

**MEDITATIONS FROM ST.
CHRYSOSTOM ON THE STUDY OF
THE WORD OF GOD, CONSISTING
OF PASSAGES LITERALLY
TRANSLATED FROM HIS WORKS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649451876

Meditations from St. Chrysostom on the Study of the Word of God, Consisting of Passages
Literally Translated from His Works by Robert King

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ROBERT KING

**MEDITATIONS FROM ST.
CHRYSOSTOM ON THE STUDY OF
THE WORD OF GOD, CONSISTING
OF PASSAGES LITERALLY
TRANSLATED FROM HIS WORKS**

Meditations
from
St. Chrysostom,
on the
Study of the Word of God,

Consisting of Passages literally translated from his Works,
with references to vol., page, &c.

BY ROBERT KING, A.B.

SECOND EDITION—MUCH ENLARGED.

Dublin:
George Herbert, Grafton-street.

1853.

Alpha J. Brighten
Book

22nd October 1875

"And shall I raise my voice again?—again attempt to speak? 'And what use were there in it?' Nay, but there will be use. What though all do not hear me, the half will. And if not even half will hear me, a third will. And if not even a third, a fourth. And if not even a fourth, still ten will. And if not even ten, five. And if not even five, one. And if not even one, yet have I my reward secured. *The grass withereth, and the flower fadeth, but THE WORD OF GOD SHALL STAND FOR EVER.*"—*Sermon of St. Chrysostom on the Arrest of Eutropius. See p. 106, of this book.*



J. CHARLES, Printer, 61, Middle Abbey-street.



PREFACE.

THE passages of St. Chrysostom's writings which appear in the following pages, are all translated from the valuable Edition of his Works in thirteen volumes, folio, published by the Benedictine Monks of Paris, between A.D. 1718, and A.D. 1738; in which they may easily be found, by the references given with each extract. Such a style of rendering has been adopted throughout, as appeared, *with least deviation from the literal*, best suited to preserve the meaning of the original, and at the same time to give the translation a sufficiently smooth and intelligible form for the English reader.

In making the selections, it has been arranged that each No. should consist of a single portion, *taken whole*, from the part of the Works in which it occurs. In one case only, (No. XVI.) two such portions occur. But for this rule, a few passages, here and there, in these extracts, might have been as well omitted. It was, however, thought preferable, even at the cost of retaining a small portion of what was of a less judicious or instructive character, to avoid any thing that might wear the appearance of supplying the extracts in a garbled condition.

It cannot but interest those who labour, at this day, in the face of many most unreasonable, as well as unscriptural, objections and impediments, to promote the free circulation of God's Holy Word, among all classes of persons, to find how very anxiously so eminent and highly esteemed a Father of the Church, as St. Chrysostom, had his heart set on the same object,—how little sympathy he had with that spirit, which represents them as dangerous for any,—how repeatedly he urges the absolute necessity of their use for all,—how earnestly he insists on the statement, that where ignorance of them exists, there, by all means, may we expect heresy to be found,—how strongly he recommends the constant perusal of them, by the ignorant,

PREFACE.

as well as the highly educated,—by the private layman, as well as by the studious ecclesiastic,—at home in the cottage, as well as in the Church,—how great he represents the advantages of the study to be, what a consolation in affliction, what a support under the weight of oppressive cares;—and, in fine, how simply he disposes of some of those objections, which people anxious to discourage the study have thought it worth their while to repeat, even to our own day, against the value of the free and unrestrained use of the Holy Bible.

And besides the objections which are more directly met in these pages, there is another specious and somewhat ingenious one, of more recent date, to which also, by anticipation, he furnishes a reply. It has been often said, by men disparaging the value of the Sacred Scriptures, ‘If they be of such importance to our eternal interests, how then could people be saved at all, before printing was invented? How could men possibly all have Bibles in the old times, when manuscripts were more costly than gold and precious stones? Chrysostom gives us plainly to understand that he thought far otherwise; that in his opinion, if men were unsupplied, they were to be blamed: and that, had they a sufficient interest in the object, all, even the poorest, might, by a little exertion, have been furnished with the Sacred Word.—But it was no wonder if, when men ceased to attach a due value to the contents of the Bible, copies became scarce, and then, as a necessary consequence, of costly price.

The writings of St. Chrysostom, valuable as they are, contain many statements from which a judicious and well instructed Christian will feel obliged to withhold his assent. Even in the portion of them contained in the following pages, some features may perhaps be observed by such a one, less likely to commend themselves to his favorable judgment, than the tendency and aim of the compilation as a whole.—But whatever faults of such a kind may be noticed in these extracts, it is hoped that they will be regarded as of small consequence, compared with the general doctrine maintained in them throughout, which is surely ‘*godly and wholesome*’, and no less, ‘*necessary for these times*’.

CONTENTS.

