FIVE KEY RECOMMENDATION FOR A KOREAN PROTESTANT PASTOR
CONCERNING UNDERSTANDING AND APPLYING BIBLICAL ETHICS IN
FINANCES: JOHN CHRYSOSTOM AS A MODEL FOR MINISTRY

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By
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This thesis is dedicated to my wife, Se Kyoung Bae and to Dong Hoon Kim for his prayer and support.
ABSTRACT

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The purpose of this project is investigating the biblical view of the principle of economics and also study of the South Korean pastors’ role concerning the poverty and the wealthy. This project utilizes the New Testament first and foremost, and I will read avidly John Chrysostom’s sermons on the indigent and the wealthy, as well as many books about clergy ethics and statistical information from the church ministry in Korea. The author writer hopes that through this dissertation a pastor who is longing for a frugal life will gain new insight about biblical economic perspectives and desire to constantly transmit to other believer’s truth on poverty, reaffirming the role of the wealthy, the almsgiving, and the poor within his Christian community.

Abstract length: 150 words
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CHAPTER ONE

Introduction

According to Korean demographic statistics from May 2006 (Fig. 1), Catholic believers increased greatly from 2,950,000 in 1995 (shown in blue) to 5,166,000 people in 2005 (shown in red), whereas the Protestants had a significant decrease during the same period from 8,760,000 to 8,610,000.1 Buddhism increased steadily from 10,321,012 in 1995 to 10,726,463 in 2005.

Figure 1: Contrast among Catholic, Buddhist, and Protestant Believers

As shown by the above statistics, the number of Catholic believers has increased at a significant level, whereas Protestantism and Buddhism experienced a negative growth or a minimal growth respectively. In their attempts to explain the reason for this

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pattern of growth, Church growth experts like Jong-Hung Jeong have pointed out that the main reason people leave the church is largely due to low financial moral standards of pastoral leaders.²

In recent decade, many South Korean pastors have failed to express a high standard of financial management, financial morality, and proper allocation of church finance in effective provision for people and churches in need. Through media, the whole nation has repeatedly witnessed pastors who abuse their authority by practicing dictatorial control over church funds, demanding excessive retirement packages, or seeking disproportionate salaries as senior pastors. Such unexpected actions from pastoral leaders have resulted severe estrangements of believers from their pastoral leaders, who expected higher degree of financial moral standards from local church leaders.

If there is a suitable answer to such problems, where can it be found? In the Fourth Century, the golden age of the preacher and a time of emergence of the great preachers, there was a representative preacher Saint John Chrysostom.³ In his sermons he presented appropriate solutions concerning wealth and poverty.

John Chrysostom is renowned for his discourse on the poor and his relentless advocacy of almsgiving.⁴ With references to Chrysostom’s works, this thesis will provide five key recommendations for Korean Protestant pastors that will help them to understand

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² Jeong Jong Hun, *A Korean Church Crisis: A Diagnosis and Alternative Solutions* (South Korea, Seoul: Dongyeon, 2010), 51.
and to apply in their personal lives the biblical principles and ethics of Chrysostom, which he lived out through his pleas for the poor and his almsgiving.

**The Statement of the Problems**

During the 20th century, the Korean Christian Church has grown exponentially but it has displayed stagnation in growth since 1990. In 1999, The National Statistical Office of South Korea announced the results of their Social Indicator Survey. According to the poll, the number of Christians in 1999 (19.6%) decreased by 1% from the year 1995 (18.6%). This means that 460,000 people turned away from the Korean Church in a single year. In addition, the number of Christians in 2005 (18.3%) increased by only 0.3% from the year 1995 (18.6%), expressing a clear stagnation of growth within the Protestant Church. These statistics concern, not only few denominations like the Presbyterians and the Methodists but, all Protestant denominations within South Korea.

What are the reasons for this decrease and stagnation? In its search for the cause of this decrease and stagnation, the Korean Church must not search for external but internal causes for this unhealthy symptom. It must begin by checking the quality of its pastoral leadership because pastors who misuse their dominant authority and economical privileges are often turning the Protestant Church into a social mockery.

Former Deputy Prime Minister Wan-Sang Han once wrote that all the churches of the largest denominations in the world have gathered in this small land of Korea. Those greedy and haughty creatures are swarming into churches like a gigantic Noah’s Ark.6

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5 Korea Institute of Church Growth, Requirement of Church Choice (Seoul: Korea Institute for Church Growth, 2004), 21.

6 Wang-Sang Han, *Korean Churches Stay Humble* (Seoul: Poeima Publisher, 2009), 6.
People are leaving the Church because the pastoral leadership is failing to lead others through the example of their own lives.

Overcoming and improving this stagnation will result from frugal lives of Korean Protestant clergies and their pursuit for ascetic life. These two important matters, frugal and ascetic lives of clergies, will be the main topic of this thesis.

This thesis will attempt to find a suitable answer for the present Korean church pastors and for the next generation of Korean Nazarene Theological Seminary students by discussing prevalent aspects of Chrysostom’s discourse on poverty, wealth, and almsgiving that demonstrate his negotiation of such issues within his Christian community.

Thus, the specific objectives of this dissertation are:

1) To explain the biblical principles of economics discussed by Chrysostom.

2) To understand the conflicting issues between the poor and the wealthy clergies through the analysis of Chrysostom’s documented materials.

3) To suggest practical ways to provide the needs of the poor and the needy under the biblical economic principles discussed by Chrysostom.

4) To evaluate the present issues regarding the pastoral leadership of the Protestant Church within South Korea upon Chrysostom’s biblical economic principles.

5) To provide five key recommendations for applying Chrysostom’s biblical economic principles to present Protestant pastors within South Korea and the next generation pastors in Nazarene Theological Seminary.
The Statement of Limitation

This dissertation will investigate the biblical economic principles of Chrysostom and search the South Korean pastors’ role for the poor and the wealthy. For this purpose, key biblical economic principles from the New Testament and Chrysostom’s sermons on the poor and the wealthy will be evaluated in depth, along with books about clergy ethics and statistical information from a survey regarding the economical and ethical issues for Protestant pastors within South Korea.

In order to clearly understand the present economical and ethical issues that surround the Protestant pastor in South Korea through the eyes of Chrysostom, the fourth century church of the Great Constantinople’s Empire and its clergy will be explored through Chrysostom’s works.

The purpose of this dissertation is not to become a textbook for ethics to Korean pastors who have moral failures. Nor will it attempt to provide answers for the entire ethical problems of the Korean church. However, this dissertation does seek to provide a clear guideline for those who desires to gain new insight about biblical economic principles and to constantly convey to other believer’s the biblical truth on poverty, wealth, and almsgiving within his or her sphere of influence.

The Biblical and Theological Basis

Biblical Basis

Matthew 19:21
Jesus’ spiritual ambition is to find “Perfection” (τέλειος, teleios), a word that
denotes not so much moral flawlessness but as completeness and full maturity. In
Matthew 19:21, Jesus wants nothing less than the best in the rich young man’s service of
God and merely keeping commandments has not brought the young man to that point.⁷
As R.T France points out, the theme of reward is significant in this chapter (and will
come to the fore again in vv. 27-29) and it is too simplistic to speak of the reward in
terms of transaction whereby the loss of earthly possession “earns” treasure in heaven.⁸

Jesus wanted the rich young man to abandon private matters such as avarice,
covetousness, and wealth when he said, “If you want to be perfect, go, sell your
possession and give the poor, and you will have treasure in heaven (Matthew 19:21).”
This radical commandment of Jesus is not simply another “good thing” to do but it is the
prelude to something even more far-reaching. The imperatives “sell” and “give” are
followed by “come” and “follow.” The essence of Jesus’s command is not disinvestment
but discipleship.⁹ So the giving up of possessions is not presented as a sacrifice¹⁰
desirable for its own sake, but rather as the means to something far better – treasure in
heaven. This is exactly what Jesus is expecting from his followers, especially his
clergies.

In practical terms, some of those who followed Jesus were called to dependent
itinerancy while other disciples supplied their needs (Luke 8:1-3 etc.). But this is a

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⁸ Ibid., 735.
⁹ Ibid.
¹⁰ Cf. the comments on 13:44-46 on the inappropriateness of the idea of “sacrifice” in this connection.
functional rather than a spiritual distinction, and neither here nor elsewhere in the gospel
is it suggested that the former are “perfect”(τέλειος, teleios) and the latter second rate.¹¹

Luke 16:9

Κύριος in Luke 16:9 is used in its absolute sense of a lord who completely owns
his slaves or servants. Jesus’ use of the words “love” and “hate” reflects the semiotic
idiom of “choose” and “not choose” (or “accept” and “reject”) but He implies that one
master will inevitably be favored over the other.¹²

Mammon includes all manner of material possessions and resources. In and of
themselves, they are neutral – not necessarily bad and potentially put to good use for God
(Luke 16:9).¹³ But all too easily it seduces those who possess it and becomes a
powerfully destructive tool.¹⁴

Many clergies today do are not serving the one and only Master. But clergies are
called to daily make intentional choices to love and serve only God, over all other
material possessions and resources, as His faithful servants or slaves.

2 Corinthians 8:9

Apostle Paul said to the Corinthians, “For you know the grace of our Lord Jesus
Christ, though He was rich, yet for your sakes He became poor, so that you though His
poverty mighty become rich” (2 Corinthians 8:9). Jesus was the Lord of all the earth but

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¹¹ France, 736.


He deliberately chose to be poor for the sake of His people. According to C.E.B Cranfield, "the grace of our Lord Jesus Christ’ denotes the utterly underserved, royally free, effective, unwinding, inexhaustible, overflowing mercy."\(^{15}\) David E. Garland translated the phrase as “God’s merciful action toward humanity”\(^{16}\) and further added that “Jesus Christ became poor for our sakes have been taken in an economic sense to mean Christ’s literal poverty during his earthly life.”\(^{17}\)

But how does this make us rich? Paul must also be thinking of Christ’s death on the Cross: “Christ became ‘poor’ by accepting the radical impoverishment of a degrading and humiliating death in which everything was taken from him.”\(^{18}\) Christ’s incarnation climaxed in his death, and the principle of interchange – He became poor; we became rich – is the same as in 2 Corinthians 5:21: “Jesus gave up his righteousness (become ‘sin’) in order that believers might become the ‘righteousness of God.’”\(^{19}\)

C. Lapide cites the summary of benefit we received from Christ’s impoverishment so beautifully expressed by Gregory of Nazianus:

Christ was made poor that we through His poverty might be rich. He took the form of a servant that we might regain liberty. He descended that we might be exalted. He was tempted that we might overcome. He was despised that He might fill us with glory. He died that we might be saved. He ascended, to draw to Himself those lying prostrate on the ground through sin’s stumbling look.\(^{20}\)


\(^{16}\) Garland, 376.


\(^{19}\) V.P Furnish, 2 Corinthians: Anchor Bible (Garden City: Doubleday, 1984), 417.

1 Timothy 6:9-10

In verse 9, the confusion which is given through the pursuit of wealth is divided into two stages. First, wealth tempts like a lure and causes people to covet the wrong objects. Second, individuals become entangled to the snare of greed like animals dangling in a trap. Regarding the temptation, the apostle Paul advises Timothy, “But they will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction perdition. For the love of money (φιλαργυρία, philargyria) is the roof of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” (1Timothy 6:9-10, KJV).

As Thomas D. Lea and Hayne P. Griffin pointed out, Paul demanded that the clergy not be “a lover of money” because a lover of money would be stingy and grasping. He would have get-rich-quick schemes rather than the souls of his people on his mind. He would be tempted to love materials over the dying souls.

Regarding the snare, Lea and Griffin commented that the “desires” that trap mentioned by Paul are probably more materialistic than sexual and they represent wealth that becomes “a personal monster, which plunges its victim into an ocean of complete destruction.”

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21 Ibid.
Philip H. Towner strongest sense that lends the argument the force required to drive home the point that avarice produces devastating result.  

Theological Basis

*Biblical Justice regarding the Rich and Poor*

Many Christian believers have firm traditional idea that economic stability is a vital social criterion for truly faithful Christian life. This is not an absolutely accepted biblical standard and pastors’ happiness or comfort does not depend on having a great deal of wealth. Jesus said, “take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.”

Nicu Dumitrascu, who is the dean of the faculty of Orthodox Theology at the University of Oradea, Romania, indicates that the world has always been divided into rich and poor. But while most people believe that the rich class ensures the financial stability of a society, rich people are paradoxically more detached from their community than those with modest income.

Joel B. Green indicated that greed denotes the hunger for advanced social standing as well as the insatiable desire for wealth and abundant possession which can be one of the several important units of exchange that could be translated into advanced status honor.

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25 Dumitrascu, 301.

Money and happiness are not consist in an *abundance* of these things; Many live very contentedly and easily, and get through the world very comfortably, even though they have no wealth (a dinner of herbs with holy love is better than a *feast of fat things*). On the contrary, many live very miserably even though have a great deal of the things of this world; they possess abundance, and yet find no happiness in it; they *bereave their souls of good*, Eccl. 4:8).27

What do these bare bones of theological theory have to do with our concern with the poor and poverty? Lindberg firmly believes that the answer is simple; he says simply this: “love of the earthly world leads to disaffection from the heavenly world: and love of the heavenly world frees one from the earthly world” 28 Here the biblical suspicion of riches29 receives systematic theological articulation. For all these reasons, pride and covetousness are the major vices; humility and almsgiving are the major virtues.

St Augustine says, “If riches do not destroy their possessors; it is enough if they do them no harm; help them they cannot.”30 This is an endorsement of poverty as the favored status for the Christian life.31 The theology or ideology of poverty promoted almsgiving as a path to the future salvation of the individual. While this was an incentive

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28 Ibid. , 40.


to insightful and humane actions and laws, its “superstructure” rendered it incapable of formulating social policies to deal with chief social and economic change.

Identification of Christ with the Poor.

Recently Korean church pastors have tendency to excessively accumulate wealth. Is it really impossible to serve both God and money (Matt 6:24)? Pastors should not have two minds. Bong Ho Son, a professor at Kosin Presbyterian Theological Seminary, was bitterly criticized because he wanted to seek money and God. He points out:

Christians cannot serve both money and God. Jesus and his disciples were poor. To earn much money, is by the South Korea church called a blessing. It is not a biblical attitude.  

The lifestyle of most Korean Christians suggests that they are not convinced of the truth that cannot serve God and money. Craig L. Blomberg strongly believes that no one can serve two lords. For either he will hate the one and love the other, or he will remain loyal to the one and despise the other. You cannot serve God and mammon. Verse 24 proves that God requires wholehearted allegiance; the larger context of vv 19-34, on stewardship of one’s wealth, makes generosity equally important.

Essentials of Mission

What is the true mission of a pastor? Paul said a pastor’s mission does not make material wealth but spiritual riches (2Cor 6:10). A pastor’s purpose is to help the spiritual possession of humans rather than to increase his material riches. As a Christian

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clergy, we can look strange to the world because we live lives of self-denial in contrast to those who live in our materialistic world. We need incredible spiritual resources to enrich the people around us. Clergy can give them the spiritual wealth of a relationship with Christ, through the word of God and empowered by the Holy Spirit. We have something for people that matters so much more than what the physical and material world offers.

Paul reminds the poor Christian in Philippi that God would supply all their need in Christ. (Philippians4:19). The physical, material world is no evidence of the unlimited riches we have in Christ. These riches far surpass anything the world can offer us. We affirm that the Bible refers to three economic categories of people: the “rich” (πλουτίζω ploutizō), who are able to sustain their lives entirely on the basis of their investment in capital good and others’ work the “poor” (πτωχός, ptōchos), or “lacking (ἐνδεής, endeēs- Acts 4:34, the only occurrence of the word in the N.T),34 who lack the necessary material goods to sustain life (food, clothing, and whatever shelter is necessary to protect against the elements- 1 Timothy 6:8; Proverbs 30: 8, 9) independent of charitable gifts, and who also lack the means of producing those good for themselves (the πτωχός are often also the weak of feeble); and all those in between, who must work to support themselves (pense). We deny that those who possess the means of their own sustenance and the liberty to use them are “poor” in the Biblical sense: that the materially rich are condemned in Scriptures merely because they are rich; and that those who must work to sustain themselves are materially “rich” in Biblical sense.

The Statement of Methodology

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This dissertation will be completed through the following chapters. Chapter One is the introduction and Chapter Two will describe Chrysostom and the financial lifestyle. Chapter Three will describe the language of wealthy and poverty in Chrysostom’s homilies and Chapter Four will argue that the faithful community will live a frugal lifestyle and support each other financially. This chapter also presents John Chrysostom on Almsgiving and the use of Money and Chapter Five is an overall evaluation and some specific conclusions.

In order to investigate in depth, 50 Korean pastors who are studying at Liberty Baptist Theological Seminary, 64 Korea Nazarene denomination pastors in South Korea, and one hundred members of South Korean Nazarene denomination church were interviewed. Each question gave information concerning various ministry areas. In Chapter Six, five practical recommendations are given to Protestant South Korean clergies on the ministries field.

The Review of Literature

This dissertation will refer to numerous books, including the works of Chrysostom, on the general topic of rich and the poor. This thesis material is mainly from John Chrysostom’s homilies. Statistical information from the institute for Clergy in South Korea will also be used.

Review of Selected Literature

Historical Background on John Chrysostom

The following books can assist in the research of the historical perspective on John Chrysostom. O. C. Edwards JR wrote *A History of Preaching*: In this volume, O.C.
Edwards provides his study of preaching from the Hellenistic synagogue into the early church and on to the present day. He has given the first comprehensive history of preaching, including the history of sermon preaching during the last one hundred years. This book is a good guide for any renowned preacher in a historical situation.

