

**Scriptures and Doctrine :: Matthew 3:4 (John Chrysostom)**

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Matthew 3:4

Now John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey.

John Chrysostom:

Observe, how the prophets foretold some things, others they left to the evangelists. Wherefore also Matthew both sets down the prophecies, and adds his own part, not accounting even this superfluous, to speak of the dress of the righteous man.

For indeed it was a marvellous and strange thing to behold so great austerity in a human frame: which thing also particularly attracted the Jews, seeing in him the great Elijah, and guided by what they then beheld, to the memory of that blessed man; or rather, even to a greater astonishment. For the one indeed was fed in cities and in houses, the other dwelt entirely in the wilderness from his very swaddling clothes. For it became the forerunner of Him who was to put away all the ancient ills, the labor, for example, the curse, the sorrow, the sweat; himself also to have certain tokens of such a gift, and to come at once to be above that condemnation.

Thus he neither ploughed land, nor opened furrow, he ate not his bread by the sweat of his face, but his table was hastily supplied, and his clothing more easily furnished than his table, and his lodging yet less troublesome than his clothing. For he needed neither roof, nor bed, nor table, nor any other of these things, but a kind of angel's life in this our flesh did he exhibit. For this cause his very garment was of hair, that by his dress he might instruct men to separate themselves from all things human, and to have nothing in common with the earth, but to hasten back to their earlier nobleness, wherein Adam was before he wanted garments or robe. Thus that garb bore tokens of nothing less than a kingdom, and of repentance.

And do not say to me, Whence had he a garment of hair and a girdle, dwelling as he did in the wilderness? For if you are to make a difficulty of this, you will also inquire into more things besides; how in the winters, and how in the heats of summer, he continued in the wilderness, and this with a delicate body, and at an immature age? How the nature of his infant flesh endured such great inconstancy of weather, and a diet so uncommon, and all the other hardships arising from the wilderness?

Where now are the philosophers of the Greeks, who at random and for nought emulated the shamelessness of the Cynics (for what is the profit of being shut up in a tub, and afterwards running into such wantonness)? They who encompassed themselves with rings and cups, and men servants and maid servants, and with much pomp besides, falling into either extreme. But this man was not so; but he dwelt in the wilderness as in Heaven, showing forth all strictness of self-restraint. And from thence, like some angel from Heaven, he went down unto the cities, being a champion of godliness, and a crowned victor over the world, and a philosopher of that philosophy which is worthy of the heavens. And these things were, when sin was not yet put away, when the law had not yet ceased, when death was not yet bound, when the brazen gates were not yet broken up, but while the ancient polity still was in force.

Such is the nature of a noble and thoroughly vigilant soul, for it is everywhere springing forward, and passing beyond the limits set to it; as Paul also did with respect to the new polity.

But why, it may be asked, did he use a girdle with his raiment? This was customary with them of old time, before men passed into this soft and loose kind of dress. Thus, for instance, both Peter (John 21:7) appears to have been girded, and Paul; for it says, the man that owns this girdle (Acts 21:11). And Elijah (2 Kings 1:8) too was thus arrayed, and every one of the saints, because they were at work continually, laboring, and busying themselves either in journeyings, or about some other necessary matter; and not for this cause only, but also with a view of trampling under foot all ornaments, and practising all austerity. This very kind of thing accordingly Christ declares to be the greatest praise of virtue, thus saying, What went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses (Matthew 11:8).

But if he, who was so pure, and more glorious than the heaven, and above all prophets, than whom none greater was born, and who had such great boldness of speech, thus exercised himself in austerity, scorning so exceedingly all dissolute delicacy, and training himself to this hard life; what excuse shall we have, who after so great a benefit, and the unnumbered burdens of our sins, do not show forth so much as the least part of his penance, but are drinking and surfeiting, and smelling of perfumes, and in no better trim than the harlot women on the stage, and are by all means softening ourselves, and making ourselves an easy prey to the devil?