvation, they have submitted themselves to the devil's will which is definitely against God. God's Justification as punishment is seen as meritorious, because if He rewarded both good and bad, those who have been penitent together with those who have not, where would his Justice be? Apart from this his Justification as punishment reflects on those who have decided not to accept his righteousness.

(2) Justification as compensation.

St Chrysostom at the end of Homily VI writes: "And yet

the recompense is the greater if you do it without any hope of reward ... For we ought to do everything for Christ's sake, not for the reward, but for Him".(128) According to this, if justification as punishment means man's separation from God's love, justification as compensation signifies man's re-union with God. And this re-union is a union of love and compensation. It is a spiritual compensation through the grace of the Holy Spirit. Any offer to others in the name of Jesus Christ is simultaneously a recompense of spiritual love (cf. Mat. 25:40-45). Because one who acts in the name of Christ Jesus must have received the grace of His love. And this is what compensation really is, a revealing presence of Jesus Christ through the Spirit of holiness and love. It is a presence of eternal life full of spiritual blessings and gifts, (cf. 1 John 5:11). Even the trials for those who follow Him can be compensated gifts when these help man to enter into union with God. This is what St Chrysostom says in interpreting Rom. 8:35-36: "Who shall separate us from the love of Christ? ... For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter" (Ps. 44:22).

"For it is not for men," St Chrysostom writes, "not for any other of the things of this life that we suffer, but for the King [he (Paul) says] of the universe. But this is not the only crown ... For even if by nature it were fated to die once, by choice God has granted us to suffer this every day, if we be so minded ... For it is possible in a day to die not once alone or twice, but many times. For he who is always ready in to

this, keeps continually receiving a full reward... meaning the daily death of the Apostles".(129) The spiritual mortification of the Apostles in the name of Jesus Christ was simultaneously a recompense, a spiritual compensation of God's love which kept them in continuous union with Jesus Christ as St Paul writes on Rom. 7:28: "And we know that all things work together for good to them that love God".

By interpreting the above verse St Chrysotom writes: "For he (Paul) instructs them not to choose just what they may think, themselves, to be useful, but what the Spirit may suggest .. God is able to change all these things into the opposite. For this is quite an instance of his unspeakable power. His making things seemingly painful to be lightsome to us, and turning them into that which is helpful to us".(130)

According to the above we understand the meaning of the phrase mentioned before: "by choice of God has granted us to suffer this every day, if we be so minded." In this phrase the meaning of compensation is extended into trials granted from God to human beings. When the latter endure those trials which God has given to them, they die according to the suppression of their own will and the acceptance of his (cf. John 11:26, Mat. 16:25). It means that they love him by fulfilling his commandments. And he compensates them with the visiting of His Holy and living Spirit. And this kind of compensation will be given to them with glory in the day of Judgment, (cf. Mat. 16:27). They are given the gifts of Justification through the trials according to his incomprehensible

will. On the day of Judgment they shall be crowned with the glory of the grace of God. In this way any severe danger in his name turns to good for us through his wisdom and divine power. Only one thing is important for us to keep: our union with Christ's love as St Paul writes:

"For I am persuaded that neither death nor life, nor angels, no principalities, nor powers, nor things present, nor things to come, nor height, nor death, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord" (Rom. 8:38-39).

By interpreting these verses St Chrysostom writes: "For Christ he (Paul) loved not for the things of Christ, but for his sake the things that were his, and to him alone he looked, and one thing he feared, and that was failing from his love for him, For this thing was in itself more dreadful than hell, as to abide in it was more desirable than the kingdom".(131)

In conclusion to all the above, Justification as compensation is the presence of God's love through Christ Jesus (who is the Son of God) to the human hearts. This is the introductory revelation of the Glory of God which is to come. All earthly compensation is anchored to this expectation, otherwise they will be but vain attempts towards happiness. Although earthly happiness includes some satisfaction, it is not extended to the recreated world which is expected, according to the Scriptures, as well as a conclusion of the daily experience. The request of a new world, a world of peace and happiness has not found yet its realization in this life, although

it constitutes the common desire of this life for many.

12. JUSTIFICATION AS AN INDESTRUCTIBLE GRACE AND DONATION OF GOD'S LOVE

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,... .. By whom we have received grace and apostleship for obedience to the faith among all nations, for his name" (Rom. 1:1,5).