Edwin Charles Dargan’s *A History of Preaching*: This book is very well equipped for studying the history of preaching. It is the most representative classic preaching book and there is no other book that compare with Dargan’s work in comprehensiveness, completeness, and liveliness of presentation.

Yngve Brilioth, *A Brief History of Preaching*: Translated by Karl E. Mattson and Paul S. Wilson’s, this book is more recent voice concerning homiletical history.

Everett Ferguson’s *Church History Volume One: From Christ to Pre-Reformation: The Rise and Growth of the Church in Its Cultural, Intellectual, and Political Context*: As general discussion of fourth century historical background, this book integrates the events and development of the church history with the social, economic and intellectual history of the world around it.

Justo L. Gonzalez’s *Story of Christianity: Volume 1: the Early Church to the Dawn of the Reformation*: This book focuses on informative, interesting, and consistently readable narrative history. It brings alive the people, dramatic events, and ideas. The story of Christianity will serve as a fascinating introduction to the panoramic history of Christianity for students and teachers of church history, for pastors, and for general readers.
Eusebius’s *The History of the Church: from Christ to Constantine*: Eusebius gives an idea of persecution at the beginning of the fourth century and ending with the conversion of the Emperor Constantine through this book. He demonstrates the purity and continuity of the doctrinal tradition of Christianity in its struggle against persecutors and heretics. Constantinople accepted Christianity as the public religion and this book gives the political background of the fourth century.

Edward P. J Corbett’s *Classical Rhetoric for the Modern Student*: This book is not a leisurely read “how to” book on creative writing. The author is clearly oriented towards the classical rhetorical style of ancient Greece and Rome, resurrected in the Renaissance, and largely a lost art after the Victorians.

William & Christian O. Lundberg’s *The Essential Guide to Rhetoric*: As an elementary study of rhetoric and the broader context of composition and communications, this slim volume will help fill the gaps for any student of language, writing, and rhetoric.

*The Golden Mouth: John Chrysostom*

The following books contain writing and sermons of the Golden Mouth: John Chrysostom. J.N.D Kelly’s “*Golden Mouth: The story of John Chrysostom: Ascetics, Preacher, and Bishop*”: this book describes a careful analysis of many of John’s writings and sermons to present new insights and to confirm details of Chrysostom’s life previously considered doubtful. This work is a very serviceable biography of John Chrysostom, the most famous preacher of the patristic church. It chronicles the entirety of John’s life, from the monasticism of his youth, to his subsequent tenure as a priest in
Antioch, his bishopric in the imperial capitol, the quarrels with the bishop of Alexandria and the empress that eventually brought about his downfall.

Rovert Van de Weyer’s *The Golden Voice of John Chrysostom*: This book is an outstanding book that contains extracts from the sermons of John Chrysostom, especially on political and social themes.

Pauline Allen and Wendy Mayer’s *John Chrysostom (The Early Church Father)*: This book describes the early Christian preaching; spiritual guidance, social benefaction, and their vital role in the Christianization of late antiquity. Students will find this book to be a valuable resource for understanding Chrysostom’s sermon in the context of the early Church fathers.

John Chrysostom’s *On Wealth and Poverty*: This book addresses the questions of the wealth and poverty in the lives of people of Chrysostom’s day and this book will have a great impact on changing one’s view of life. It describes the story of the rich man and Lazarus (Luke 16:19-31), which Chrysostom explains, in all of his six sermons in his book, with clarity and insight into the human dilemma, compassion, and judgment.

John Chrysostom, *St. John Chrysostom on Repentance and Almsgiving (The Father of the Church)*: Translated by Gus George Christ, this book helps us to understand repentance in a way we typically do not look at.

John Chrysostom’s, *On Repentance and Almsgiving: The Fathers of the Church*: Translated by Gus Goerge Christo, this book presents Chrysostom’s homilies on repentance and it includes a sermon on almsgiving that he preached in Antioch during 387AD. This book reveals that repentance is the liturgical surgical knife that rejuvenates
sinners and admits them into the life-giving Eucharist, where they experience fully and
dynamically the concrete presence of God. The powers of repentance have rich biblical
roots and Chrysostom masterfully weaves his teaching with a plethora of Old and New
Testament citing.

John Chrysostom’s *On the Priesthood: Ascetic Treatises; Select Homilies and
Letters*: Translated by Philip Schaff, this book is the most representative book among
Chrysostom’s works. Philip Schaff said this book contains a sketch of Chrysostom’s life
and labor, the book of the priesthood, the letter to Theodore, the catechetical instructions,
a selection of ascetic treatises, special homilies, letters to Olympias and Innocent, and the
Twenty-One Homilies on States.

John Chrysostom’s *Archbishop of Constantinople, On the Epistles of St. Paul the
Apostle to Timothy, Titus, and Philemon, and On the Epistles of St. Paul the Apostle to
the Philippians, Colossians, and Thessalonians*. These two books discuss Chrysostom’s
homilies that provide numerous practical applications for exercising Biblical economic
principles.

Jr., Theodore Jennings’s *Good News to the Poor: John Wesley’s Evangelical
Economics*: This book is an excellent review of John Wesley’s social and ethical view on
financial issues. The author suggests that Wesley, in many ways, views greed as an evil
to be combated by the Christians.

Chrysostom*: this book is an outstanding work containing extracts from the sermons of
John Chrysostom, especially on political and social themes. This book also contains
excerpts speaking to other issues including marriage, repentance, friendship, sin, the Body of Christ, pastoral leadership, secular rulers, fasting, sickness, and exile.

Pauline Allen and Wendy Mayer’s *John Chrysostom (The Early Fathers)*: This book examines Chrysostom’s role as a preacher and his pastoral activities as a deacon, presbyter, or bishop. Mayer and Allen draw together the latest research on preaching, the preacher’s audience, and pastoral care in a comprehensive introduction. They also provide fresh and lively translations of a key selection of John Chrysostom’s sermons and letters.

*Related Books and Journal – On Wealth and Poverty*

Nicu Dumitrașcu *Poverty and Wealth in the Orthodox Spirituality* (with special reference to St. John Chrysostom): This journal deals with the right relationship we should have to material wealth in modern society, a society often marked by classes of consumerism.

Frank Viola and George Barna, *Pagan Christianity*: This book is a landmark, a true milestone in the overall task of bringing in a new style of responsible and interactive Christianity to replace the old and severely paganized ecclesiastical forms. Viola and Barna have done us a great favor, drawing together revealing tidbits from hundreds of sources to create a continuous picture of the formation of today’s institutional church.

Richard J. Foster’s *Money, Sex and Power: The Challenge of a Disciplined Life*: This book describes the challenges of living disciplined life, exploring the three great ethical themes crucial to people seeking to live faithfully.

Victor V. Claar and Robin J. Klay’s *Economics in Christian Perspective: Theory, Policy and Life Choices*: This book is a valuable new contribution to a small but growing and important body of literature on economic thinking and Christian belief. The authors do not advance a unique Christian economic theory, nor do they simply bless every mainstream economic concept with a biblical imprimatur.

**Interview Survey**

To examine how Korean church clergies and seminary students studying in Liberty Baptist Theological Seminary think about economical and biblical consciousness, a twenty question interview survey (Appendix A) was carried out for 114 students. And to examine what Korean lay Christians expect from their pastoral leaders regarding economical and biblical consciousness, a twenty question interview survey (Appendix B) was carried out for 100 lay Christians.
CHAPTER 2
THE LIFE OF CHRYSOSTOM AND HIS ASCETIC LIFESTYLE

Chapter two is a biography of Chrysostom that will be studied and how he set an example as an ethical and frugal pastor. Chapter two will also examine John Chrysostom’s lifestyle, his monastery training, his parent schooling, and his career as a rhetorician and lawyer. Even though he was a young promising scholar in a secular society, he dropped everything and entered a monastery.

Chrysostom Youth and Education
A Short Sketch of Chrysostom’s Life

John Chrysostom (c. 349-407) was a monk, a preacher and a bishop. A man whose life and writings have won him much acclaimed and not a few critics since his day, until the present age. John Chrysostom is known as one of the greatest homilists in the early church. He was the Bishop of Constantinople from 398 A.D. and he lived during the Golden Age of the church history. He is commonly regarded as one of the four doctors of the Eastern Church. He is also known for his numerous homiletic volumes


36 This fact is not only made clear in the numerous and splendid writings of this early homilist, but also simply by his name. “Chrysostom” actually means “golden mouthed”, from two Greek words (χρυσός, chryson) and (στόμα, stoma) mouth.

on the different books of the Bible, which form commentaries depicting his thought on
the various aspects of both the Old and the New Testament. By looking at Chrysostom’s
homilies, one can also see the products of his exegesis.38

According to Schaff, Philip, “John, surname Chrysostom (Ἰωάννης Χρυσόστομος)
is the greatest pulpit orator and commentator of the Greek Church and he still deservedly
enjoys the highest honor in the whole Christian world.”39 Philip also highly praises
John’s noteworthy legacy in the following statement:

No one of the Oriental Fathers has left a more spotless reputation: no one is so
much read and so often quoted by modern preachers and Commentators. An
admiring posterity, since he close of the fifth century, has given him surname
Chrysostom (the Golden Mouth), which has entirely superseded his personal
name John, and which best expresses the general estimate of his merit.40

Chrysostom’s life may be divided into five periods: (1) His youth and training till his
conversion and baptism (347–370 AD). (2) His ascetic and monastic life (370 381AD).
(3) His ministry life in public as a priest and preacher at Antioch (381–398AD). (4) His
episcopate at Constantinople (398–404AD). (5) His exile to his death (404–407.AD).41

A District of Antioch

John Chrysostom (the name by which alone he is known among contemporary
writers and his first biographers), destined to be designated by a pope as the patron saint

38 Chris Len De Wet, “The Homilies of John Chrysostom on 1 Corinthians 12: A Model of
Antiochenes Exegesis on the Charismata” (Ph. D., The University of Pretoria, 2007), 25.
39 St. John Chrysostom, On the Priesthood: Ascetic Treatises; Select Homilies and Letters;
Homilies on the Statutes. trans. and ed. Schaff, Philip (Grand Rapid, MI: Christian Classics Ethereal
Library, 1886), 6.
40 Philip, 6.
41 Ibid.
of Christian preachers, was born in 349.\textsuperscript{42} He was born into an affluent and socially prominent Christian family in Antioch, the capital of Syria.\textsuperscript{43}

We need to investigate the area of Antioch for its notable geographical features. Antioch played an essential role for the rise of Constantinople the Third of the Roman Empire. It ranked as the chief Centre of Greek civilization in Asia for nearly a thousand years, up to the Arab invasion.\textsuperscript{44} Also Antioch was the first place where the believers of Christ began to be called Christians.\textsuperscript{45}

W.H.C. Frend states that “The territory that came to be associated with the bishop of Antioch was that of the Roman Diocese of the East (A diocese was originally an imperial governmental division before it became an ecclesiastical one).”\textsuperscript{46} Donald Attwater describes the extravagant atmosphere of Antioch in the following statement:

Antioch was a magnificent city of colonnaded streets and gardens, of luxurious houses and public buildings, of baths and places of amusement, famous for its show-girls and dances and doctors, whose influence Chrysostom was tirelessly to oppose, but apparently with small permanent effects.\textsuperscript{47}

\begin{footnotes}
\footnote{42} J.N.D. Kelly, \textit{Golden Mouth: The story of John Chrysostom: Ascetic, Preacher, Bishop} (Ithaca, N.Y.: Cornell University Press, 1995), 4. For the rationale for the dates A.C. Dargan accept that he was born at Antioch in 345 or 347, more probably the latter date. A.C, Dargan, \textit{A History of Preaching} (Grand Rapid, MI: Baker Book House, 1968), 86. Philip accepts that his birth year is in 347.
\footnote{47} Attwater, 17.
\end{footnotes}
There were wealthy suburbs and resorts around Antioch of which the most popular was Daphne, with its temple of the Pythian Apollo among its Cypresses and laurels, where the Olympic Games were revived by the Emperor Commodus. The population was about 200,000, including a motley collection of native Syrians and Phoenicians, Greek (who predominated), Romans, Jews, and other gentiles. From Chrysostom’s statement, it could be reasoned that the nine-tenths of population lived in very varying degrees of material sufficiency and the other tenth was equally divide between the rich and the poor.

The Antiochenes had a reputation for being excitable and unstable, as well as their loyalty to the imperial authority that could not always be relied on. They could be ferocious, but were ordinarily amiable, witty and intensely pleasure-loving. Nobody ever accused them of being serious-minded and their morals were a byword.

His Parents: His father

Chrysostom’s parents were distinguished people in Antioch. His father, Secundus, was a distinguished military officer in the imperial army of Syria and a highly placed civil servant in the secretary of the commander in chief of the Roman army, in the Oriens diocese. He died while John was an infant, without professing Christ. After the

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48 Ibid., 17.
49 Ibid.
50 Antioch (Antakya) is now a poor town of a few thousand inhabitants, mostly Moslem, a mere section within the ruined walls of the “great and God-protected city” wherein Chrysostom first became famous.
51 Attwater, 18.
52 Kelly, 4-5.
53 Philip, 6.
death of his father, Chrysostom was raised by his mother who became a widow at the age of twenty.  

*His Parents: His mother*

His mother, Anthusa, was a rare woman. She was good-looking, cultured, and a daughter of an excellent family. Suitors were pressuring her and they hinted that the Emperor wished her to be married to one of his officers. But she refused to remarry to any of the officers and she exclusively devoted her life to supporting the education of Chrysostom and his older sister. In reference to Chrysostom’s mother, A.C Dargan mentions the following:

She was probably from principle averse to a second marriage, according to a prevailing view of the Fathers. She shines, with Nonna and Monica, among the most pious mothers of the fourth century, who prove the ennobling influence of Christianity on the character of woman, and through her on all the family relations.

Attwater also states that Anthusa “probably cherished a religious regard for the state of widow-hood, and was determined to devote herself to the upbringing of her only son.”

Anthusa gained a general esteem by her exemplary life. She gave her son an admirable educational training that the time and place afforded. At home, she taught her son principles of the Bible, and selected the best teachers for his spiritual life.

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54 Edward Jr, 73.
55 Ibid.
57 Ibid.
58 Dargan, 86.
59 Attwater, 19.
60 Philip, 6.
61 Dargan, 86.
Drain M. Wood notes about Anthusa’s high educational vision in his following comment:

His mother trained him in elementary matters and, more importantly, the Bible. She was a highly unusual woman in this respect especially when one considers her personal struggles with the pressures of widowhood in a male-dominated society. She knew, however, that John needed formal training. Thus, she sought a scholar to educate him in the classics. Thus, she sought a scholar to educate him in the classics.62

Prior to Becoming a Holy Minister, Chrysostom was educated for law and he actually began to put his education into practice. A great career seemed to be opening before him. However, the corruptions of that profession and of the worldly life were not fascinating for this pure and earnest young man.63

Period of Educational Institution

After elementary and grammar school,64 John Chrysostom was able to remain in Antioch and study under one of the most distinguished rhetoricians of his days.65 A famed orator, Libanius was a distinguished man who was occupied as an official chair of rhetoric for the city of Antioch from 354 until his death in 393.66

He also studied philosophy with Andragatius. He was gifted because he learned to speak and write with an eloquence that only few have attained, causing one modern critic

63 Dargan, 87.

64 Dargan explains the reason for his switch of calling in this: He gave up his business and prospects and was on the point of going into a monastery, but his mother’s persuasion induced him to postpone this for a while, as it would leave her lonely. Dargan, A History of Preaching, 87.

