



Homily 4 on Second Timothy

St John Chrysostom - (2 Tim 2:10)



Behold another incentive. I endure these things, he says, not for myself, but for the salvation of others. It was in my power to have lived free from danger; to have suffered none of these things, if I had consulted my own interest. On what account then do I suffer these things? For the good of others, that others may obtain eternal life. What then dost thou promise thyself? He has not said, simply on account of these particular persons; but "for the elect's sake." If God has chosen them, it becomes us to suffer everything for their sakes. "That they also may obtain salvation." By saying, "they also," he means, as well as we. For God hath chosen us also; and as God suffered for our sakes, so should we suffer for their sakes. Thus it is a matter of retribution, not of favor. On the part of God it was grace, for He having received no previous benefit, hath done us good: but on our parts it is retribution, we having previously received benefits from God, suffer for these, for whom we suffer, in order "that they may obtain salvation." What sayest thou? What salvation? Art thou who wast not the author of salvation to thyself, but wast destroying thyself, art thou the author of salvation to others? Surely not, and therefore he adds, "salvation that is in Christ Jesus"; that which is truly salvation, "with eternal glory." Present things are afflictive, but they are but on earth. Present things are ignominious, but they are temporary. They are full of bitterness and pain; but they last only today and tomorrow.