The word "called" of the above verse means, according to St Chrysostom's interpretation, St Paul's "own candor and that it was not of his own seeking that he (Paul) found, but that when called he came near and obeyed".⁽¹³²⁾ St Paul did not ask to be an Apostle, but after he was converted (cf. Acts 9:3) he did try to become accepted as an Apostle by the other Apostles. St Paul's apostleship was therefore not of his own will. What he did was to respond to the call from God and to obey his orders. The Apostolic ministry was not Paul's personal achievement as Chrysostom explains further by interpreting Rom. 1:15: "... it is not we", he writes, "that have achieved for ourselves that we should become Apostles. For it was not by having toiled much and labored that we had this dignity allotted to us, but we received grace, and the successful result is a part of the heavenly gift".⁽¹³³⁾ If the Apostles received the grace from above, much more have we received it as a divine gift. This is what St Chrysostom means by interpreting the phrase of St Paul "for obedience to the faith". "So," St

Chrysostom writes, "it was not the Apostles that achieved it, but the grace that paved the way before them. For it was their part to go about and preach, but to persuade was of God, who wrought in them. As also Luke says, that "He opened their heart" (Acts 15:14) and again, To whom it was given the word of God, (cf. Luke 8:10 or Acts 19:10). "To obedience:", he says not to questioning and parade of argument but "to obedience". For we were not sent, he (Paul) means, to argue, but to give those things which we had trusted into our hands".(134) As it is mentioned in the above text not only did the Apostles receive grace as a gift from above but also those who believed in their preaching. Here St Chrysostom speaks more emphatically about God's gift because he points out that not even the ability of the Apostles was a reason for us to believe in their preaching, but the "grace that paved the way before them." This means that to persuade the people was an achievement of the grace rather than of their own abilities. The Apostles had to preach exactly what had been entrusted into their hands.

It is clear that St Chrysostom refers to the continuation of the Apostolic tradition as an approval of the originality of preaching and faith. The Apostles were carrying and transferring to the others exactly that which the grace of the Spirit was revealing to them. Both Apostles and those who believed were under the supervision of the grace of God and were united in this grace by confessing one and the same Apostolic faith. Any error or heresy can not be mixed up with such a

gift. The grace, as coming from above, is neither made nor comprehensible to a human mind, not even one has any ability to produce grace himself, for grace does not needs human efforts. Grace means something is given free not because it is cheap or valueless, but because no one can have it if it is not given to him. It is the essential energy of God given to the people for their salvation. This energy cannot be produced, but can be transferred to one another through the faith according to the Scriptures.

St Chrysostom speaks more specifically about the gift of grace in interpreting Rom. 1:7: "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ" (Rom. 1:7).

"Whence then was the sanctification?" St Chrysostom writes, "from love. For after saying "beloved, then, he proceeds, "called to be saints" showing that it is from this that the fount of all blessings comes. But saints he calls all the faithful. "Grace unto you and peace." Oh address," St Chrysostom continues, "that brings countless blessings to us! This also Christ bade the Apostles to use as their firstword when entering into houses (Luke 10:5). Wherefore it is from this that Paul also in all places takes his beginning, from grace and peace; for it was no small war which Christ put an end to, but indeed one varying and of every kind and of long season; and this is not from our labors, but through his grace. Since, then, love presented us with grace, and grace with peace, having set them down in the due order of an address, he prays over

them that they may again be blown into flame, and beseeches him that gave, to keep these things firmly settled, saying as follows, "Grace be unto you and peace from God our Father, and the Lord Jesus Christ".(135)

According to these lines mentioned previously the gift of God is the sanctification (ἀγίασιμος) of the Spirit. We can see three spiritual manifestations through which sanctification is given. First of all is God's love. Through his love grace is imparted, which grace gives peace to the receiver. God's love was manifested by the Incarnation of Jesus Christ, through which the salvation came into the world, (cf. John 3:15-19). The Incarnation of Jesus brought grace in both ways, as a gift from his divinity, and as grace through his sacrifice which is the righteousness of Christ coming from His Crucifixion and the Resurrection) to all those who believe in Him. And sin is replaced by virtue, and peace, the peace between man and God, between man and himself. We could say that the love comes from the Father, the grace comes from the Son and the peace comes from the Holy Spirit (cf. 2 Cor. 13:13) although all three hypostaseis of the Trinity give all these three gifts. But in this way the presence of the Holy Trinity as revelation and love is given as shown in the Letter to the Romans. All these gifts: love, grace, peace, fulfil the sanctification of the Spirit which is given to those who have been blessed and justified. This gift of sanctification is indestructible and extends the limits of Justification into the unlimitedness God's love. As St Chrysostom writes: "Strange! how mighty is the love of