Chrysostom was Libanius’ best scholar and when asked, shortly before his death (about 393), whom he wished for his successor, Libanius replied, “John, if only the Christians had not stolen him from us.” At the school of Libanius, Chrysostom studied the best classical Greek authors. Although he retained little admiration for the Greek authors, his tenacious memory enabled him to adorn his homilies with quotations from Homer, Plato and the Tragedians.\footnote{John Chrysostom, \textit{Treatise Concerning the Christian Priesthood}, Trans. And note. W.R.W. Stephens (Grand Rapid, MI: Christian Classics Ethereal Library, 1886), 28.}

\footnote{O Bardenhewer, \textit{Geschichte der altkischen Literatur}, as quoted by Kelly, \textit{Golden Mouth}, 7.}
\footnote{Philip, 7.}
\footnote{John Heston Willey, \textit{Chrysostom: The Orator} (Cincinnati: Jennings and Graham, 1906), 42; Kelly, 17.}
\footnote{Philip, 7.}
A Great Rhetorician and Lawyer

After the completion of his studies, Chrysostom not only became a great rhetorician but also began to practice law beneficially, which enabled him to have a brilliant political career. Phillip states that Chrysostom’s occupational consciousness was immensely lucid and scrupulous. Even though the amount of lawsuits was enormous, Chrysostom always completed his tasks perfectly. Philip delineates the high efficiency of John’s works in the following way:

The account of litigation was enormous. The display of talent in the law-courts was the high-road to the dignities of vice-prefect, prefect, and consul. Some of his speeches at the bar excited admiration and were highly commended by Libanius. For some time, as he says, he was “a never-failing attendant at the courts of law, and passionately fond of the theatre.” 72

However Chrysostom was not satisfied. The career for which John was preparing was probably not in the area of law, as is generally believed, but, as J. N. D. Kelly says, service in the sacra scrinia, the Roman civil service responsible for phrasing imperial documents in “clear and dignified prose,” a career that could be crowned with the award of senatorial rank.73 Edward Jr. states vigilantly, regarding John’s calling as follows:

That was not to be, however, for by the time he finished his studies at the age of eighteen, John already felt the attraction of another calling far more deeply, that of ascetic service to his Lord.74
His Conversion and Ascetic Life

Baptized

The sound studying of the Scriptures, the example of his godly mother, his relationship with the Bishop Meletius, and the influence of his intimate friend Basil, who was of the same age and devoted to acetic life, all contributed in producing a gradual change in Chrysostom’s character.75

John entered the class of catechumens and, after the usual period of three years of instruction and probation at the Church of Antioch, he was baptized by Meletius in the twenty-third year of his life (369 or 370 AD).76 From this time on, Palladius says, “He neither swore, nor defamed any one, nor spoke falsely, nor cursed, nor even tolerated facetious jokes.”77

According to Everett Ferguson, certain influential Christians in the early churches taught that baptism must be preceded after one goes through a period of instruction, prayer, and fasting.78 Frank Viola and George Barna also agree that “this trend grew worse in the third century when young converts had to wait three years before they could be baptized.”79

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75 Philip, 7.
76 Edward Jr, 74.
77 Philips, 7.
Andre Grabar points out the fact that baptism was marked as a complete break from one’s past and a full entrance into Christ and His Church.80 He also insists that baptism was an act of faith, as well as an expression of faith.81 John was not baptized until he reached the age of maturity but, in that age of transition from heathenism to Christianity, the number of adult baptisms far exceeded that of infant baptisms.82

In the days of Chrysostom, the concept of baptism carried superstitious fear that early baptism involves the risk of a forfeiture of baptismal grace. This was the argument that Tertullian in the second century urged against the infant baptism and this was the reason why many professing Christians put off their baptism until the latest hour, just as many with the same fear delayed repentance and conversion to their death-bed. Ferguson points out:

The legalism that accompanied baptism led to an even more startling concept: Only baptism forgives sins. If a person committed sin after baptism, he could not forgive. For this reason, the delay of baptism became quite common by the fourth century. Since it was believed that baptism brought the forgiveness of sins, many felt it was best to delay baptism until the maximum benefits could be obtained. 83

Constantine, who favored Christianity as early as 312 AD and convened the Council of Nicaea in 325 AD, postponed his own baptism until 337 AD, shortly before his death.84

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81 Ibid.
82 Philip, 8.
83 Ferguson, 60.
Attraction to Asceticism

When John was about twenty-three, the bishop made him a reader and a member of the order just below the diaconate in the East.\textsuperscript{85} The specific duty of the order was to read the lections, other than the Gospel at the Eucharist, but the order made John a member of the clergy and probably involved other liturgical, pastoral, and administrative duties.\textsuperscript{86}

About this time, however, John was frightened by an effort of the church authorities to impose the priesthood on him and his close friend Basil.\textsuperscript{87} Chrysostom saw that their efforts were successful with his friend but he eluded ordination, considering himself to be undeserving of so high an office at that stage of his spiritual maturity.\textsuperscript{88} The outrage that greeted his refusal was undoubtedly one of the factors in his decision to pursue the ascetic life fully by joining the monks on nearby Mount Silpios.\textsuperscript{89}

Attwater reveals the fact that many monks, including John, experienced hardships at the monastery during their trainings. For this reason, a lot of monks actually withdrew from the monastery.\textsuperscript{90} Nonetheless, John successfully finished his training, unlike many

\textsuperscript{85} Edward Jr, \textit{A History of Preaching}, 74.

\textsuperscript{86} Ibid.

\textsuperscript{87} About twenty years later, John wrote of this experience in his dialogue On the Priesthood. While most modern scholars have taken this account to be the sort of fictional setting that was common in the dialogue genre, the reason Kelly sets forth (Golden Mouth, 27-28) for considering it historical are persuasive. He is also right in regarding the order to which the two were to be ordained as the priesthood rather than the episcopate.

\textsuperscript{88} Edward, 74.

\textsuperscript{89} For the location of Mount Silpios, see the map in Kelly, \textit{Golden Mouth}, 303.

\textsuperscript{90} Attwater, 24.
other monks. Attwater states that John’s completion at the monastery was motivated by his mom:

When she learned what Basil and I were thinking of doing she took me by the hand, led me into her room and, sitting by the bed wherein she had given me birth, burst into floods of tears and lamentations.91

Anthusa pointed out all she had suffered from her early widowhood (some of her words have already been quoted), the care and expense she lavished on John, the anxiety that had been there, and implored him not to widow her a second time but to wait until she should was dead, which could happen shortly.92

Progression of Asceticism

As a result, Chrysostom gave up his secular concerns, no longer went to the theatre, mortified himself by long fasts, and studied the Word of God tirelessly. According to Edward, John had decided to break the bondage of his sins from his secular life and he realized that living as monk is practicing his vows under different set of circumstances that God had imposed upon him.93

Like its Egyptian counterpart, Syrian asceticism had its coenobitic and anchoritic strands.94 Both of these would have been familiar to Chrysostom, since he spent the first decade of his adulthood living with an urban ascetic community, and later as an anchorite in the Syrian mountains (c.368-378).95

91 Ibid, 24.
92 Quoted by Attwater, 24.
93 Edward Jr, 74.
94 Cited in Lai, illustrated in Theodoret’s Religious History while the latter is frequently described in Chrysostom’s homilies. Cf. hom. in Matt. 55.8, 68.3–4, 69.4, 72.3–4.
95 Kelly, Golden Mouth, 14–30.
Although Chrysostom was to return from the mountains after a two year stint, his enthusiasm for asceticism clearly did not diminish.\textsuperscript{96} Over the next two decades of his ecclesiastical career, first, as a deacon (378-386) and a priest (386-397) of the Antiochenes Church and, later on, as the Bishop of Constantinople (397-404), he would frequently defend asceticism and commend it earnestly to both ascetics and laity alike. Indeed, his ascetic fervency was probably one of the factors that contributed to his eventual downfall and exile in 404.\textsuperscript{97}

This same abstinent vision, however, would also have learned his numerous portraits of the ascetic figure, as given in his ascetic treatises and the several hundred homilies that he preached in Antioch and Constantinople.\textsuperscript{98} It is to these writings that we turn now for a better understanding of his ascetic portraits and the role that they played in communicating his teachings to his audience. Indeed, he regarded asceticism as the norm for all Christians. For the rest his life he lived as abstemiously as possible, even when he became bishop in the capital city of the empire, though his asceticism horrified many he met there.

\textsuperscript{96} According to Palladius, Chrysostom’s health was impaired so badly by his severe ascetic regime that he was compelled to return to Antioch. Pleasants, however, has drawn attention to the fact that Chrysostom’s anchoritic life and return to Antioch coincided with both Meletius’s exile and reinstatement to his see. Hence she suggests, not implausibly, that Chrysostom’s anchoritic period was due probably to his disillusionment with ecclesiastical politics rather than a desire for a more severe asceticism, and his return to Antioch was motivated primarily by Meletius’ reinstatement. Palladius, \textit{dial. 5}; Phyllis Rodgerson Pleasants, , Making Antioch Christian: The City in the Pastoral Vision of John Chrysostom’ (Ph.D., The Southern Baptist Theological Seminary, 1991), 104.

\textsuperscript{97} Kelly, \textit{Golden Mouth}, 191-227.

\textsuperscript{98} Lai Park-Wha, 191.
Chrysostom as a Preacher

When John got back to Antioch, he discovered that Meletius has returned from exile under an Arian emperor to be sole bishop of the city. John resumed his old duties as reader for two years, after which he was elevated to the diaconate. This gave him a much more visible liturgical role and very demanding pastoral duties. Essentially, deacons were in charge of all the church’s eleemosynary responsibilities, which were quite extensive at the time. The church in Antioch had to maintain upward of three thousand widows and virgin, not to mention a host of prisoners in goal, people who were sick or hospitalized, others who were impoverished or maimed, other still who crouched by the altar in desperate need of food and clothing.

It was while he was busy with those overwhelming responsibilities that John, not yet allowed to preach, began his work as a Christian writer, producing eight treaties on various subjects. After serving as a deacon for five years, John was ordained a priest in 386, when he was thirty-seven years old.

This was the beginning of what must have been the happiest and most fulfilling period of his life. With the other priests, he also continued to assist the bishop in his

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99 Ibid., 75.
100 Kelly, 39.
102 Attwater, 38.
103 Edward, Jr, 75.
administrative responsibilities. However his main duties were to preach\textsuperscript{104} and to instruct the people.

Attwater indicates, “Chrysostom had already written in the fourth and fifth books on the priesthood about the importance of and the necessary qualifications for preaching.”\textsuperscript{105} Not even a decade after his ordination, John was already listed in Jerome’s \textit{Lives of Illustrious Men} (c.392) as the author of many books, including the \textit{De Sacerdotio}.\textsuperscript{106} Five years later, he was whisked off to Constantinople (c.397), where he was appointed as the new bishop. This decision is that was undoubtedly influenced by his accolades as a preacher \textit{par excellence}.\textsuperscript{107} As a bishop, his ecclesiastical reforms were admirable to many, and yet also earned him several enemies in the imperial city.\textsuperscript{108}

The latter, in particular, were to conspire against him and, ultimately, had him exiled to Cucusos and, later, to the remote eastern shores of the Black sea, where he would perish en-route to the city of Pityus. Three decades later, he was reinstated and his relics welcomed him into the Church of the Holy Apostles by a host of his supporters and a repentant emperor.\textsuperscript{109}

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\textsuperscript{104} Early in 386 the archbishop Flavian ordained the deacon John to the priesthood at about ages of thirty-seven, and on that occasion or a few days later John preached his first sermon. Attwater, 38; Philip, 11.
\textsuperscript{105} Ibid., 39.
\textsuperscript{106} Cited in Lai, Jerome, \textit{de vir.} 129.
\textsuperscript{107} Kelly, 104-5.
\textsuperscript{108} Ibid., 118-27, 250-51.
\textsuperscript{109} Kelly, 282-85.
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The Greatest old Greek Preacher

There is no doubt that John Chrysostom was one of the greatest old Greek preachers. In the East, he is regarded as the most accurate interpreter of the Pauline epistle, or, as Isidore of Pauline (d.449) puts it, a St. Paul speaking in the Attic tongue. In the West, he is well-read and respected by figures as diverse as Aquinas (c.1225-1274), Erasmus (d.1536) and Calvin (1509-1564), and eventually recognized as one of the ‘Doctors of the Eastern Church’ in 1568. In modern times, the ‘Golden-Mouth’ preacher has proven to be no less fascinating for scholars.

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111 Isidore remarks that, if the divine Paul had taken up the Attic tongue to interpret himself, he would not have done it differently than this renowned man has done. ‘this epithet would be reinforced in subsequent Byzantine hagiography, as is the case of the eight century Vita by George of Alexandria. In his biography, George would have Chrysostom’s secretary, Proclus; witness the apostle whispering into the ears of the bishop as he composed his homilies. Eastern Orthodoxy’s esteem for John as Pauline exegete Par excellence would persist even until the twentieth century, as many be seen in Theodore Zese’s appraisal of the bishop in 1982. Isidore, Ep. 5.32. [Translation quoted from Margaret Mary Mitchell, *The Heavenly Trumpet: John Chrysostom and the Art of Pauline Interpretation* (Westminster John Knox Press, 2010) Hermeneutische Untersuchungen Zur Theologie (Tubingen: Mohr Siebeck, 2000), 31.


Over the last two hundred years, more than seven biographies have been written about Chrysostom’s life and ministry.\textsuperscript{114} Despite the skepticism of A.H.M. Jones, and recent scholars, most notably, Mayer and Allen, have also found Chrysostom’s homilies to be a rich source of information for both his life and those of Late Antique Christians.\textsuperscript{115}

\textit{Greek Rhetorical Tradition}

Considerable attention has also been paid to the extent to which Chrysostom’s preaching is influenced by the Greek rhetorical tradition for which he received his training.\textsuperscript{116} Reflecting on an attitude common in the late nineteenth century, Peuch denies any form of pagan influence upon Chrysostom’s homilies in general – a sentiment that is reaffirmed, though to a lesser extent, by Simonetti in the mid-1950s, and more recently, by Piédagnel and Kennedy, in their evaluation of Chrysostom’s use of the \textit{enkōmion} paradigm.\textsuperscript{117} Phillips comments on Chrysostom preaching style and his attitude as a preacher:

He was not free from the defects of the degenerate rhetoric of his age, especially a flowery exuberance of style and fulsome extravagance in eulogy of dead martyrs and living men. But the fruitfulness of illustrator and application, the variation of topics, the command of language, the elegance and rhythmic flow of his Greek style, the dramatic vivacity, the quickness and ingenuity of his turns, and the magnetism of sympathy with hearers.\textsuperscript{118}

\textsuperscript{114} Ibid.
\textsuperscript{115} Ibid.
\textsuperscript{116} Ibid.
\textsuperscript{118} Philip, 25.
**Spiritual Nourishment and Lessons of Practical Wisdom**

Chrysostom knew how to draw in the easiest manner of spiritual nourishment and lessons of practical wisdom from the Word of God, and to speak it using a divine voice of warning and comfort to every hearer. He was a faithful preacher of truth and righteousness and he fearlessly preached the whole duty of man.\(^{119}\)

Philip also says that “he preached morals rather than dogmas, Christianity rather than theology, active, practical Christianity that prove itself in holy living and dying. The living voice and glowing manner are far more powerful than the written and printed letter.”\(^{120}\) Chrysostom attracted large crowds; among them, there were many people who would go to a theatre rather than hear the words of a preacher. Dean Milman describes him as an “unrivalled master in that rapid and forcible application of incidental occurrences which gives such life and reality to eloquence.”\(^ {121}\) He is at times, in the highest sense, dramatic in manner.” Stephens thus characterizes John’s sermons:\(^{122}\)

A power of exposition which unfolded in lucid order, passage by passage, the meaning of the book in hand; a rapid transition from clear exposition, or keen logical argument, to fervid exhortation, or pathetic appeal, or indignant denunciation; the versatile ease with which he could lay hold of any little incident of the moment, such as the lighting of the lamps in the church, and use it to illustrate his discourse; the mixture of plain common sense, simple boldness, and tender affection, with which he would strike home to the hearts and consciences of his hearers—all these are not only general characteristics of the man, but are usually to be found manifested more or less in the compass of each discourse. It is this rare union of powers which constitutes his superiority to almost all other

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\(^{119}\) Ibid., 25.

\(^{120}\) Ibid., 25-6.

\(^{121}\) Ibid., 26.

Christian preachers with whom he might be, or has been, compared. Chrysostom was eager and impetuous at times in speech as well as in action, but never fanatical. Jeremy Taylor combines, like Chrysostom, real earnestness of purpose with rhetorical forms of expression and florid imagery; but, on the whole his style is far more artificial, and is overlaid with a multifarious learning, from which Chrysostom’s was entirely free.

In the case of Chrysostom’s ethics and pastoral ministry, scholars have been far more unanimous in their agreement that the bishop is one of the greatest pastors and moralists of his time, or indeed, of the whole Church.123 “Practical and moral problems,” as Campenhausen observes, “were paramount in his interpretation and application of the Biblical texts. His sermons contain a great deal of exhortation and moralizing.”124

Such pastoral exhortations often presented themselves as emphasis on the cultivation of spiritual discipline, such as repentance, prayer, alms giving, fasting and reading of Scripture.125 On occasions, they are also expressed in terms of rhetorical attacks on the pagan habits that are found among Christians, e.g., the patronizing of theatres, the use of amulets, divinations and incantations, or even Judaizing behavior.126 M. Young France says, “Chrysostom’s ethical discourse, as Young has demonstrated, is

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grounded largely in the exegesis of Scripture, so much so that his biblical interpretation may well be regarded as paranetic in nature.127

Eric Francis Osborn’s study is an effort to clarify the early church fathers’ ethics from a thematic perception, that is, to examine their views on justice, discipleship, faith, freedom and love. Such an approach, however, imposes a priori categories upon Chrysostom’s writings and helps little to further, if not hinder, our understanding of the ethical structure underlying Chrysostom’s exhortations.128 Nonetheless, he also recognizes, along with Whittaker and others, the fact that Chrysostom’s ethical ideals operate, by and large, within the framework dictated by the Greek ethical traditions, especially the Platonic tradition of virtue ethics.

The Writing and Influence of Chrysostom

Wood points out that the breadth and extents of the writings of Chrysostom are legendary and His bibliographic list is long.129 During his ministry, especially at Constantinople, John’s works were printed and published on a frequent and discursive manner. Furthermore, his use of the Scripture in his writings represents his great respect for the Bible and its critical role in scholarship.130 As an example of this commitment to

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130 Ibid.
the Bible, in his Sermons on the Statues alone, Chrysostom quotes at least 400 times from the scriptures, covering 45 books of the canon and 3 books of the Apocrypha.\textsuperscript{131}

For this reason, the word of God was both authoritative and absolute for Chrysostom. This dedication to the Word of God is demonstrated repeatedly through his works, whether they are general works, practical works, theological works, sermons, or polemical.