	PAGE.
Life of St. Chrysostom,	3
Portion of Sermons by St. Chrysostom.	
No. I. The H. Scriptures necessary for all, especially for secular persons.—They are the working implements of a Christian's profession.—Written by plain men, as intended for plain people to read.—Case of the Ethiopian Eunuch, an encouragement to the study.—Ignorance of them, the cause of heresies	11
No. II. The H. Scriptures a Spiritual Paradise, and a refreshing Fountain.—The duty of reading them at home, as well as hearing them read in Church, inculcated	23
No. III. The great privilege of being permitted to read the H. Scriptures. Those who strive to understand them, sure to obtain aid from the Holy Spirit. The case of the Ethiopian Eunuch more largely commented on	30
No. IV. The H. Scriptures a Letter sent us from God. Chrysostom's hearers had them in their own tongues. Objections to the study, on account of its obscurity &c., replied to	37
No. V. Chrysostom recommends his flock to peruse carefully at home before-hand, the particular portions of Scripture which were to be read and commented on at Church. Excuses for 'want of time,' or not being supplied with copies of the Scriptures, answered	41
No. VI. The case of the Samaritan woman in St. John iv. an argument to urge men to read the Bible. Some people more anxious to have handsome copies of the Scriptures, than to make any good use of them. The sin and folly of preferring theatrical entertainments to the study of the Word of God	45
No. VII. Why Christ referred the Jews to the Holy Scriptures as testifying of himself. They are the true Christian's armour against heresy	51
No. VIII. The reading of the Holy Scriptures to a man's neighbours, recommended, as a proper way of improving a day of fasting	54
No. IX. The H. Scriptures, furnishing a medicine for every ailment of human nature, should be read at home, as well as read in Church	55
No. X. The H. Scriptures compared to sweet perfumes	60
No. XI. The contents of the Bible more lovely than the fairest flowers of the field, as not being subject to decay	65
No. XII. Why Christ commanded men to <i>recrea</i> the Scriptures	61
No. XIII. On the same subject. Even small expressions in the Holy Scriptures, important. Christ's wisdom in blessing those that <i>Avenger</i> after spiritual instruction	63
No. XIV. Not man's wisdom, but the teaching of the Holy Ghost, required, to give men true light concerning the meaning of the Word of God	64
No. XV. The H. Scriptures are <i>the door</i> into Christ's sheepfold. He that useth them not, but entereth in by some other mode, is <i>the thief</i>	65
No. XVI. Christ recommends people involved in the cares of the world, to be careful in studying the Word of God. No human teacher equal to it	67
No. XVII. The study of the H. Scriptures a source of refreshment after trouble; compared to a bath after a sea voyage, &c. &c.	69
No. XVIII. The Holy Scriptures compared to incense	71

CONTENTS.

	PAGE.
No. XIX. The ignorance of the Scriptures displayed by some, contrasted with the familiarity of those same people with profane songs. The excuses made by some secular persons, for not reading them, an invention of Satan. A testimony to the value of them, to be found in the effect produced in one by hearing of them. The hearing, of use, even where obedience to the teaching follows not immediately	72
No. XX. Chrysostom's delight in hearing St. Paul's Epistles read, accompanied with a feeling of pain, at the carelessness of others about them. Ignorance of them, the source of heresies &c.	77
No. XXI. The Scriptures, the test whereby Christians are to judge of heresies. Various texts adduced in proof of the duty of studying them. True religion not to be practised, without learning its principles from them	79
No. XXII. Prayer, and reading of the H. Scriptures, a proper exercise after mealtime, and before going to rest	86
No. XXIII. The teaching of the H. Scriptures more to be trusted than the testimony of one raised from the dead, or that of an angel from heaven	88
No. XXIV. The Word of God, a store of medicines for all our mental ailments	89
No. XXV. The contents of the Bible compared to sweet flowers and fruits. Even their most trifling passages valuable and important, like small particles of gold, or pearls	90
No. XXVI. The soothing influence of the H. Scriptures, compared to a shady pasture for the sheep flocks in the heat of summer. Their power to console persons in trouble from conviction of sin, and to confirm the upright. St. Paul's use of them for such purposes	93
No. XXVII. The Holy Scriptures likened to a field supplied with a spring of water	97
No. XXVIII. The soul unimproved by the reading of the H. Scriptures compared to uncultivated land, and to the unwashed body	99
No. XXIX. The H. Scriptures must be searched, as ground containing buried treasure, and not merely read over carelessly	100
No. XXX. The most apparently immaterial portions of the Bible, worthy a careful examination. Men's ignorance of the H. Scriptures contrasted with their knowledge of racing matters &c. The case of the Ethiopian Eunuch, again referred to	101
No. XXXI. The H. Scriptures compared to mines of gold, and fountains of overflowing water	104
No. XXXII. No garden so pleasant a subject for contemplation, as the study of the H. Scriptures. They are a pilot in the storms of life to those that use them aright	105
Note, on the ignorance of the H. Scriptures prevalent in the world in the middle of the Sixteenth Century	107

ERRATA.

- p. 29, l. 3 from end, for 'terrents' read 'torrents.'
 p. 29, l. 17, for 'circumstance' read 'circumstances.'
 p. 41, No. V. Heading, for 'Homily II.' read 'Homily XI.'
 p. 53, l. 8, after 'have' insert 'to.'

LIFE OF
St. John Chrysostom,

ARCHBISHOP OF CONSTANTINOPLE, AND DOCTOR OF THE
CHURCH. A.D. 401.

*(Abridged from Butler's "Lives of the Saints," retaining the words of the
Original.)*

THIS incomparable doctor, on account of the fluency and sweetness of his eloquence, obtained soon after his death, the surname of Chrysostom, or Golden-mouth, which we find given him by St. Ephrem of Antioch, Theodoret, and Cassiodorus. But his tender piety and undaunted courage and zeal in the cause of virtue, are titles far more glorious, by which he holds an eminent place among the greatest pastors and saints of the Church. About the year 344, Antioch, the capital city of the East, was, according to F. Stilling, ennobled by his illustrious birth. He had one elder sister, and was the only son and heir of Secundus, Master of the Horse, that is, Chief Commander of the imperial troops in Syria. His mother, Anthusa, left a widow at twenty years of age, continued such the remainder of her life, dividing her time between the care of her family and