God, we who were enemies and disgraced, have all at once become saints and sons; and when he (Paul) calls Him Father, he shows them to be sons; and when he says sons, he has unveiled the whole treasure of blessings".(136)

The love of God is strange and indestructible in this: that through his love not only were we justified from sin but we became quite the opposite and much more than that which we were in the Creation. We were enemies and disgraced. We hated his commandments and we were completely unable to receive his grace. And God's love enabled us through faith to become not only innocent but saints, to have the sanctification of the Trinity within us. And not only this, but we became partakers of His kingdom as being counted as sons by grace, not as servants according to the Law of Moses. This is the limitlessness of God Gift: Indestructibility. His Justification is not a payment for our efforts, but is the grace of salvation which came from His Crucifixion and Resurrection. And His grace is not a necessary gift, but a result of the revelation of His love. In other words Justification as grace and donation of God's love means the Sanctification of humanity through the Holy Spirit as he was given from the Father and through the Son to the world, that is, to live in the grace of the Holy Trinity.

12. THE MUNDANE SENSE OF JUSTIFICATION

"Let every soul be subject unto the higher powers" (Rom.

13:1).

In his interpretation of the above verse, St Chrysostom explains why "every soul" has to respect the authorities of this world. He writes: "And this he (Paul) does to show that it was not for the subversion of the commonwealth that Christ introduced His laws, but for the better ordering of it, and to teach men not to be taking up unnecessary and unprofitable wars".(137) Although the kingdom of God is heavenly and His justice spiritual, both start from here in this world, and, therefore, there is a relationship between this commonwealth and that of heaven. Not only are not the commandments of Jesus Christ not against the civic law, but also they help it to stand and enrich it with new commandments. In this way not only can anarchy be prevented, but the civic law can be more effective and useful so that in both ways to built the base on which war could be prevented too. There is a relation between civic law and religion. As St Chrysostom writes: "if thou be an Apostle even, or an Evangelist, or a prophet, or anything whatsoever inasmuch as this subjectlon is not subversive of religion (εὐσεβείαν)".(138) Many questions could arise from the above on which St Chrysostom gives his answers as follows:

"And he (Paul) does not say merely "obey", but "be subject" (ὑποτασσέσθω). And the first claim such an enactment has upon us, and the reasoning which suits the faithful, is, that all this is of God's appointment. "For there is no power", he says, "but of God" (Rom. 13:1). What do you say? it may be said, is every ruler, then, elected by God? This I do not say,

he (Paul) answers. Nor am I speaking about individual rulers, but about the thing in itself. For that there should be rulers, and some rule and others be ruled, and that all things should not just be carried on in one confusion, the people waving like waves in this direction and that; this, I say, is the work of God's wisdom. Hence he (Paul) does not say "for there is no ruler but of God;" but it is the thing he speaks of, and says, "there is no power but of God: and the powers that be, are ordained of God" (Rom. 13:1). Thus when a certain wise man said, "It is by the Lord that a man is matched with a woman" (Prov. 19:14) he (Paul) means this, God made marriage, and not that it is he who joins together every man who comes to be with a woman. For we see many that come to be with one another for evil, even by law of marriage and this we should not ascribe to God".(139)

St Chrysostom distinguishes between power and rulers. According to the wisdom of God powers have been established in the commonwealth of people to protect society from anarchy and confusion, (cf. Hom. 23, p. 512). Not even the spiritual justice could be activated in a society without rulers and rules. But of course, there could be rulers who use the law and its rules for evil. St Paul does not speak about these rulers, he speaks about the rules and powers that must govern society. When he writes "to be subjected" he means the authorities in general not any particular rulers or governors. The authorities have to be administered by the rulers who should have in mind the highest sense of responsibility .