\textit{General Work}

The earliest work written by Chrysostom represents the initial awkwardness of his in-process style. The essay \textit{A King and a Monk Compared} (ca. 379) dealt with the difficult issue of social order within the world and the church.\textsuperscript{132} Chrysostom criticized the distorted perspective of the world in this essay. On contrast to popular opinion, John stresses that it is not an emperor who has fame and fortunes of the world, but a monk, who is committed to God and living in the light of the commands of Him, is truly rich. Furthermore, eventually, the monk is the “true king.”\textsuperscript{133} In addition to this, Wood states that using the words of Christ and the teachings of the Apostle Paul, Chrysostom demonstrates the veracity of the concern for the poor and their inheritance.\textsuperscript{134}

\textit{Practical Works}


\textsuperscript{132} John Chrysostom and David G. Hunter, \textit{A Comparison between a King and a Monk/against the Opponents of the Monastic Life: Two Treatises, Studies in the Bible and Early Christianity; V. 13} (Lewiston, NY: Edwin Mellen Press, 1988).

\textsuperscript{133} Kelly, 21.

\textsuperscript{134} Baur, 18-9.
In Chrysostom’s work *On Virginity*, he talks about on the subject of personal morality and purity.\(^{135}\) Comes out of his own deep ascetic convictions and widespread perspectives of the age, Chrysostom argues for celibacy and virginity on the Biblical grounds. According to the words of Jesus (Matt 19:12) and the Apostle Paul (1 Cor 7:7), those who remained celibate are able to serve and glorify God most efficiently.

Thus, the purpose work is to demonstrate the high standards for those who embrace this lifestyle of celibacy and live by its principle. Moreover, the Lord has called a special few to the life of widowhood. This special role is to be embraced and employed as a gift from God for His glory. Furthermore, *On Virginity* was written as a polemic against the practice of monks and nuns living together in a “spiritual union.”

This book keenly unveiled immorality that was a stench in Chrysostom’s nostrils, especially since the blame for these unions was placed at the feet of Jesus. Therefore, this detestable practice was should be stopped.

Such a desire is reflected from the strong language of John to even his close friend Olympia, a wealthy widow and stalwart ally of Chrysostom.\(^ {136}\) In short, Christianity, devoid of its intimate connection with the commands of the Scripture, is not true or biblical and will not draw others to Christ. Chrysostom wrote a second practical work about his home and personal life. In his work, *On Marriage and Family Life*,\(^ {137}\)


John deals with the practicality of a daily life at home. Although he never got married, his work employed the epistles of Paul to describe the purpose and operation of a Christian household.

**His Theology and Exegesis**

*His Biblical Interpretation*

In investigating Chrysostom’s biblical interpretation, his biblical exposition is much more attractive to contemporary tastes than the allegorical interpretation that was so common elsewhere at the time. In part, allegorical interpretation was so popular because anomalies in the text were as obvious to interpreters then as they are now.

Yet, those who used this method assumed that the discrepancy was inserted by the Holy Spirit to indicate the act of spiritual interpretation. For John, however, the anomaly was apparent and had to be dealt with in a way very similar to those used today. Chrysostom’s literal interpretation, rather than an allegorical interpretation was not just a personal proclivity but also was a characteristic of the churches in Antioch, where he had been influenced. Water C. Kaiser Jr. and Moises Silva describe about Antiochian school:

The actual founder of the Antiochian school was probably Lucian of Samosata, around the end of the third century A.D. Other regard the distinguished presbyter Diodorus as the founder around 290. Whichever it may be, there is no doubt about

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138 Baur, 19.
140 Ibid.
141 Ibid.
142 Ibid., 79.
two greater disciples of this school: Theodore of Mopsuestia and John Chrysostom.\footnote{Water C. Kaiser Jr and Moises Silva, \textit{Introduction to Biblical Hermeneutics} (Grand Rapids, MI: Zondervan, 2007), 266.}

\textit{The Antiochian School and the Alexandrian School}

The watchword of the Antiochian school is \textit{theoria}, from the Greek word meaning “to see.” The contention was that the spiritual sense was no way separable from the literal sense, as it was in the Alexandrian school.\footnote{Ibid.} The exegetes of the Antiochian school\footnote{John Breck, On the contrary, says that “the Alexandrians saw at least two distinct meaning juxtaposed in every event, the Antiochian claimed that an event in Scripture has only one meaning – a meaning that, to the trained eye of the “theoretic” exegete, was at once both literal and Spiritual, historical and typological.” John Breck, \textit{The Power of the Word in the Worshiping Church} (Crest-wood, N.Y.: Vladimir’s Seminary Press, 1986), 25-113.} were united in their single-minded concern to preserve the integrity of history and the natural sense of a passage.\footnote{Kaiser and Silva, 266.} However, the two schools understood Chrysostom’s interpretation very differently, according to Robert M. Grant and David Tracy.\footnote{Robert M. Grant and David Tracy, \textit{A short History of the Interpretation of the Bible}, 2\textsuperscript{nd} (Philadelphia: Fortress, 1984), 66.}

Where the Alexandrines use the word theory as equivalent to allegorical interpretation, the Antiochene exegetes use it for a sense of scripture higher or deeper than the literal or historical meaning, but firmly based on the letter.\footnote{Robert M. Grant and David Tracy, \textit{A short History of the Interpretation of the Bible}, 2\textsuperscript{nd} (Philadelphia: Fortress, 1984), 66.}

Thus, both schools thought that there was more meaning in the words of the Bible than its simple literal sense. However, the Antiochene felt that any such meanings were rooted in and consistent with the literal sense. The Antiochian school seeks to explain the obvious grammatical and historical sense, which is rich enough for all purposes of
instruction and edification.\textsuperscript{148} It takes out of the Word what is actually in it, instead of putting into it all sorts of foreign notions and fancies.\textsuperscript{149} The Homilies of Chrysostom were a rich storehouse for the Greek commentators, compilers and epitomizers, such as Theodoret, Oecumenius, Theophylact, and Euthymius Zigabenus. John’s Homilies are worth consulting to this day for their exegetical, as well as their practical value.\textsuperscript{150}

\textit{Word of God}

Furthermore, the theology of Chrysostom must be gathered chiefly from his commentaries. He differs from the metaphysical divines of the Nicene age by his predominantly practical tendencies, and in this respect, he approaches the genius of the Western church.\textsuperscript{151} Wood says “Chrysostom’s primary means of evangelistic centered around three canons: his weekly sermons focusing on the word of God, his lifestyle, and his writings.”\textsuperscript{152} Chrysostom’s meticulously prepared sermons were powerful in their content, largely due to high content of Scripture and the time spent in prayer and preparation. His godly lifestyle also richly contributed onto those within his diocese.\textsuperscript{153}

Kenneth Scott LaTourette points out “the role of Chrysostom as priest and archbishop allowed him the privilege of playing the role of a mission-sending agency. John Chrysostom had an ardent concern to extend the kingdom of God beyond its current

\textsuperscript{148} Phillip, 21.
\textsuperscript{149} Ibid.
\textsuperscript{150} Ibid. , 22.
\textsuperscript{151} Ibid.
\textsuperscript{152} Wood, “John Chrysostom: His Life, Legacy and Influence”, 23.
\textsuperscript{153} Wood, 23.
“reach.”\footnote{154} LaTourette also says that John sent missionaries to the Goths on the northern end of the empire.\footnote{155} Even later in life, during his exilic period Chrysostom dreamed of sending missionaries to the Goths and watching them rise up clergy and missionaries of their own.\footnote{156} Chrysostom was persuaded that the most effective means of evangelism was a godly lifestyle. “There would be no more heathen if we would be true Christians”.\footnote{157}


\footnote{155} LaTourette, 212.

\footnote{156} Ibid.

\footnote{157} Ibid., 192.
Summary

Chapter two presents useful information to clergy who want to take into consideration the clergy’s moral life and ascetic life. This chapter introduced John Chrysostom who is known as one of the greatest preachers in the early church. His entire ministry aims at perfection as a teacher, preacher, and bishop. These character qualities were the results of patiently enduring the strict discipline of his mother. His behavior developed, not by force, but natural through the model a life consistent with how a believer and member of the clergy school behave. One of Chrysostom’s merits is the ability to relate to, and relay spiritual nourishment and instruction in wisdom from God’s Living Word, and to instruct in righteousness, while also bringing comfort to every level of hearer.
CHAPTER 3
THE MEANING OF WEALTHY AND POVERTY IN JOHN
CHRYSTOSOTM’S HOMILIES

This chapter will focus on the selection of Chrysostom’s homilies in order to investigate in the identities that are being created, negotiated and modified in his commentary on the indigent and the wealthy. This chapter will also discuss why Chrysostom writes his sermons and preaches at the pulpit.

Chrysostom’s Care and Concern for the Indigent

According to B. Leyerle and W. Mayer, Chrysostom is renowned for his discourse on the poor and his relentless advocacy of almsgiving.1 We need to listen carefully to Silke Sitzler, who is saying “Indeed a countless number of his extant homilies make an impassioned plea for people to assist those in mind.”2

For what reasons did Chrysostom earnestly emphasize on the wealth and the poor? As a deacon, Chrysostom had the best opportunity to become acquainted with the practical needs of the population, the care of poor and sick.3 His activity’ area, Antioch, was one of the great capitals of the Roman Empire along with Alexandria,


Constantinople, and Rome. And this city combined to make it a delightful residence, though it was often visited by inundations and earthquakes.⁴

Social Reality

Chrysostom was chosen by Emperor Constantinople to be the royal palace preacher, was begun by the Emperor Constantine and finished by Constantius.⁵ As a royal preacher at the palace, he had a chance to live a noble and comfortable life. Nevertheless, Chrysostom turned his eyes to the misery of society and vehemently criticized the nobles who laid heavy taxes, neglected the poor, and squandered their wealth for themselves.⁶ Gibbon thus describes the morals of Antioch:

The warmth of the climate disposed the natives to the most intemperate enjoyment of tranquility and opulence, and the lively licentiousness of the Greeks was blended with the hereditary softness of the Syria... a considerable of the revenue was devoted to the public amusements, and the magnificence of the games of the theatre and circus was considered as the happiness and as the glory of Antioch.⁷

And he emptied the Episcopal palace of its costly and furniture and sold it for the benefit of the poor and the hospitals.⁸ He introduced his strict habit and reduced the luxurious

⁴ Philip, 11. The Antioch has an abundance of pure water from the river Orontes, a large lake and the surrounding hills, fertile plains, the commerce of the sea, imposing buildings of Asiatic, Greek, and Roman architecture, rich gardens, baths, and colonnaded streets, were among its chief attractions.
⁵ Ibid., 11-2.
⁶ Ibid.
⁸ Philip, 4.
household of his predecessors to the strictest simplicity. He devoted his large income to benevolence. He refused invitations to banquets, gave no dinner parties, and ate the simplest fare in his solitary chamber.\(^9\)

**Christian Tradition of Wealth and Poverty**

*Elements of Social Stratification*

Wealth and poverty are elements of social stratification that substantively contribute to people’s definition and experience of “good life.” Emmanuel Clapsis says Wealth is a multivalent concept loaded with multiple ideological complex meanings. It evokes difficult to disengage attitudes of prosperity, power, social status, security and personal success.\(^10\) Clapsis also says that “It decisively contributes to people’s assumption of self-worth.”\(^11\) Poverty on the other hand is a concept that refers to “pronounced deprivation in well being.”\(^12\) Poverty is a global problem of huge proportions with explosive social consequences for peace and stability. According to the World Bank, of the world’s 6 billion people, 2.8 billion live on less than $2 a day, and 1.2 billion on less than $1 a day.\(^13\)

In Christian tradition wealth and poverty are mostly embodied notions. The Church in its biblical and patristic tradition addresses rich people, who often in their avarice have accumulated excessive wealth at the expense of the poor, and also poor

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11 Clapsis, 1.


13 Ibid. VI.
people, who in their destitute are homeless, starving, sick, illiterate and suffering.  

14 Justo L. Gonzalez and Carter Lindberg define accurately than the discourse of wealthy and poverty are rather contextual, responding or commenting on concrete social conditions, urging God’s people to be charitable to one another as faithful expression of their communion with God.  

The Patristic Tradition  

J. A. McGuckin and Sondra Ely Wheeler point out that “the fullness of the Christian tradition compels us to acknowledge that in Scripture as well as in the patristic tradition, we have multiple contextually conditioned statements about wealth and poverty that cannot provide us with clear, concise and unequivocal understanding of the value and the proper use of material possessions.  

In 1 Timothy a popular Hellenistic proverb is cited: “the love of money is the root cause of all evils” (6:10).  

Chrysostom deplores saying “two things he mentions, and that which to them might seem the weightier he places last, their many sorrows. And to learn how true this is, the only way is to sojourn with the rich, to see how many are their sorrows, how bitter

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14 Clapis, 2-3.  
their complaints. The problem, here, is not the “money” but the “love of money.”

Chrysostom makes copiously obvious that what is morally erroneous is not wealth itself but its abuse. He states:

Nevertheless many reproach me saying continually thou fastened upon the rich: while they on the other hand fasten upon the poor. Well I do fasten upon the rich: or rather not the rich, but those who make a bad use of their riches... For say that I do not attack the character of the rich man, but of the rapacious. A rich man is one thing, a rapacious man is another: an affluent man is one thing, a covetous man is another. Make clear distinctions, and do not confuse things which are diverse.

Generally, wealth in the biblical and patristic tradition is not in itself a wicked thing, or necessarily either the result or sign of an idolatrous pattern of living. This is particularly important given the tendency that we have to shift imperceptibly from the concept “rich” to the concept “rich oppressor.” Generally wealth is good (Eccles 13:24) as long as it does not result from the oppression of the needy (Prov. 10:2; 11:16-18; 14; 31) or become a false source of security or hope (Psalm. 33:16; 49:6-8).

Special Dignity and Role

Gregory of Nyssa reminds that the rich that they must recognize the true identity of the poor and acknowledge their special dignity and role in Christian community.

Walter Shewring writes:
Do not despise these men in their abjection; do not think them of no account. Reflect what they are and you will understand their dignity; they have taken upon them the person of our Savior. For he, the compassionate, has lent them his own person wherewith to abash the unmerciful and the haters of the poor… The poor are the treasures of the good things that we look for, the keepers of the gates of the Kingdom, opening them to the merciful and shutting them on the harsh and uncharitable. They are strongest of accusers, the best of defenders – not that they accuse in or defend them in words, but that the Lord beholds what is done toward them, and every deed cries louder than a herald to his who searches all hearts.  

Chrysostom draws a similar conclusion from the identification of Christ with the poor.

He writes:

You eat in excess; Christ eats not even what he needs. You eat a variety of cakes; he eats not even a piece of dried bread. You drink fine Thracian wine; but on him you have not bestowed so much as a cup of cold water. You lie on a soft and embroidered bed; but he is perishing in the cold… You live in luxury on things that properly belong to him… At the moment, you have taken possessions of the resources that belong to Christ and you consume them aimlessly. Don’t you realize that you are going to be held accountable?.

Based on this sacramental identification of Christ with the poor, Chrysostom suggests specific ways to express the recognition that Christ lives and is actively present in the poor and needy people. Chrysostom writes:

Do you really wish to pay homage to Christ’ body? Then do not neglect him when he is naked. At the same time that you honor him here [in Church] with hangings made of silk, do not ignore him outside when he perishes from cold and nakedness. For the One who said “This is my body”… also said “When I was hungry you gave me nothing to eat.”… For is there any point in his table being laden with golden cups while he himself is perishing from hunger? First fill him when he is hungry and then set his table with lavish ornaments. Are you making a golden cup for him at the very moment when you refuse to give him a cup of cold water? Do you decorate what is necessary for him to cover himself? … I’m saying all this not to forbid your gifts of munificence, but to admonish you to perform those other duties at the same time, or rather before, you do these. No one was ever condemned for neglecting to be munificent: for the neglect of others hell

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itself is threatened, as well as unquenchable fire… The conclusion is: Don’t neglect you brother in his distress while you decorate His house. Your brother is more truly his temple than any Church building.\textsuperscript{21}

So convinced is Chrysostom of Christ’s attitude with the poor that he does not hesitate to put words in the mouth of Christ:

It is such a slight thing I beg… nothing very expensive… bread, a roof, words of comfort. [If the rewards I promised hold no appeal for you] then show at least a natural compassion when you see me naked, and remember the nakedness I endured for you on the cross… I fasted for you then, and I suffer hunger for you now; I was thirsty when I hung on the cross, and I thirst still in the poor, in both ways to draw you to myself and to make you humane for your own salvation.\textsuperscript{22}

**Chrysostom’s Ethics in Discourse**

In his sermons, Chrysostom often put his emphasis on ethics. Hans von Campenhausen says that practical and moral problems in Chrysostom’s discourse were an important part of his interpretation and application of the Biblical texts.\textsuperscript{23} Chrysostom emphasized the cultivation of spiritual discipline, such as repentance, prayer, almsgiving, fasting and the reading of Scripture. \textsuperscript{24}

On occasions, they are also expressed in terms of rhetorical attacks on the pagan habits found among Christians, e.g., the patronizing of theatres, the use of amulets,

\textsuperscript{21} On Matthew; Homily 50:4.

\textsuperscript{22} Quoted by W. J. Burghardt, “The Body of Christ: Patristic Insights,” in R. S. Pelton, ed., The Church as the Body of Christ (South Bend, Ind., 1963), 97.


divinations and incantations, or even Judaizing behavior. M. Young France says that “Chrysostom’s ethical discourse, as Young has demonstrated, is grounded largely in the exegesis of Scripture, so much so that his biblical interpretation may well be regarded as paranetic in nature.

This is corroborated by Osborn, who, in one of the more substantial treatments of the subject, argues similarly that Chrysostom’s ethics is predominantly motivated by a high regard for God’s righteousness, fellowship with Christ and the centrality of Christian faith and love – tenets, which, of course, find their origins in the Scriptures.

Nonetheless, he also recognizes, along with Whittaker and others that Chrysostom’s ethical ideals operate, by and large, within the framework dictated by the Greek ethical traditions, especially the Platonic tradition of virtue ethics. At the conclusion of his study, Osborn even suggests, perhaps unfairly, that Chrysostom, towards the end of life and exile, had become more Stoic-Platonic than Christian in his ethical outlook.

**Material Society**

We should have to material in modern society, a society often marked by rank consumerism. Nicu Dumitrescu points out:

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29 Joseph Woodill, “The Fellowship of Life: Virtue Ethics and Orthodox Christianity” (Ph.Diss., Fordham University, 1996), 52-70.
Material good are given to humans only to be managed for the benefit of all people, regardless of faith or race. This ethical stance does not attack or seek to abolish the right to private property, but restores it to its proper place. Specially, patristic spirituality, such as that articulated by St. Chrysostom, does not invalidate the principle of individual ownership, but corrects it, meaning that, while owners are owners in relation to the poor, they are only managers of wealthy in relation to God.  

Dumitrascu says that Jesus Christ was not a social reformer in the modern sense of the world; he was neither an economist nor a sociologist. Instead, through three parable the rich (Luke 12:16-21; 16:19-31; 18:18-25), among other teaching, Jesus preaches the overthrow of the social principle of that time on religious, rather than social, grounds. This parable, indeed, is unique to Luke. Darrell L. Bock explained that “the main issue in this parable is not wealth. Rather, it is one’s attitude to obtaining wealth. The main in the story happen to have a fruitful harvest, and he must decide what to do with the overflow.” W. Pilgrim also says His approach to his stumbling on wealth is to become self-centered and therefore self-destructive.

Jesus conclude, in this parable that this is how it will be for any who pile up treasures for themselves but are not rich toward God. Richness towards God means responding to life and blessing in a way that he desires, in a way that honors him through

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31 Ibid., 300.
33 Ibid.
34 W. Pilgrim, *Good News to the Poor*, 112.
service and compassion.  

Chrysostom is fully aware of the biblical understanding of material things.  

In his seventy-ninth homily on the Gospel of Saint John, he clearly expresses his feeling about this world.

Let us, overcome the world; let us hasten to immortality; let us follow after our King; let us set up a trophy for him; let us despise the pleasures of the world. Moreover, there is no need of toils; let us transfer our soul to heaven, and the whole world has been conquered. If you do not desire it, it has been vanquished; if you ridicule it, it has been worsted.

Again Saint Chrysostom speaks of the vanity and ephemeral character of this world, as well as the transient nature of our life. He frequently writes that “we are stranger and travelers.” We all live in a “strange and foreign land”; and therefore, nothing “in this alien country” should trouble us. Similarly, he proclaims the truth, which many medical doctors, physiologists, dieticians, and nutritionists speak about today:

Abstinence, in truth, as it is the mother of health, is also the mother of pleasure; and repletion as it is the source and the root of diseases, is also provocation of disgust… Therefore, not only should we find the poor more prudent and healthier than the rich, but even enjoying more happiness.

Christian Virtue

Additionally he many times speaks about the “glitter of this world,” the “love of glory,” and the people who “are busy with temporal affairs,” who are in reality “citizens

35 Bock, 344-5.


38 Ibid., 359.

39 John Chrysostom, Homilies on Saint John: The Father of the Church, 360.

of this world” and who forget “the things of God” and “the thing of heaven.” He is interested in “faith” and life as found within the perimeters of the Christians Church. Why? “For nothing is stronger than the Church. The church is your hope, your salvation, your refuge….”

Bebis says that in combating materialism and greed however, Saint Chrysostom urges to follow, within the ecclesiological setting and framework of salvation, the evangelical way of a virtuous life. Chrysostom uses the beautiful Greek word (λόγος), or virtue, which for the ancient Greeks included justice, bravely, and prudence. He incorporated it with the Christian understanding of love, humility, hope, and faith, and transformed and projected it to its eschatological vision and goal. Chrysostom’s theology, therefore, is not negative, but truly positive. He writes:

Let us not regard what is present, but consider what is to come. Let us examine not the outer garment, but the conscience of each person. Let us pursue the virtue and joy which come from righteous actions; and let us both, rich and poor, emulate Lazarus.

Margaret Schatkin observed that the divine Chrysostom uses the principle of Greek ethical theory to demonstrate the Hellenic idea of virtue is realized only among Christians. Moreover, Christian virtue makes the Christians really “illustrious and

43 Ibid. , 253.
44 Bebis, 235.
45 Ibid.
46 Ibid.
distinguished.” He is so categorical about the practice of virtue, as he says, “for it is not possible to be saved by grace alone, but there is need of faith, and after faith, of virtue.”

He also notes:

But if the noun “man” furnishes such an exhortation to virtue, does not the word “faithful” give a much greater one? You are called “faithful” both because you believe in God and have as a trust from him justification, sanctity, purity of soul, filial adoption, and the kingdom of heaven. God has entrusted and given these over to your keeping; you, on the other hand, have given over and entrusted other things to him: almsgiving, prayers, temperance, and every other virtue.

Chrysostom again speaks about the importance of Christian virtues, especially for women, who must adorn themselves “with modesty, piety, almsgiving, benevolence, love, kindliness... reasonableness, mildness, and forbearance. These are the pigments of virtue...” Moreover, “the summit of virtue” is nothing else but “holiness” which leads us “to those ineffable blessings that are dispensed to those who love him.”

These are the personal and the public virtues, the foundations of Christian virtues on interpersonal relations with God our Father and with our brothers and sisters in Christ. How much we need these virtues today... how much indeed! Chrysostom, the “Prophet of Charity,” to use the expression of Father Florovsky, leads the way for us.

**Why is Lazarus a Good Example for Christian?**

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51 Ibid. ,117-118.

52 Ibid. 

Lazarus and the Rich Man as example can be broken down into two specific questions. Why is Lazarus a good example for Christian? Why is the Rich man a poor example? We shall now investigate how Chrysostom elucidates these points in his homilies on the Parable of Lazarus and the rich man. Why is Lazarus a good example for Christians? Brian Ephrem Fitzgerald points out that “it is not because he was poor, ill, and in extreme distress.” 54 St, Chrysostom make it clear that virtue is the true measure of a man, and thus neither his social status nor wealth. Chrysostom writes:

I do not despise anyone; even if he is only one, he is a human being, the living creature for which God cares. Even if he is a slave, I may not despise him; I am not interested in his class, but his virtue; not his condition of master or slave, but his soul.55

Since it is virtue and the soul, and not social status, which truly matters, Lazarus’s character and behavior it what set him apart as an example. Fitzgerald indicates it is not that he is poor and miserable which makes him a hero, rather how he bears his condition.56

Why is the Rich Man a Poor Example for Christian?

Chrysostom makes quite clear, however, how unhappily Lazarus’s external situation really was. He is not only poor, but also terribly sick and lonely. Fitzgerald explained cautiously Lazarus’s character. Chrysostom says that “Lazarus endured his extreme misfortunes with wisdom, courage, and patient endurance, refusing to comfort


56 Fitzgerald, 1.
himself with worldly wisdom. He did not question the providence God when he saw the wicked Rich Men and his flatters prosper in contrast to his own misery.”

Instead, he submitted himself to the incomprehensibility of God’s love for mankind. Lazarus also refrained from despondency, dissatisfaction words and refused to curse God. In place of blasphemy, he praised and gave thanks to God. Overall, Lazarus becomes an instructor in virtue for both rich and poor. Throughout his heroic life, he shows that in itself poverty is nothing evil, and that wealth is valueless without virtue. No one has a defense for complaining when Lazarus abstained from discontent in his calamitous straights. Chrysostom writes:

This man is presented as a teacher for you both. For if he did not complain when he was poor, what pardon will those have who complain when they are rich? If he gave thanks in hunger and so many troubles, what excuse will those have who do not try to approach the same virtue when they enjoy abundance? Likewise, what pardon will the poor have that grumble and complain because they have to beg for a living, when this man, who lived continuously in hunger, poverty, loneliness, and illness in the house of a rich man, ignored by everyone, and could not see anyone else who had endured the same sufferings as he had, nevertheless showed such wisdom?

In short, Lazarus teaches us not to call the rich fortunate and the poor unlucky. Indeed the rich man is not the one with much property, but the one with few needs. Chrysostom says that let us never consider those people healthy who are always yearning and thirsting after other people’s property; let us not think that they enjoy any abundance. For if one

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57 Ibid.
59 Ibid., 28.
60 Ibid., 39.
61 Ibid., 40.
cannot control his own greed, even if he has appropriated everyone’s property, how can he ever be affluent?\textsuperscript{62}

B. Ramsey points out an amount of wealth do not by its nature produce almsgiving, but the amount of good intention does.\textsuperscript{63} Chrysostom also agrees that God does not demand a large contribution of almsgiving in not shown by the measure of what has been given but by the willingness of those who give.\textsuperscript{64} \textit{Why is the Rich Man a poor example for Christians?} Once again, outward circumstances are not the proper measure.\textsuperscript{65} Chrysostom points out Wealth in not well in itself, but is good or bad, according to how it is used. Hence wealth has it proper use.

None of these things is good, not luxury, not wealth, not excessive clothing; they have only the name of goodness. Why do I say that they have only the name? They often indeed cause our destruction, when we use them improperly. Wealthy will be good for the possessor if he does not spend it only on luxury, or on strong drink and harmful pleasures; if he enjoys luxury in moderation and distributes the rest to the stomachs of the poor, then wealth is a good thing. But if he is going to give himself up to luxury and other profligacy, not only does it not help him at all, but it even leads him down to the great pit. This is what happened to this rich man.\textsuperscript{66}

Fitzgerald significance says that outward circumstances are not the proper measure. And the Rich Man not condemned because he was wealthy, rather because how he used, or

\textsuperscript{62} Ibid.


more properly speaking, misused. Chrysostom also says that the Rich Man had in
Lazarus an opportunity to learn virtue and to show forth love. Instead of accepting
Lazarus’ help, he betrayed himself with heartless greed and an unwilling to share his own
wealth.

The Rich Man was self-indulgent, inhospitable, a thief, and even a beast. Since he
combined wealth with robbery, he was a wolf. Since he combined wealth with brutality,
he was a lion. He was a tree bearing leaves, but without fruit; a man without fruit for
men. Therefore, he has lost his notability by the meanness of evil. Hedonistic, self-
betrayed, unfriendly, a robber, a beast, unreasoning, spiritually ill without treatment,
nameless, spiritually foundation, and finally, dammed; such was the Rich Man who
would not share his wealth. In short, surely his example chills the heart of sincere
Christians.

How should we use these examples? Avoiding luxurious living is a good first
step. St. Chrysostom provides some telling example. The Old Testament Sabbaths were
intended for spiritual endeavors, not for feasting, drinking and merriment. Citing Amos
6:4-6, Chrysostom states,

He reveals what I am saying by what he adds immediately: “Who sleep upon beds
of ivory, and live delicately on their couches, and eats kind out of the flocks, and
sucking calves out of the midst of the stalls... who drink filtered wine, and anoint
yourselves with the best.” You received the Sabbath to free your soul from

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67 Fitzgerald, 3.
68 Ibid., 105-106.
69 Ibid., 105.
70 Bock, 343-7.
wickedness, but you have enslaved if future. For what could be worse than this frivolity, this sleeping on beds of ivory.\textsuperscript{71}

**Correlation between the Wealth and the Poverty**

**Social Darwinism**

In Korean society, people have a tendency to believe that poverty is hereditary. An interesting result was found from a recent research on heredity of poverty answered by priests:

![Figure 2: It is not a misfortune for clergymen to live in poverty; they should rather be content with their insufficient wealth?](image)

22.2\% of the seminary students and priests responded that poverty is the result of hereditary. Bebis reasons that poverty is caused by sin and lack of God’s love which is the theme of Social Darwinism\textsuperscript{72} On the contrary, Chrysostom is ready to reply to the contemporary advocates of Social Darwinism who say that the poor are themselves the

\textsuperscript{71} Chrysostom, On Wealthy and Poverty, 24.

cause of their poverty because of their own wickedness and because does not love them.73

Chrysostom declares that this is contrary to the biblical understanding of God’s love for all humankind, and it is frivolous notion; and his future questions how they can call the rich and greedy fortunate because of their earthly belongings. Chrysostom writes:

Let us, therefore, call them fortunate because of what they have, but miserable of what will come, because of the dreadful courtroom, because of the inexorable judgment, because of the outer darkness which awaits them… no one will escape God’s judgment, but all who live by fraud and theft will certainly draw upon themselves that immortal and endless penalty, just like this rich man (who faced poor Lazarus).74

Through the sermon of Chrysostom on Lazarus and the rich man, and one realize immediately his profound concern about the society in which he lives. Bebis says that the social chasm and discrepancy in Antioch was horrendous.75 Bebis and W. R. W. Stephens describe immoral life in Antioch. They says “a few wealthy people, living in the luxurious villas of the cities, controlled most of the wealthy of the city; and in Constantinople, out of the one hundred thousand Christianity, fifty thousand lived below the “Safety net,” to use a popular social term of our time.76

Bebis points out “John knew from his excellent Greek humanitarian background and his excellent biblical foundation that injustice and the monopoly of wealth in the hands of the few are contrary to the ultimate goal and destiny of man.”77 The people

73 Ibid.

74 Chrysostom, On wealthy and Poverty, 36-37.

75 Bebis, 234.


77 Bebis, 234.
those who the suffering of the poor, the needy, and the sick are generally a punishment from God and the wealth and prosperity of the rich is blessing, a reward for virtue.

Gregory of Nazianzus with strong language denounces such a belief. He stated:

There are some even among our own people, a thing that makes one weep, who, far from helping or having compassion on these poor sick, will reproach them bitterly, insult them, make up empty, foolish speculations about them; and truly, out of the ground they mutter speeches, and voices are heard in the air; not in the ears that used to and understand holy teachings. And they have the audacity to go further, and to say: ‘their affliction is from God; and our good health comes from God. And who am I to undo the decree of God, and put myself forward as more kind than God? They are sick. Let them be sick! Let them be afflicted! Let them suffer misfortune! This is the will of God.’

A Socialist Chrysostom

Was Chrysostom a socialist? Indeed, Chrysostom did not support or belong to any particular political or social system. Richard Valantasis says John castigated both the rich and the poor who violated the command of God. Valantasis points out continuously:

That wicked man who weighed down with innumerable faults, are promoted for the very reasons which ought to forbid even their crossing of the threshold of the church? Tell me, then; shall we look further for the cause of God’s anger in our regard, when we hand over things so sacred and so awe-inspiring to be defiled by wicked and worthless men? When the wicked are charged with an administration for which they are unfitted, and the worthless with things which their strength cannot bear, then assuredly they will render the affairs of the Church as unsettled as Euripios.

He is positing a clergy which is political in nature and which mirrors too much the secular, administrative, and social orientation of the empire. For example:

You will see the priest beset by accusations as numerous as the people in his care.

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80 Ibid.
All those who have the privilege of electing to his honor are split into many factions, and one can never find the council of priests in agreement among themselves as to whom the lot of the episcopacy has fallen. Each stands apart from the others one voting for this man, another for that. The reason for this divergence of opinion is that they do not all look to the one thing that should be kept in mind—strength of character. Instead, they allege various other qualifications for the honor. Of one they say, “Let him be elected, because he belongs to a prominent family”; of another, “because he is wealthy and will not require support from the revenues of the Church”; of a third, “because he has come over to us from the adversaries.” One wishes to give preference over all others to an acquaintance, another to a blood relative, a third to a flatterer. But no one wishes to consider him who is truly qualified, or to make any test of fitness. I do not think such reasons trustworthy criteria of a man’s fitness for the priesthood.81

Valantasis conclusively says “This politicization and socialization of the leadership of the Church led Chrysostom to advocate the reform of the criteria for electing priests and elevating bishops, by laying out the nature and duties of the office, the manner of person best suited to that function, and the impediments to achieving full effectiveness in the offices.”82 Methedios G. F. Fouyas come to appreciate that “a general fault of political of all forms and colors is that they see the Church as a so-called sociological phenomenon.”83 Whereas Chrysostom saw the church as a divine organism, as the Ark of Noah, as the only place where ultimately salvation in secured for everybody regardless of social background.84

82 Valantasis, 459.
84 Cited in Bebis 235.
The Benefits the Needy Provide the Wealthy

Salvation

Chrysostom makes it clear that the poor offer the solution to salvation through almsgiving. He tells his addressees that without the poor, “the greater part of our salvation would be overthrown”, as they are required for almsgiving. “Hence even the poor man who appears more useless than any is the most useful of any.”

The poor person is the benefactor of the Christian who shows him mercy “for it is impossible . . . to enter the portals of the Kingdom without almsgiving”. It is the poor person who will stand by an almsgiver on the Day of Judgment, and deliver him/her from eternal fire place by opening the gates to heaven.

Eternal Reward

Christ teaches the proper attitude for wealthy Christians toward their materials. He commands to a wealthy man that he should sell all of his possessions and give them to the poor as an act of storing treasures in heaven (Matt.19:21). The poor and the wealthy are to be related by a organization of Christian patronage in which, in return for the necessities of the rich, the poor play a important role in accessing eternal reward.