Another reason for which we have to be subject to the higher powers, according to St Chrysostom, is the danger of secularization (ἐκκοσμίκευσις). As he explains further; "For there was quite a common report on those days (Tert. Ap. i,31,32) which maligned the Apostles, as guilty of a sedition and revolutionary scheme, and as aiming in all they did and said at the subversion of the received institutions".(140) The danger of secularization of Christ and his commandments (i.e. the church) is possible since the man of faith ignores the authorities of this world. If we accept this evidence, then, we can understand what St Chrysostom means by interpreting Rom. 12:1: Whosoever resists the powers, resists the ordinance of God" (Rom. 12:1).

"For it is to Him", St Chrysostom writes, "that he (any one) who subjects himself to authorities is obedient ... that he who does not listen thereto is fighting with God, who framed these laws".(141)

According to the above we can say that God, having established the civic laws and authorities, not only does he protect society from anarchy by having them, but he protects the church for its real aim, which is spiritual. The church was established to save the people from original death which came from Adam's sin and, justify them, offering peace of the Spirit and eternity. Both peace and eternity start from this world by believers who live in it and help the civic authorities, which are established for peace too. Therefore, peace is given from both sides according to the will of God. The civic law

guarantees the peace with the orders and the church does it with the power of the Spirit. Neither a blockade of spirituality from society nor a secularization within society are ever acceptable from the orthodox and apostolic way of thinking.(142)

In conclusion the mundane sense of justification runs in two ways. The one is that which helps the higher powers to see the promoting of virtue by Christians and the Christians have a support and training to act by virtue, (cf. Rom. 13:3-4).(143) And even if we want to go even further we could say that even if the civic powers are against faith, this helps even more the soul in developing virtue to a higher degree.(144) It is a spiritual experience that our life start from here, but is anchored and ends in heavens, (cf. Phil. 3:20, Heb. 6:19) so at anything might happen in this world could not approach and shake the peace of the Spirit and the glory of God which will be common to His own people.

EPILOGUE AND CONCLUSION

Justification according to St Chrysostom, means release from destruction and death and attainment of eternal life. As St Paul writes: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). This is what St Chrysostom means when he speaks about Justification. Release from sin and death, release from the curse through the Cross and Death of Christ, and

having life in eternity. He writes: "Now is this righteousness: for where there is no sin death is not to be seen either; but where death is not to be seen, life is indissoluble" (Hom. 13, p.436). Jesus Christ condemned sin on the Cross and death with His own death "He smote it with the blow of His death, but in this very act it was not the smitten flesh which was condemned and perished, but the sin which had been smiting" St Chrysostom writes in Homily 13, page 432.

To be released from death and destruction means to be released from the curse. The curse was the sin of Adam's disobedience and the results of it, which was death and destruction, death for the soul and for the body. Not destruction, but living in the situation of death and destruction. That is why by the death of Christ sin was that which was condemned and therefore death was as a result from sin. Flesh was the place of victory in which Christ, instead of sin and death, created life and eternity. "Doubt not then", St Chrysostom writes, "for the life if you have righteousness, for righteousness is greater than life as being mother of it (Hom. 10, p. 434-435).

In conclusion Justification is theosis of the human nature, since eternal life means to live in the life and grace of God who is eternal and glorious, to participate in God's eternity (cf. Ps. 82:6). All the other activities in this life which deal with justice have to be supported and illumined by the doctrine of Justification as theosis. Since the image of God by nature is His Son, man (who has been created as the image of God by

grace), could not be in the likeness of God otherwise except through adoption by Him. The Doctrine of Justification is not a theory only but a practical reality of this life. The Incarnation of Christ caused us to participate in this grace and both His Death and Resurrection gave us the gift of the new life in Christ, which leads to theosis with God and this is Justification. Justification, then, entails destruction of death, victory over sin, participation in God's life in and through Christ. Christ's being and action remain the key to this doctrine.

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F O O T N O T E S

1. Introduction

(1) J.QUASTEN'S, *Patrology*, vol.3. (1966) d. Homilies on Romans, pp. 442ff.

(2), (3): (i) Homilies on Romans *op. cit.*

(ii) The Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, Preface to Homilies on Romans.

(4) J.QUASTEN'S, *Patrology*, vol.3. (1966) d. Homilies on Romans, *op. cit.*

(5) The Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, page 342.