Relationship with Him

86 Stilzer, 475.
88 Stilzer, 475.
Emmanuel Clapsis points out God expects from His chosen people to be faithful to their covenantal relationship with Him.\textsuperscript{89} Clapsis also consent it is the primacy of their relationship with God that shapes the web of their relationships with the others.\textsuperscript{90} In Deut. 15:4-5 the promise is given that: “there will be no poor among you (for the Lord will bless you in the land which the Lord your God gives you for an inheritance to possess), if only you will obey the voice of the Lord your God… “The hard reality is also noted, “the poor will never cease out of the land” (Deut. 15:11). Israel received the mandate: “therefore I command you, you shall open wide your hands to your brother, to the needy and to the poor, in the land” (Deut. 15:11).

In the context of this mandate, the perversion of justice and oppression of the most vulnerable could be primarily an offense against the neighbor, but Lev. 6:2 calls all manner of oppression and deception a “breach of faith against the Lord.” In Lev. 19:1-37 we find the heart of the covenant principle, “You shall love your neighbor as yourself,” because, “I am the Lord” (Lev. 19:18). The laws of the Pentateuch dealing with possessions express this incontrovertible truth that we respond to God through our neighbors.

In appealing to this familiar Greco-Roman system, Chrysostom asserts that the traditional Greco- Roman patrons, the wealthy elite, are also the patrons of the Christian


\textsuperscript{90} Ibid.
community. The reward for their patronage within the Christian community therefore is beyond what traditional networks can offer. In addition to patronage, Chrysostom uses, in his discourse on mercy, the language of lending and banking. Mercy is a secure heavenly bank transaction. In almsgiving, God is a debtor, and god’s gift of eternal life can be purchased through giving to the poor. Chrysostom writes:

For the way of showing mercy is manifold, and this commandment is broad. What then is the reward thereof? “for they shall obtain mercy.” And it seems indeed to be a sort of equal recompense, but it is a far greater thing than the act of goodness. For whereas they themselves show mercy as men, they obtain mercy from the God of all; and it is not the same thing, man’s mercy, and God’s; but as wide as is the interval between wickedness and goodness, so far is the one of these removed from the other.

**Freedom From the Rich and the Poverty**

**Attitude**

Why is it rare for the wealthy to give some part of their wealth to the poor?

Darrell L. Bock points out the fact that the Gospel of Luke focuses on man’s attitude rather than maturity, since negative attitudes could cause destructive consequences no matter how old he is.

The rich ruler in Luke chapter 18 failed to find the Truth because of his greed for materials. Bock also says that “he, though blind man, sees clearly, while the rich man,

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through possessing eyes, has his vision clouded by his possession.”\textsuperscript{94} The text begin with the ruler asking Jesus what he must do to inherit eternal life (Cf 10:25).\textsuperscript{95}

He is probably someone of social status, who is not only wealthy but holds some level of civic power. He wants to know how he can be sure he will be saved when God passes out the gift of the life.\textsuperscript{96} Consider the dilemma faced by the young high official in Luke’s Gospel: to inherit life forever, Jesus said to him that he must sell his entire fortune and share it with the poor (LUKE, 18:22).

\textit{Solution for Multiple Temptations}

Nicu Dumitrascu points out this fact made him sad, for he could not conceive of taking such a risk, even for something of great value.\textsuperscript{97} Here is the radicalism of Christian teaching on wealth and poverty encapsulated! But wealth is not in itself a sin, chiefly when it is acquired by sincere means, even if it is inherited from parents, because it is simply matter, and matter is morally neutral. Dumitrascu says that there is no sin in having money, but only in using it badly.\textsuperscript{98} Money is attractive, it is tempting, and it offers multiple temptations to sin. It is like an alcoholic beverage, for its misuse can create addiction. Dumitrascu points out

Wealth then becomes a vice, abolishing and destroying human freedom. When a person cannot distinguish between good and evil, she begins to become blind. Therefore, Jesus asked the official to give up his property and urged him to share

\textsuperscript{94} Bock , 467.
\textsuperscript{95} Ibid.
\textsuperscript{96} The expression “to inherit life” has a rich Jewish Background, See Psalm 37:9, 11, 18; Daniel 12:2; Psalms of Solomon 3:12.
\textsuperscript{97} Nicu Dumitrascu, 302.
\textsuperscript{98} Dumitrascu , 302.
it with the poor, to see if he was able to escape from the vice of monetary addition and to thus regain his inner freedom, the only freedom that really counts.  

Voicu indicates that Wealth enslaves us, because it occupies our minds with worries of its loss; and by such limiting thoughts makes us its servants. Who defame the name of Christ? Chrysostom writes:

For these reasons a strict and accurate scrutiny ought to be made so as to prevent the supply of the indigent being wasted, not only by the women already mentioned, but also by those who are able to provide for themselves. And this scrutiny is succeeded by no small anxiety of another kind, to ensure an abundant and unfailing stream of supply as from a fountain; for compulsory poverty is an insatiable kind of evil, querulous and ungrateful. And great discretion and great zeal is required so as to stop the mouths of complainers, depriving them of every excuse. Now most men, when they see any one superior to the love of money, forthwith represent him as well qualified for this stewardship.

Monk

A few pastors in South Korea who are trying to have monastic lives have right approach (or attitude) about wealth and poverty. Chrysostom stresses that “he monks could become free from concern for wealth or poverty if they strive to learn the significant meaning of priesthood and to live according to it.” Chrysostom wrote long homilies against those who oppose monasticism, and he praised the sweetness and the calmness of soul, as well as the endless exuberance of the monastic life.

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99 Ibid.


103 Ibid.
Chrysostom says that the monks are the true “Christian-bearing temples and heavenly athletes.” Thus, the monks themselves ought to acknowledge the importance of fulfilling their mission. Chrysostom compares the life of a king with the life of a monk superior to that of a King: for whereas the king has to deal with the worldly affairs of the life day and night, the monk “decorates his life with the true worship of God and with prayer so as to live together with the angels and to talk with God himself.”

Chrysostom constantly reminds his readers that the simplicity of the monastic life guarantees health; carefree, quite nights; and sound health to the monks. Chrysostom points out cautiously;

A master of wealth dressed with luxurious clothes, decorated with gold, and brought to and fro in vehicles and in splendid and pompous processions, do not envy him. However, when you see a monk, walking by himself, humbly and meekly, quietly and peacefully, become an imitator of his philosophy, and pray that you may become like him.

Then what are the practical and the wise ways that the monks could handle their possessions? Chrysostom emphasized the need for mutual sharing of gifts that people (both rich and poor) have received, as proof of gratitude toward God. The obsessive accumulation of wealth, the Eastern patristic tradition’ moral teaching is considered crazy, because we are all equal before God and we should benefit equally from God’s

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104 Ibid., 229.
106 Ibid.
107 Ibid., 304, 607.
People need each other because they cannot reach perfection unless they are
together. In his Treatise On the Priesthood, Chrysostom says that he does not believe that
someone can save himself if he does not do anything for the salvation of his neighbor.110

To ignore one of our member brothers or sisters who is in need means neglecting
Christ himself. If at the divine flawlessness the indispensable factor is love, the same is
ture at the human perfection, because perfection does not require loneliness, but
communion. Chrysostom envisions a community where there are no longer rich and poor,
but all people made equal in one big family, where there is no longer “mine” and “yours,”
but only “ours.”111

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109 Dumitrascu, 303-4.

110 Social justice was a goal St. John Chrysostom fought for, cultivating love. Throughout his life,
he continually investigated all the ways through which this feeling can be turned into charity, according to
the belief that mere good deeds that are done without love are not valid. His conception about love is
characterized both by the charity which enables the Christian to identify with fellow suffering and by the
permanent struggle to establish a social justice between people. See Teodor Damian, “Virtutea dragostei la
Sfântul Ioan Gur’a de Aur (The Virtue of Love at St. John the Golden Mouth),” Biserica Ortodox’a
Român’a 5-6 (1979): 685. As quoted by Dumitrascu, 304.

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Român’a 5-6 (1979): 681-2. As quoted by Dumitrascu, 304.
Summary

Chrysostom is continuously appealing his audience in his dialogue on poverty, reaffirming the function of the rich, the almsgiving, and the poor within his Christian community. He navigates several identities which allow those who are frequently socially polarized both to sustain and adjust that traditional relationship, and also allows wealthy Christians to launch a beneficent Christian identity with enough parallels to traditional society to be granted significant honor and prestige both within and outside of the Christian community. Chrysostom sought to accommodate them, continuously negotiating their figure and function so as to harmonize and improve his Christian community.
Chapter four will argue that the faithful community will live a frugal lifestyle and support each other financially. Chapter four will also meditate on the Great Commandment of Christ; love thy neighbor as thyself. This chapter will also focus on practicing biblical ethics relating to finance. By equipping pastors with such knowledge, they will set an example in the Christian community. In addition, the consequences of lacking biblical knowledge relating to finance and how much pastors actually understand the biblical finance ethics will be studied. This chapter also presents John Chrysostom’s teaching on almsgiving and the use of money. This paper in this paper shall first examine how Chrysostom effected this recalculation of wealth, and then we shall turn to the question of whether there may have been some advantage for him in pleading so eloquently on behalf the poor. The reason behind Chrysostom’s criticizing of wealthy people’s misuse of money becomes clear when the cultural background of Chrysostom’s time.

Christian’s Economic Behavior Pattern

Chrysostom incisively says that the covetous men never know a friend: “a friend did I say? He knows not God himself, driven mad, as he is, by the passion of avarice.”  
One may easily recognize the contours of the classical ideal of Philotimia, the pursuit of

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public praise and honor through civic expenditure which has long served to establish the social hierarchy. Libanius says that this tradition was still very much alive in the fourth century. And the citizens of Antioch “take greater pleasure in spending for the benefit of the city than other take in amassing wealth. … For the feeling which elsewhere followers upon is here joined instead to spending.”


Charity should never be an expression of one’s superiority or pride, but a genuine concern for those who live in poverty. Chrysostom says that to love honor, is dishonor; and that true honor consist in neglecting honor, in making no account to what seems good to God.\footnote{Libanius Or, 134-38; quoted in Leyerle, 32.} In this way people shall be able to receive a reward from Him who sees exactly all their doing, if they are content to have Him only as a spectator. What is the need of other people’ eyes, when He who shall confer the prize is ever beholding their action? Chrysostom continuously writes:

Is it not a strange thing that, whatever servant does, he should do to please his master, should seek nothing more than his master’s observation, desire not to attract other eyes (though they be great men who are looking on) to his conduct, but aim at one thing only, that his master may observe him; while we who have a Lord so great, seek other spectators who can nothing profit.\footnote{Chrysostom, \textit{Homilies on the Gospel of Saint John: Nicene and Post-Nicene Father} edited by Philip Shaff, D.D., L.L. D, (Peabody: Hendrickson Publishers, 2004), 15.}
Managing the Wealth

Some people store treasures only for themselves, such as the wealthy young man in the Synoptic Gospels. This young man is indifferent towards the well-being of other people. God does not focus on the amount of money individuals have, but on their attitude of managing the wealth. However, the wealthy man never uses his fortune for other people. Jesus, in Matthew’s Gospel, answered the rich man “If you want to be perfect, go, sell your possession and give to the poor and you will have treasure in heaven. Then come, follow me.”(Matt: 19:21. NIV). Chrysostom explains the meaning Jesus said to rich men. He points out:

Christ rebuked the man for his vain boast; for one who lived in such superfluity, and regarded not other living in poverty, how could he love his neighbor? So that neither in this matter did he speaks truly. But let us do both the one and the other of these things; let us be eager to empty out our substance, and to purchase heaven.8

Mercy

So to speak, people honor themselves, their honor is nothing.9 Chrysostom stresses the need of Christian mercy which is the ultimate characteristic of a Christian.10 There is nothing that both unbelievers and all men so admire, as when we are merciful. Chrysostom, on the homilies of the Epistle of Hebrews, gives expression to his opinion. He has often said and says now also: the greatness of the charity is not shown by the measure of what is given, but the disposition of the giver.11

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9 Ibid., 198.
11 Ibid.
In choosing people who will receive charity, Chrysostom does not focus on their characters, behaviors, classes, or backgrounds. He points out “Let us “be merciful,” not simply so, but “as our heavenly Father is.” He feeds even adulterers, and fornicators, and sorcerers, and what shall I say? Those having every kind of wickedness.”

*Unnecessary Honor*

Chrysostom’s first method is to elaborate upon the routine of antiquity that the cultivation of honor unavoidably enslaved a person, not, as he himself pointed out “to one master only, but . . . to two or three thousand masters, all issuing different orders.”

Even though such obedience to the masses was galling enough there was more. One entered, paradoxically, into a kind of bondage to one’s own ostentation. Borrowing from common Stoic philosophy, Chrysostom observed out that although a rich man’s servants can go everywhere independently about their business, the one who appears to be their master “does not dare go out into the marketplace without them, nor to the baths, nor into the countryside . . . if he even peeps out of the house by himself, he is sure that he will be a laughingstock.”

The contrast of public honor to the use of cosmetics should reasonably have led Chrysostom to find the man occupied in business guilty of a kind of prostitution. This is in fact the case: warming to his theme, Chrysostom writes,

> What is more disgraceful than a man in love with money? Whatsoever call girls or women who work the street do not refuse to do, neither does he refuse. . . . But if

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12 Chrysostom, *Homilies on the Epistle to the Hebrew*, 422.
13 Chrysostom *Hom, in John* 42.4 (PG 59. 243); quoted by Leyerle, 34.
14 Leyerle, 34.
15 Ibid., 35.
prostitutes stand in front of their houses and are indicted for selling their bodies for money, they have an excuse: poverty, and driving hunger. . . . But the greedy man stands, not before his house, but in the middle of the city... And just as harlots belong to whoever gives them gold—even a slave or a freedman or a gladiator or anyone at all, if he can meet their price [so rich men] for the sake of gold . . . associate with anyone shamelessly.16

It is noteworthy that Chrysostom underscored the economic rather than the sexual aspect of prostitution.17 In prostitution, as in business, supply and demand create and service a market, and money changes hands. The point that drove Chrysostom’s comparison, however, is the product purchased. Whereas the wealthy man in the agora transacts his dealings in the confidence that expenditure buys honor, Chrysostom would have him stand corrected: like the prostitute, he sells himself and accrues only dishonor.18

For, for what possible reason does she come in here wearing golden ornaments, she who ought to come in that she may hear “that they adorn not themselves with gold, or pearls, or costly array” (1 Timothy. 2:9). Chrysostom bluntly points out that intending to show off one’s materials is a shameful action before other people. He also regards a woman who extravagantly embellishes herself with jewelry lower than a prostitute.

16 Chrysostom Horn, in Heb. 15.3 (PG 63. 120-21); quoted in Leyerle, 35.
17 Elizabeth Clark has pointed out (“Friendship between the Sexes: Classical Theory and Christian Practice.” in idem, Jerome, Chrysostom and Friends. Essays and Translations (Lewiston, NY: Mellen, 1979), 57-58. that, as with the related issue of ornamentation of dress, Chrysostom is chiefly concerned not with the enhancement of sexual appeal but with the issue of expense and misuse of money.
The Significance of Using Wealth

What is Wealth?

Chrysostom’s view of wealth, it is neither defined possessed nor properly utilized in a manner most people would consider usual. If so then, what is his understanding of wealth? To grasp this, the following three questions must be answered. What is wealth? In what manner does one possess the wealth of this world? And finally, what should one do with worldly wealth? Early in his second sermon on the Parable of Lazarus and the Rich Man, Chrysostom discusses how the parable teaches everyone neither to call the rich fortunate nor the poor unfortunate. While doing so, he gives a penetrating insight into the nature of wealth. Perhaps one finds here St. John’s most pithy definition of wealth and poverty. Chrysostom points out;

Let us learn from this man not to call the rich lucky nor the poor unfortunate. Rather, if we are to tell the truth, the rich man is not the one who has collected many possessions but the one who needs few possessions; and the poor man is not the one who has no possessions but the one who has many desires. We ought to consider this the definition of poverty and wealth. So if you see someone greedy for many things, you should consider him the poorest of all, even if he has acquired everyone’s money.19

True Wealth

Brian Ephrem Fitzgerald says that true wealth is the want of raging greed.20 And Fitzgerald again says true poverty is the possession of such greed, or more aptly put, to be

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19 Chrysostom, On Wealth and Poverty, 40.
possessed by such greed. Lazarus was wealthy since he lived virtuously, in spite of severe illness and his lack of means. Because the Rich Man gorged and drank and could not part with any of his things, he was the poorest of all. Possessed by his things, he would not let go of any, not even to show mercy on Lazarus and thus save his own soul. His mind was diseased, but it is the mind’s disposition which is the best measure of wealth.

How does one possess wealth in this world? To clarify the question, wealth here refers to worldly riches, not to Chrysostom’s loftier notion. In what sense then does one possess the riches of this world? Fitzgerald answered that this question one must grasp one point, we do not own the riches of this world in the way that we think we do.

*Belong to God*

Brian Ephrem Fitzgerald stress that “the riches which we have in this world are not our private property to be disposed of as we wish. Our goods belong to God.” This is true without qualification. No matter how we have gathered our worldly possessions, no matter how hard we have worked to obtain them, no matter how much we guard or horde them. They belong to God. Chrysostom writes:

> By this we are taught that when we do not show mercy, we will be punished just like those who steal. For our money is the Lord’s, however we may have gathered it. If we provide for those in need, we shall obtain great plenty. This is why God allowed you to have more: not for you to waste on prostitutes, drink, fancy food,

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21 Ibid.
22 Ibid.
23 Brian Ephrem Fitzgerald, 15.
24 Fitzgerald, 15.
expensive clothes, and all the other kinds of indulgence, but for you to distribute to those in need.\textsuperscript{25}

Chrysostom in his tenth sermon on 1 Corinthians (6:19-20) point out that even our soul is not ours. How much less then do we own our worldly goods? He writes:

Speaking of faith, Paul says: “You are not your own,” and “You were bought with a price.” “All things in fact are God’s. When then he calls and chooses to take things away from us, let us not, like ungrateful servants, flee away from him and steal out Master’s goods. Your soul is not yours, much less are your riches your own. How is it then that you spend on what is unnecessary the things which are not yours? Do you not know that we will soon be on trial if we use them badly? But since they are not ours but our Master’s, we should spend them for fellow-servants.\textsuperscript{26}

The Apostle Paul writes that we are not the owners of our body. God is the owner of the body of saints, because the Holy Spirit dwells in it. Gordon D. Fee mentions that the Spirit’s indwelling is the presupposition of the imagery, reinforced here by the two modifiers, “who is in you” and “whom you have received from God.”\textsuperscript{27} What Paul seems to be doing is taking over their own theological starting point, namely that they are “spiritual” because they have the Spirit and redirecting it to include the sanctity of the body.\textsuperscript{28}

\textsuperscript{25} Chrysostom, On Wealth and Poverty, 49-50.

\textsuperscript{26} Peter C. Phan, Social Thought (Message of the Father of the Church 20; Wilmington, DE: Michael Glazier, Inc., 1984), 151.


\textsuperscript{28} Fee, 264; Tertullian writes: “In Platonic language indeed the body is a prison, but in the apostle’s it is ‘the temple of God’ because it is Christ” (I Cor 6:19; cf.3:16). Tertullian, Treatise on the Soul, 54:5; Chrysostom is at pains to establish that 6:12-13 attacks not the body, but failure by the mind to exercise in the part of the mind.” Therefore he declares, “Now the body is... for the Lord’, for it was not formed sexual immorality...nor to be greedy, but to follow Christ as Head, that the Lord be set over the body.” Chrysostom, I Cor: Hom., 17:1; quoted in Anthony C. Thiselton, The First Epistle to the Corinthians: A Commentary on the Greek Text (Grand Rapid: Michigan, William B. Eerdmans Publishing Company, 2000), 479-50.
Gordon D. Fee says Christ purchased the poor for God. His point here is that even the body is included in that purchase.29 As clergymen or believers, we should use our energy to help others while avoiding wearing our body in overworking. Tom Rose says that The Holy Scripture speaks in many other ways to the study of economics.30

For instance, Paul, in chapter 12 of 1 Corinthians said about the diversity of spiritual gifts. Rose continuously states, this same principle, applied to economic; teach us than mankind’s diversity of gifts is what makes economic exchange between individual men, as well as between countries, profitable. Also, the Bible instructs man to rest only day in seven.31

Fallen man might choose to work seven days in seven, but God’s Word clearly says no, and we should obey, first, for the sake obedience, but also because of trust that, in the long run, God knows what it best for us, His Creation.32 Rose concludes that it is clear to summarize;

1) Provides us with a clear guide for economic development (Deuteronomy 28) and limited government (Deuteronomy 17:14-20)
2) Stresses the concept of the dispersal of economic power towards the lowest common denominator (Genesis 10:8-10; 11:1-9)
3) Focuses on the inseparable concepts of individual responsibility before God, coupled with maximal economic freedom (Genesis 1:26 &27; Exodus 8:1)
4) Insist that, because of man’s innate sinful nature, mankind must rely on God’s providence through free market exchange rather than trusting in the goodness of man (Jeremiah 17:5,7,9,10)33

29 Fee, 265.
31 Ibid.
32 Perspective on Economics, Edited by Robert N. Mateer, 21.
33 Ibid, 21-2.
Christian economics is not, therefore, a special form of economic thinking that is open only to the “initiated” who have come to a saving knowledge of Christ. Rather it is simply the application of biblical law and biblical precepts to guide man’s economic thinking and economic policy making.

The Necessity of Almsgiving

Black Leyerle says that “Chrysostom picture of the poor is always set against the prosperous marketplace of late antiquity.” It seems therefore scarcely surprising that his sermon on almsgiving resounds with the language of investment. Leyerle repeatedly says that Chrysostom tried not only to prod wealthy Christian into acts of charity but also, and perhaps more importantly, to dislodge his rich parishioners from their conviction that an uncross able social gulf separated them from the poor. Leyerle says that “in the market of fourth –century Antioch, everything that one’s heart desired was for sale. Since it was late antiquity, however, it was perhaps less a matter of the heart than of the liver, the organ that brooked no limitation of desire.” Libanius described the typical sumptuous array of merchandise.

What is more inexhaustible, more lasting, than the wealth of goods which we have for sale? These are so distributed through the whole city that no one part of the city can be called the market; neither must those who wish to buy things come together in any one place, but the goods are right before everyone, before their very doors, and everywhere it is possible for one simply to stretch out his hand in order to take what he wishes. ... For the things which one needed, no one has ever

35 Ibid.
36 Leyerle, 30.
Chrysostom recognized in the agora a sensitive index of the city’s greatness. He agonized over the indifference of the wealthy towards the poor. “Remember,” Chrysostom insisted, “how really empty the market was of goods and how the workshops were full of confusion, and how each person fended for him, snatching up whatever was available before scurrying home.” The importance of the marketplace, however, went beyond the simple transaction of goods. Apart from the wondrous item for sale, the agora also provided a venue for goods less easily commodifiable. Here money purchased not only tangibilities but also sensibilities, as certain extravagance with money bought personal reputation, honor, and the status of a patron. Chrysostom points out how people should spend their wealth. He says:

Let us distribute then amongst the poor the whole multitude of the city, and ye will see the disgrace how great it is. For the very rich indeed are but few, but those that come next to them are many; again, the poor are much fewer than these. Nevertheless, although there is so many that are able to feed the hungry, many go to sleep in their hunger, not because of their great barbarity and inhumanity. For if both the wealthy, and those next to them, were to distribute amongst themselves those who are in need of bread and raiment, scarcely would one poor person fall to the share of fifty men or even a hundred.


38 Chrysostom, Panegyrum in Babylam martyrem 2 (Pg 50. 133) quoted in Leyerle, 31.

39 Ibid., 31.

Importance of Almsgiving

Giving and Charity

Chrysostom says all these qualities of almsgiving, which is, as it were, a seal on those that possess it.\(^{41}\) And he also says that “many are our debts there, not of money, but of sins; let us then lend Him our riches, that we may receive pardon for our sins; for He it is that Judge.”\(^{42}\) Chrysostom insists that it is wise to prepare ones’ future houses through by giving and charity:

Do not their possessions stand, preserving nothing but their name; such an one’s bath, such an one’s suburban seat and lodging? Do we not when we behold them, straightway groan, when we consider what toil he endured, what rapine committed? and now he is nowhere seen, but other luxuriate in his possessions, men whom he never expected would do so, perhaps even his enemies, while he is suffering extremes punishment.... let us press forward to get that possession, there let us prepare for ourselves houses.\(^{43}\)

Almsgiving brings honor, delight and the future crown to one who gives.\(^{44}\) Chrysostom points out that “Towards gaining honor nothing is more serviceable than almsgiving. For the honors arising from wealth and power are compulsory, and attended with hatred, but these others are from the free will and real feeling of the honors; and therefore those who pay them can never give them up.”\(^{45}\)

One ought, however, to return to the central issue of money. To the regular and considerable expense entailed by Philotimia, Chrysostom presented an alternative. He

\(^{41}\) Chrysostom, *Homilies on the Gospel of Saint John*, 86.

\(^{42}\) Ibid. , 89.


\(^{44}\) Ibid. , 118, 143.

\(^{45}\) Ibid. , 118.
pointed out that heavenly favor can be obtained remarkably cheaply, indeed for free. One need only ask. In his sermons, however, it becomes embarrassingly clear that divine favor is, after all, to be secured by entirely traditional means. He thus rebuked those who said, “I can make a friend without mammon, and a rather better one than with mammon.”

In spiritual matters also, he insisted, “no revenue comes without expenditure, or wealth without outlay.” Christ, like the vulgar masses, stands ready to reward with honor—indeed, with heavenly acclamations—the lavish spender. The question becomes a simple one of venue. “If you wish your property to rest secure and indeed for it to increase,” Chrysostom advised, “invest in heaven . . . where no thief, schemer or any destructive thing will be able to pounce upon it.” Timid investors should know that “Christ stands ready to receive and to keep a close watch over your deposits for you—and not only to keep a close watch, but even to augment them, and pay them back with a lot of interest!” In this venture, just as in any ambitious deal, “it is possible to lose by being sparing, and by not being sparing, to gain.”

**Great Expenditure of Money**

Christians know well that it is not wise to solve every problem with money, because it could make one’s life meaningless and shallow. Chrysostom warns against the overuse of money:

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46 Leyerle, 37; Chrysostom again says For he that loves gold will not love his neighbor; yet we, for the Kingdom’s sake, are bidden to love even our enemies, Chrysostom, *Homilies on the Gospel of Saint John*, 330.

47 Leyerle, 37.

48 Leyerle, 38.

49 Ibid.

50 Ibid.
Is there any expenditure of money? Is the aid of others to be invoked? It suffices only to resolve, and the good deed at once reaches the goal. What punishment, then, must we not deserve, if on account of worldly affairs we stoop to slavish occupations; and show a servility unworthy of ourselves; and expend money; and enter into conversation with porters, that we may flatter impious men; and do and say all manner of things, so that we may perfectly attain the end we have in view; and yet cannot endure, for the sake of God’s laws, to entreat a brother who hath injured us, but consider it a disgrace to be the first to make advances.  

In short, those who are using a great expenditure of money gain nothing by their victory, but suffer just as much distress as those who have been defeated, both in the sacrifice of troops and the exhaustion of funds. According to Chrysostom, however, the wealthy people can bear good fruits by practicing self-discipline. He says the presses overflow with wine, after innumerable toils and, great expenditure of money were to surrender the fruits to others just when it was time to reap his corn and gather in his vintage.

Those who take care of them only so far as the expenditure of money is concerned; but the case is otherwise, and here also a careful scrutiny is needed, when they have to be enrolled, for infinite mischief has been caused by putting them on the list without due discrimination. The importance of self-discipline is mentioned in Luke 16:16-31. In this passage, there is a clear distinction between the rich man and the poor man. Joel B. Green indicates that wealthy the man’s lifestyle very luxurious rather than Lazarus lives in poverty lifestyle.

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51 Chrysostom, *St Chrysostom: The Homilies on the Statues to the people of Antioch*, 621.
53 Ibid., 67-8.
Green says that “Clothing is mentioned first (Luke 16:19). Wool was used to produce vestments that advertised the social status of those who wore them. The process by which wool was “filled” in a basin with special clay in order to render the cloth brilliantly white was time-consuming and costly. Clothing colored with Tyrian purple was likewise a striking luxury and symbol of elite.

In contrast with the wealthy man, the clothes Lazarus wore receive no mention. Food is mentioned second. Legends concerning King Agrippa 2 have it that, on a daily basis, he hosted a meal of banquet proportions; this is precisely the picture Jesus paints of this wealthy man. Lazarus longed to eat what was apparently scavenged by dog from the food that fell down from the wealthy man’s plentiful table. Third, mention is made of their respective places of abode. The wealthy man has a gate, signifying his possession of an estate or house compound appropriate to his station. Lazarus has no home, but has been at the wealthy man’s gate.

In conclusion, this parable gives us a lesson: in neglecting the poor, they have disregarded the will of God so clearly expressed in the Scripture. By studying the Holy Scripture, we can have this new insight.

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57 Gladas Hamel, Poverty and Charity in Roman Palestine: First Three Centuries (Berkeley: University of California, 1990), 31.

58 Green, 605-6.

S. Todd Lowary and Barry Gordon points out that “the Eastern Christian Fathers give the term *oikonomia* in their writings a different meaning to that utilized by the Ancient Greeks. In only a very few passages do they use the term to describe “economizing” activity.”

In general, they imbue *oikonomia* with a metaphysical meaning, to indicate divine actions which transformed a spiritual activity and or a situation of low value into one of high value, or, similarly for the (rearrangement through divine actions of a situation.

John Chrysostom, following the parabolic style of the New Testament, uses many examples of economic behavior to illustrate similar situations in spiritual and ethical subjects. His main argument is that as man has a strong incentive to acquire the material means for his support, the same incentive must follow in order to acquire “spiritual means,” that is to live according to Christian teachings in order to gain eternal life.

Egotism and Humanity

According to Chrysostom, individual control follows two forces: egotism and humanity. Egotism is expressed through man’s economic activity in accumulating material goods for self-support. Chrysostom highly regards a man who yields his honor

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61 See for example Basil (vol. 1, letter 8), Gregory of Nazianzus (vol. 5, homily 8), and Chrysostom (vol. 63, *Homilies on Matthew*, 108C); quoted in S Todd Lowary and Barry Gordon, 170.

62 Lowary and Gordon, 171.

and respect to others. He says that “boastful men accounts them that give the honors to be nothing, yet the honors bestowed by them he reckons to be great.”

Toddy and Gordon explained that this kind of activity for the majority of the Fathers—as for the ancient Greek philosophers—results in non-rational and irrational covetous behavior. Behaviors provoked solely by egotism lead to a social and economic life which deviates from the standard of Christian society. Therefore the Eastern Christian Fathers turned strongly against avaricious behavior, mostly associated with the upper economic and social class. Chrysostom considers the constant desire to gather goods, in excess of what is needed for self-support, to be the source of all human evils.

He attempted to use moral recommendations to persuade men to put a limit on the extent and intensity of its operation. Chrysostom is the most forthright and enthusiastic of the Greek Fathers in his censure of the evils of wealth. Indeed, both his theological position, and the ardent nature of his protestations remind the reader of Old Testament prophecy in general and of that of Isaiah in particular.

Chrysostom considers that the division of labor is caused by scarcity and the existence of poverty, while an abundance of goods will diminish it. It seems that Chrysostom justifies inversely the relationship between the volume of production and the extent of the division of labor. Toddy and Gordon mention that Chrysostom also

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65 Toddy and Gordon, 170-1.
66 Ibid., 171.
67 Ibid., 173.
recognized two other effects of the division of labor, one personal and one social.\textsuperscript{68} In regard to the first, Chrysostom mentions that the division of labor presupposes the existence of specific specialized knowledge, which results in a diminution of labor mobility among different production processes.\textsuperscript{69} He stresses that lack of experience is a cause of ineffective production. Chrysostom writes:

For no words are adequate to describe the tempest-tossed condition of a young woman who, having but lately left her paternal home, and being inexperienced in business, is suddenly racked by an overwhelming sorrow, and compelled to support a load of care too great for her age and sex. for she has to correct the laziness of servants, and to be on the watch for their rogueries, to repel the designs of relations, to bear bravely the threats of those who collect the public taxes, and harshness in the imposition of rates.\textsuperscript{70}

\emph{Reputation from Others}

Chrysostom refers to the Book of Timothy chapter two in order to teach the proper attitude and characteristics of wealthy men. He writes:

Why dost thou not were the ornament that is pleasing to Him; modesty, chastity, orderliness, and sober apparel? This is meretricious, and disgraceful. We can no longer distinguish harlots and virgins, to such indecency have they advanced. A virgin’s dress should not be studied, but plain, and without labor; but now they have many artifices to make their dress conspicuous. O woman, cease from this folly. Transfer this care to thy soul, to the inward adorning. For the outward ornament that invests thee, suffers not that within to become beautiful.\textsuperscript{71}

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\textsuperscript{68} Ibid., 173.
\textsuperscript{69} Homilies on Matthew; quoted in Toddy and Gordon, 173.
\textsuperscript{70} Chrysostom, St. Chrysostom: Treasure Concerning the Christian Priesthood, 36.
\textsuperscript{71} Chrysostom, \textit{The Homilies of St John Chrysostom, on the Epistles of St Paul The Apostle to Timothy, Titus, and Philemon}. trans by with notes and indices (Oxford: John Henry Parker, 1823), 66.
\end{flushright}
Chrysostom points out “people, who have rich goods, admire by other community.” He says that rich men should have a good report and fair reputation. And rich men are much for good men to obtain a good report among their enemies. Chrysostom meaningly points out:

They see our lives open to reproach, our souls worldly. We have the same horror of death, the same impatience of disease; we are equally fond of glory and of rule. We harass ourselves to death from our love of money, and serve the time. How then can they believe? From miracles? But these are no longer wrought. From our conversion? It has become corrupt. Form charity? Not a race of it is anywhere to be seen. Therefore we shall have to give an account not only of our own sins, but of the injury by them to others.

The Apostle Paul repeatedly instructs Timothy how a man with great wealth should behave within Christian community. In the New Testament, the Apostle Paul said to his disciple Timothy, Paul says that I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for woman who profess to worship to God. Chrysostom, adopting a negative attitude toward the avaricious behavior of men, distinguished it from economizing behavior. He understood economizing activity to be the expenditure of wealth for necessary goods and almsgiving, whilst avaricious behavior was seen to do away with the rational expenditure of wealth.