2. CHAPTER 1

(1) The Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily X*, page 401.

(2) *ibid* page, 402.

(3) *ibid* page 403. (See also Augustinian Theodicy -Philosophy of Religion- by JOHN H. HICK, page 42-45.)

(4) *ibid Homily X*, page 401.

(5) *ibid* page, 404.

(6) It is characteristic what George Koresios writes: " that the philosophers say that death is natural according to the Law of

nature because body is joined together from contrasting elements, but Solomon says: "God created man for incorruption, and made him the image of his own eternity; but by the enemy of the devil death entered the world" (Wisdom 2:23-24). (See St Nikodemos Agiorite's *Commentary to the Romans*, Book A, page 58 (i), Athens 1971.)

(7) The Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily X*, page 403-404.

(8) *ibid Homily I*, page 339.

(9) *ibid* page 339.

(10) *ibid* page 340. (Greek text: Διὰ τοῦτο τοῦτο προσέθηκα τό, κατὰ σάρκα, αἰνιττόμενος ὅτι καὶ κατὰ πνεῦμα γέννησις ἐστὶ τοῦ αὐτοῦ. *Homily II*, page II)

(11) See The Antenicene Fathers, translation of the Writings of the Fathers down to AD. 325, vol. IV, ORIGEN DE PRINCIPIIS, Book one, Ch.2, Section 2, page 246.

(12) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev W.H. SIMCOX, *Homily I*, page 340.

(13) *ibid* page 338.

(14) *ibid* page 338.

3. CHAPTER II

(15) The Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev W.H. SIMCOX, *Homily II*, page 349.

(16) *ibid Homily X*, page 402.

(17) *ibid* page 402.

(18), (19) Θέματα Δογματικής και Χριστιανικής Ἠθικῆς. ΜΗΤΣΟΠΟΥΛΟΥ. Τεύχος Β. Θέμα Τέταρτον. σελ. 15. ATHENS 1976.

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(21) *ibid* page 403.

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(23) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily X*, pages 404 - 405.

(24) *ibid* page 404.

(25) *ibid* page 404.

(26) *ibid Homily XVII*, page 472.

(27) *ibid* page 472.

(28) *ibid Homily XI*, page 412.

4. CHAPTER III

(29) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily III*, pages

351-352.

(30) *ibid* pages 352-353.

(31) *ibid Homily I*, page 339.

(32) *ibid Homily II*, page 349.

5. CHAPTER IV

(33) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XVII*, page 473.

(34) See *Unseen Warfare*, ed. Nicodemus of Holy Mountain. MOWBRAYS, Part I, Chapter 2, pages 81-82.

(35) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily II*, pages 349-350.

(36) *ibid* page 350.

(37) *ibid Homily XVII*, page 473.

(38) *ibid Homily I*, page 338.

(39) *ibid Homily XVII*, page 474.

(40) *ibid* page 474.

6. CHAPTER V

(41) Homilies of St John Chrysostom, translated by J.B.

MORRIS and Rev. W.H. SIMCOX, *Homily VII*, pages 377-378.

(42) Θέματα Δογματικῆς καὶ Χριστιανικῆς Ἠθικῆς. Ν.Ε. ΜΗΤΣΟΠΟΥΛΟΥ. Τεύχος Β. Θέμα Πέμπτον. σελ. 62-64.

(43) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily VII*, pages 377-378.

(44) *ibid Homily XIII*, page 432.

(45) See *The Humanity of Christ* by Bishop KALLITOS of Diocleia, foreword by Bishop MICHAEL RAMSEY, "fallen or unfallen human nature."

(45) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XIII*, pages 431-432.

(47) *ibid* page 432.

(48) *ibid* page 432.

(49) *ibid Homily XII*, page 432. (Greek text: Τρίτον, ὅτι οὐ μόνον ἐνίκησεν, ἀλλὰ καὶ ἐκόλασε. Τὸ μὲν γὰρ μὴ ἁμαρτεῖν οὐκ ἐνίκηθη· τῷ δὲ ἀποθανεῖν ἐνίκησε καὶ κατέκρινεν αὐτήν, φοβερὰν αὐτῇ τὴν σάρκα ἀποφήνας τὴν πρότερον οὖσαν εὐκαταφρόνητον. Οὕτω γοῦν αὐτῆς καὶ τὴν δύναμιν ἐξέλυσε, καὶ τὸν δι' αὐτῆς εἰσενεχθέντα θάνατον ἀνείλεν. Ἔως μὲν γὰρ ἁμαρτωλοὺς ἐλάμβανε, κατὰ τὸν δικαίου λόγον ἐπῆγε τὴν τελευτήν· ἐπειδὴ δὲ ἀναμάρτητον εὐροῦσα σῶμα τῷ θανάτῳ παρέδωκεν, ὡς ἀδικήσασα κατεκρίθη. *Homily XIV*, page 209.)

(50) Θέματα Δογματικῆς καὶ Χριστιανικῆς Ἠθικῆς. Ν.Ε. ΜΗΤΣΟΠΟΥΛΟΥ. Τεύχος Β. Θέμα Πέμπτον.

(51) Homilies of St John Chrysostom, translation by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XIII*, page 432-433.

(52) *ibid Homily XX*, page 496.

(53) *ibid* page 496-497.

(54) *ibid* page 496-497.

(55) *ibid* page 497.

(56) *ibid* page 497.

(57) *ibid Homily X*, page 405.

7. CHAPTER VI

(58) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily IX*, page 395.

(59) *ibid Homily XVII*, page 474.

(60) *ibid Homily X*, page 405.

8. CHAPTER VII

(61) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily VIII*, page 385.

(62) See *A study of Gregory Palamas*, by JOHN

MEYENDORFF, page 55, 173-175.

(63) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily VIII*, page 385.

(64) *ibid* page 386.

(65) *ibid* page 386.

(66) *ibid* page 387 and *Homily VII*, pages 391-392.

(67) *ibid Homily VIII*, page 392-393.

9. CHAPTER VIII

(68) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XVI*, pages 463-464.

(69) See *Pocket Greek Dictionary*, Langenscheids, page 165 and *Greek English Lexicon*, Liddell and Scott, Oxford, page 593.

(70) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XVI*, pages 464-465.

(71) See Augustine, HENRY CHADWICK, 1986, page 115.

(72) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XVI*, page 465.

(73) *ibid* page 466.

(74) *ibid* pages 466-467.

(75) *ibid* pages 467-468.

(76) *ibid* pages 468-469.

(77) *ibid* page 469

(78) *ibid Homily V*, pages 364-365.

(79) Θέματα Δογματικῆς, *op. cit.*, Ε.Ν. ΜΗΤΣΟΠΟΥΛΟΥ, Τεύχος Β. Θέμα Τέταρτον, σελ. 14-16.

(80) *Homilies of St John Chrysostom*, translated by J.B. MORRIS and Rev. W.H.SIMCOX, *Homily VI*, page 370.

(81) *ibid.* pages 370-371.

(82) *ibid* pages 370 - 371.

(83) *ibid Homily XIII*, page 427.

(84) *ibid Homily XII*, page 428. (Greek text: *Homily XIV*, page 200)

(85) *ibid Homily XIII*, pages 428-429.

(86) *ibid* page 429 (Greek text: Οὐ γὰρ ταυτὸν ψυχῆς οὐσία καὶ σώματος, καὶ προαιρέσεως, ἀλλὰ τὰ μὲν ἔστιν ἔργα θεοῦ, τὸ δὲ ἐξ ἡμῶν αὐτῶν γινομένη κίνησις, πρὸς ὅπερ ἂν αὐτὴν βουληθῶμεν ἀγαγεῖν. Ἡ μὲν γὰρ βούλησις ἐμφυτον καὶ παρὰ θεοῦ· ἡ δὲ τοιάδε βούλησις ἡμέτερον καὶ τῆς γνώμης ἡμῶν, *Homily XIV*, page 202)

(87) *ibid.* page 429.

(88) *ibid.* pages 429-430.

(89) See *The Unseen Warfare*, ed. Nicodemus of Holy Mountain.

(90) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XIII*, page 430.

(91) *ibid* page 431 (Greek text: "Ὅτι ὁ μὲν ὑπὸ πνεύματος ἐδόθη, οὗτος δὲ καὶ πνεῦμα ἐχορήγει τοῖς δεχομένοις αὐτὸν σαπιλῶς, *Homily XIV*, page 207.)

(92) *ibid* page 431-432.

(93) *ibid* page 431.

(94) *ibid.*

(95) *ibid* page 434.

(96) *ibid* page 433.

(97) *ibid.*

(98) *ibid.*

(99) *ibid.*

(100) *ibid.*

(101) *ibid.*

(102) *ibid.*

(103) *ibid* pages 433-434.

(104) *ibid* page 434.

(105) *ibid* page 435.

(106) *ibid* pages 435-436.

(107) *ibid* page 436.

(108) *ibid* page 436.

(109) *ibid* page 436. (Greek text: Τοῦτο γὰρ ἐστὶ νεκρῶσαι τὴν σάρκα, τοῦ Χριστοῦ εἶναι, τὸ αὐτὸν ἔχειν τὸν Χριστὸν, τὸ τοῖς ἀγγέλοις ἀμιλλᾶσθαι, *Homily XIV*, page 217.)

(110) *ibid* page 436. (Greek text: Τὸ ζῶν ἀθάνατον ζῆν, τὸ ἐντεῦθεν ἤδη τῆς ἀναστάσεως ἔχειν τὰ ἐνέχυρα, τὸ μετ' εὐκολίας τρέχειν τὸν τῆς ἀρετῆς δρόμον, *Homily XIV*, page 217.)

(111) *ibid* page 436. (Greek text: Τοιαύτη γὰρ ἡ τοῦ Πνεύματος· οὐκ εἶκει θανάτῳ λοιπὸν, ἀλλὰ ἀναλίσκει θάνατον καὶ δαπανᾷ, καὶ ὅπερ ἔλαβεν ἀθάνατον διατηρεῖ, *Homily XIV*, page 217.)

(112) *ibid* page 436.

10. CHAPTER IX

(113) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XIV*, page 440.

(114) *ibid* page 441.

(115) *ibid.* (See Greek text, *Homily XV*, page 229.)

(116) *ibid* page 441.

(117) *ibid* pages 441-442.

(118) *ibid* page 442.

(119) See Athanasios, *De Incarnatione*, by R.W. THOMSON, Oxford 1971, page 268-269.

(120) Homilies of St John Chrysostom, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XIV*, page 442.

11. CHAPTER X

(121) Homilies of St John Chrysostom. translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily V*, page 365.

(122) *ibid* page 366.

(123) *ibid Homily XXV*, page 526.

(124) *ibid* page 527.

(125) *ibid* page 527.

(126) *ibid.*

(127) *ibid* page 528.

(128) *ibid Homily V* page 367.

(129) *ibid Homily XV*, pages 455-456.

(130) *ibid* page 452.

(131) *ibid* pages 456-457.

12. CHAPTER XI

(132) *Homilies of St John Chrysostom*, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily I*, pages 338-339.

(133) *ibid* page 340.

(134) *ibid* pages 340-341.

(135) *ibid* pages 341-342.

(136) *ibid* page 342. (Greek text: Βαβαί, πόσον ἰσχυσεν ἡ τοῦ Θεοῦ ἀγάπη· οἱ ἐχθροὶ καὶ ἠτιμωμένοι ἅγιοι καὶ υἱοὶ γεγόναμεν ἐξαίφνης. Ὅταν γὰρ πατέρα καλέσει υἱοὺς ἐδήλωσεν· ὅταν δὲ υἱοὺς εἶπη, ἅπαντα τῶν ἀγαθῶν τὸν θησαυρὸν ἀνεκάλυψεν, *Homily II*, page 15.)

13. CHAPTER XII

(137) *Homilies of St John Ghrysostom*, translated by J.B. MORRIS and Rev. W.H. SIMCOX, *Homily XXIII*, page 511.

(Greek text: οὐκ ἐπ' ἀνατροπὴ τῆς κοινῆς πολιτείας πό Χριστὸς τοὺς παρ' αὐτοῦ νόμους εἰσήγαγεν, ἀλλ' ἐπὶ διορθώσει βελτίονι, καὶ παιδεύων μὴ περιττοὺς ἀναδέχεσθαι πολέμους καὶ ἀνονήτους, *Homily XXIV*, page 380.)

(132) ibid page 511.

(139) ibid page 511.

(140) ibid page 512.

(141) ibid.

(142) ibid.

(143) ibid pages 512-513.

(144) ibid page 514.

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