72 Ibid., 80.
73 Ibid.
74 Ibid., 82.
75 I Timothy 2:9 NIV.
76 I Timothy 2:10 NIV.
77 Toddy and Gordon, 184.
Economy itself is good in the sense that the perfect economist would spend according to the needs, not stupidly or wastefully. But avarice is not the same. Because the one (i.e. the economist) always spends in a proper manner while the other (i.e. the avaricious man) will not touch his money, even when need unavoidable demands he do so.\footnote{Chrysostom, \textit{Homilies on the Acts of the Apostles}, homily 48, 4.}

The Bible requires the wealthy people to participate in the sufferings of other Christians. Kelly indicates that “Paul lays down for Timothy a pattern of sacrificial ministry shaped after Christ’s own. Somewhere in the background of this is Pauline concept of ‘completing the suffering of Christ.’”\footnote{So Kelly, 178; quoted in Phillip H. Towner, \textit{The Letter to Timothy and Titus: The New International Commentary on the New Testament} (Grand Rapid: Wm. B. Eerdmans Publishers, 2006), 506.}

\textit{The Effects of Justification}

One first should consider peace with God who recognizes His people have received righteousness from God. This is trying to cooperate mutual not only the wealthy but also the poverty. Leon Morris says that the justified people in no longer tormented by questions of his relationship with God arising from the fact that he is a sinner.\footnote{Leon Morris, \textit{The Epistle to the Romans: The Pillar New Testament Commentary} (Grand Rapid: Wm. B. Eerdmans Publishers, 1998), 218.} Justification results in real peace with God and that for all believers.\footnote{Ibid.}

Charles Gore points out that this involves the destruction of the fancied securities and the false peace that we manufacture, as when we say, “peace, peace, when there is no
peace” (Jer. 6:14; 8; 11). Peace is obtained through Jesus Christ. This is the Christ who brings people the blessing which is the emphasis of each Gospel. Love does not mean discovering the flaws of others, it means covering and embracing their imperfections.

Life full of love is soundly righteous and meaningful. Chrysostom writes:

What good things? Money, houses, so many acres of land, trains of servants, heaps of gold and silver? Can you call these good things, and not hide you head for shame? A man called to the pursuit of heavenly wisdom, and gaping after worldly things, and calling them ‘goods,’ which are no value! If these things are good, then the possessors of them must be called good. But when the possessors of these things are guilty of fraud and rapine, shall we call them good? For if wealth is a good, but is increased by grasping, the more it is increased, the more will its possessor be considered to be good.  

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82 Charles Gore, St Paul’s Epistle to the Romans, 2 Vols. (London, 1907); quoted in Leon Morris, 219.

Summary

The focus of the chapter four is on the faithful community in that members live a frugal lifestyle and support each other. As Christ followers, it is highly critically essential to know how to use our wealth. Honor cannot be obtained from the amounts of fortune we have, but from the proper use of the wealth. Moreover, God’s Kingdom expands as we acknowledge the truth that our financial blessings come from God, and share our wealth with those who are in need. Out of many great saints, Chrysostom was the one who heavily emphasized especially on the self-disciplined attitude of believers towards their money. He instructs clearly how Christians should view and use their wealth. Chrysostom also criticizes the wealthy wives who practices extravagance, regarding them more wickedly than prostitutes who are selling their bodies for their lives.
CHAPTER 5

“AN EVALUATION OF SPIRITUAL BALANCE IN MONEY MATTERS”

In this chapter, the responsibility of clergy concerning finances, church growth, and maintaining focus on spiritual growth while dealing with monetary issues will be evaluated. The main concern is remaining focused on Christ as pastors in order to be role models for the congregation, while at the same time overseeing the practical needs of a growing church. In chapter five, a research study on pastors will be discussed in order to evaluate the level of knowledge that pastors possess concerning biblical finance ethics. The results of a survey that was given to pastors in ministry will be presented and implications will be discussed.

In addition, this chapter uses the questionnaires and interview questions in order to develop the study. I interviewed one hundred Korean pastors who are studying at Liberty Baptist Theological Seminary, Korea Nazarene Theological Seminary Students, and one hundred non-clergies who do not attend church. Each question will give information concerning various ministry areas.

**Concerning Large Korean Churches**

When one hundred Korean pastors studied at Liberty Baptist Theological Seminary they were asked, “Are some Korean church buildings unnecessarily big?” 9.18% of the respondents strongly agreed, 39.78% agreed, 52.02% percent disagreed, and 3.06% strongly disagreed. According to this survey, 48.96% (9.18%+39.78%) percent of the respondents considered large churches in Korea to be a problem while 54.08% (52.02%+3.06%) did not think it was a problem.
Figure 3: Are some Korean church building is unnecessary big?

According to this graph, half of the respondents have a negative perspective concerning unnecessarily big church buildings. Chrysostom teaches that as the body of Christ, it is more important to examine inner selves than decorating church buildings. He says:

Now no one would venture to undertake the building of a house were he not an architect, nor will any one attempt the cure of sick bodies who is not a skilled physician; but even though many urge him, will be carefully, and will not be ashamed of own his ignorance; and shall he who is going to have the care of so many souls entrusted to him, not examine himself beforehand? will he accept this ministry even though he be the most inexperienced of men…,84

A large number of Christian believer today in South Korea understand the church as a building. This is not a biblical understanding of the church. The word “church” comes from the Greek word *ekklesia* which is defined as “an assembly” or “called-out ones.” \(^{85}\) The root meaning of “church” is not that of a building, but of people. \(^{86}\)

**Clergy Salaries**

One of the downsides of modern pastors in the aspect of offering has been the overpayment of clergy. Unequal clergy salaries in South Korean churches have caused conflicts within the church communities. According to the survey question, “I feel uncomfortable or judgmental when I see a pastor with great wealth,” the answers are:

![Figure 4: I feel uncomfortable or judgmental when I see a pastor with great wealth.](image)

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\(^{86}\) O’Brien, 25. Thielman, 112-13, 244.
Form this question, 32% of the non-clergy respondents and 23% of the clergy respondents said they are judgmental towards wealthy clergy. On the other hand, 77% of the clergy respondents answered positively, along with 64% of non-clergy respondents.

In fact, the clergy salary runs against the grain of the entire New Covenant.87 Simon J. Kistemacher says, “Elders (shepherds) in the first century were not salaried.”88 They were men with an earthly vocation. Apostle Paul said, “I have not coveted anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my compassions. In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said; it is more blessed to give than to receive” (Acts 20:33-35, NIV).

Kenneth Scott Latourette says, “Chrysostom was persuaded that the most effective means of evangelism was a godly lifestyle. ‘There would be no more heathen if we would be true Christians.’”89 And he also encouraged all Christian slave owners to erect chapels on their estates and “work for the conversion of those who tilled the soil.”90 His willingness to live in frugality rather than lavishness demonstrated the veracity of his words.91 A frugal attitude is needed not only in ministry, but it also in lifestyles of ministers.

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87 See Acts 20:17-18. Note that these are Paul’s list words to the Ephesians elders, thinking he would never see them again- so they are significant (1 Thessalonians 2:9; 1 Peter 5:1-2).
90 Ibid.
Instructive Sermon

Why is classic Christian literature an important tool for modern pastors and seminary students in South Korea? An additional question is “what is the reason that the Korean church is delayed in the process of growth?” The key solution of these problems is reading Chrysostom’s financial ethics. The result of the survey question, “Korean pastors are having problems with financial ethics because they do not get to listen to sermons teaching financial ethics is seen below is figure 5:

![Figure 5: Korean pastors are having problems with financial ethics because they do not get to listen to sermons teaching financial ethics.](image)

From this 46% of the respondents strongly agreed or agreed to the question, whereas 68% disagreed or strongly disagreed. Chrysostom stresses that pastors as well as church members should be acquainted with biblical financial ethics: *The Baptismal Instructions of Saint John Chrysostom* especially focuses on this issue. Chrysostom understood conversion in terms of the moral life. Those who put on Christ were called to
virtuous living and holiness. Conversion and the moral life were interpreted through the perspective of fourth-century Syrian Christianity.92

Conversion meant putting one’s house in order. Chrysostom graphically pictures moral conversion as a movement from chaotic danger, weakness, and instability to the ordered safety, strength, and security of a royal palace.93 The Baptismal Instructions do not schematize the moral life. Instead, the moral life is presented as an integral part of the Christian life. Chrysostom portrays the Christian life through four images, each of which is an encounter with the cross of Christ.94

Darin M. Wood pointed out that the early life of Chrysostom provides insight into the inestimable value of a godly mother. His formal education from his formational teachers demonstrates how God can take that which someone might have intended to harm the church and turn it into a tool for the advancement of His kingdom.95 Chrysostom’s early ministry provides insight into the intricate and difficult structure of the church in the late fourth and early fifth centuries. Furthermore, his ministry was as direct and frank in approach as any ministry in church history. This directness emanates in the knifelike eloquence of his writings and his sermons.96 The sermons of Chrysostom have a heavy emphasis on improving Christian lives.

93 Ibid, 92-3.
94 Ibid, 93.
96 Ibid.
Profitable Lecture and Preaching.

Here is how the respondents answered the question, “I often hear sermons dealing with financial ethics or hear other pastors discussing ethics relating to finance.” Figure 6:

![Graph showing responses to the question: 63.80% of clergy and 47% of non-clergy strongly agree; 26% of clergy and 10% of non-clergy disagree.]

Figure 6: I often hear sermon dealing with financial ethics or hear other pastor discussing ethics relating to finance.

While 10% of the clergy said they do not hear sermons relating to financial ethics, 26% of the non-clergies responded the same. As it is shown in the graph above, the fact that 64% of the clergy respondents answered negatively indicates that pastors may have trouble with practicing biblical financial ethics. After two more years as a lector, Chrysostom was ordained as deacon late in the year 380 by the hand of his mentor, Bishop Miletius. While this was not a preaching role, it was a role of intensive interaction
among the catechumens and parishioners. Here, John was responsible for discipline and preparing the candidates for baptism as well as assisting the new believers in the formation of faith. An eminently personal role, it would ardently aid John later in his role as bishop.

One should pay attention to Chrysostom who taught the basic steps of new believers before baptism. Thus, his teaching of fundamental discipleship instructed new believers in what to do in order to grow in faith. The result of the survey question, “I have taught sermons to explain biblical financial ethics” delineates the fact that Korean clergies do not fully comprehend the significance of biblical financial ethics. See figure 7 below:

Figure 7: I have taught sermons to explain biblical financial ethics.

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97 Wood, 10.

98 Perhaps some of this work is reflected in the writings of Chrysostom. John Allen Weaver, *Catechetical Themes in the Post-Baptismal Teaching of St. John Chrysostom* (Catholic University of America, 1964).
According to the survey, only 2.91% replied that they are confidently ready to preach on biblical financial ethics. On the other hand, 38.83% responded that they are preparing sermons on the issue, while 14.56% have none ready. Below is the result on the question, “I have read sermons relating to biblical financial ethics written by St. Augustine or St. Chrysostom,” figure 8:

Figure 8: I have read sermons relating to biblical financial ethics written by St. Augustine or St. Chrysostom.

Out of 160 people who participated in the questionnaire, only 1.98% answered that they often read sermons or books relating to financial ethics. Also 28.3% responded that they have never read those kinds of resources written by great teachers in the past. Mark Twain defines classics as ‘something that everyone talks about but never reads.’ Also a great preacher Warren Wiersebe emphasizes on the importance of reading
classical books and remarks that ‘it is surprising to know that many clergies have never read The Pilgrim’s Progress.’

**Morality and Purity**

If the Korean church wants to keep the characteristic of purity, it would not neglect those who are oppressed. However, the main focus of many churches is on their own benefits. Chrysostom pointed out this problem. On the subject of personal morality and purity comes Chrysostom’s work “On Virginity.” Wood says that “born out of his own deep ascetic convictions and the widespread ascetic perspectives of the age, Chrysostom argues for celibacy and virginity on Biblical grounds.”

According to the words of Jesus (Matt 19:12) and the Apostle Paul (1 Cor 7:7), those who remained celibate were best able to serve and glorify God. Thus, the aim of his work is to demonstrate the high place of those who embrace this lifestyle of celibacy and live according to it. Moreover, the Lord has called a special few to the life of widowhood. This special role is to be embraced and employed as gift from God for his glory.

Furthermore, “On Virginity” was written as a polemic against the practice of monks and nuns living together in a “spiritual union.” This thinly veiled immorality was a stench in Chrysostom’s nostrils, especially since the blame for these unions was

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101 Wood, 19.

102 Ibid.
placed at the feet of Jesus.\textsuperscript{103} Therefore, this detestable practice must be stopped. Such a desire is reflected in the strong language of John to even his close friend Olympia, a wealthy widow and stalwart ally of Chrysostom.\textsuperscript{104}

Thus, Christianity devoid of its intimate connection with the commands of the scripture is not true and biblical Christianity and will not draw others to Christ. Here are the results of the question, “In order to rebuild ethics of Korean Churches, recovering financial ethics is highly necessary.” Figure 9:

Figure 9: In order to rebuild ethics of Korean Churches, recovering financial ethics is highly necessary.

From this, 58\% of the respondents answered that resolving financial ethics of Korean churches is important. However, 4\% thought financial ethics is not necessary.

\textsuperscript{103} Ibid.

Having trouble with financial ethics could the pastor’s mind and the direction of his ministry. This problem negatively affects not only the pastor himself but also the entire church. Chrysostom states that the corruptness of Christians is the opposite of purity, thus not glorious:

In incorruptness,” he concludes. What is this, “in incorruptness”? It either means, “In purity”; or else, “for the sake of those things which are incorruptible,” as, for example, not in riches, nor in glory, but in those treasures which are incorruptible. The “in” means, “through.” “Through incorruptness,” that is, “through virtue.”

Chrysostom again stresses that “Because all sin is corruption. and in the same way as we say a virgin is not corrupted, so also do we speak of the soul.” Hence Paul says, “Lest by any means your minds should be corrupted. (2 Cor. xi. 3.) And again elsewhere, he says, “In doctrine, showing incorruptness.” For what, tell me, is corruption of the body? Is it not the dissolution of the whole frame, and of its union? This then is what takes place also in the soul when sin enters.

Chrysostom notes the cause of corruption is the diseased soul. He says that “The beauty of the soul is temperance, and righteousness; the health of the soul is courage, and prudence; for the base man is hideous in our eyes, so is the covetous, so is the man who gives himself up to evil practices, and so the coward and unmanly man is sick, and the foolish man is out of health.”

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106 Ibid.

107 Ibid.
Clergy’s Ideal Image

Clergy today in South Korea should love and take care of the poor and the oppressed, in other words, be beyond a “preacher”. As a servant of Christ, Chrysostom tries to imitate Philemon. He says, “Philemon was a man of admirable and noble character.” The evidence of Philemon being an admirable man is evident from the fact that his whole household was of believers, and of such believers as even to be called a Church: therefore he says in this Epistle, “And to the Church that is in thy house.” (v. 2.) He bears witness also to his great obedience, and that “the bowels of the Saints are refreshed in him.” (v. 7.) And he himself in this Epistle commanded him to prepare him lodging. (v. 22.)

The letter of Philemon teaches the clergy to take care of the oppressed with responsibility. Philemon, an excellent man, then, had a certain slave named Onesimus who having stolen something from his master, had run away. Concerning what he had stolen, here is what he says: “If he hath wronged thee, or oweth thee aught, I will repay thee.” (v. 18, 19.). Chrysostom states that if we love our friends, we are willing to help them out when they are in hardship.

Chrysostom points out that “concerning a friend a man enquires, where he lives, what he is doing, whither he is going: and says, should we not make these enquiries about these the general instructors of the world? For when a man leads a spiritual life, the habit,

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110 Ibid.
the walk, the words and the actions of such a one, in short, all that relates to him, profits the hearers, and nothing is a hindrance or impediment.”

On the survey question, “Korean Pastors are having problems with financial ethics because of their secular attitude toward finance,” the non-clergy respondents answered, figure 10:

![Figure 10: Korean Pastors are having problems with financial ethics because of their secular attitude toward finance.](image)

While 55% strongly agreed or agreed, 5% strongly disagreed. One can conclude that many non-clergy church members expect for pastors to have biblical financial ethics. After Chrysostom was baptized, his desire for a deeper cognition of the person and Word of God led him to seek out a life of separation through asceticism.

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111 Ibid., 737.
112 Kelly, 27. The practice of forcible ordination was not unusual in the highly political early church.
Palladius, Chrysostom spent the next four years as a monk as a part of monastery in the solitude of the Syrian Desert.\footnote{Palladius, \emph{Dialogue of Palladius}, quoted in Wood, 9.}

During this time, he shared space with several other monks, all practicing the ascetic way of life. While their lives were centered on contemplation of God and meditation on His word, there was a daily routine, including psalm singing and food preparation. Each day’s routine, however, centered on offering God the glory. In addition, a strict code of silence was enforced.\footnote{Wood, 9.}

Pastors should temporally have a monastic pattern of lifestyle in order to become a better servant of God. As a servant, pastors should abandon secular attitudes while soundly depending on God. Then they will be able to improve their qualifications as a pastor, and obtain higher respect from non-clergy.

\textbf{Bi Vocational Pastor}

Korean pastors have not been required to have a second job. However, this requirement is being changed because of economic pressures. The following graph shows the result of the question, “Is it okay for Korean pastors to have a second job due to financial hardship,” figure 11

\footnote{Palladius, \emph{Dialogue of Palladius}, quoted in Wood, 9.}
\footnote{Wood, 9.}
Figure 11: Is it okay for Korean pastors to have a second job due to financial hardship.

From this, 57.87% of the clergy responded it is okay for pastors to have a second job and 64% of the non-clergy followed. On the other hand 15.68% of the clergy respondents and 8% of the non-clergy respondents answered Korean pastors must not have a second job in any situation. Crown Financial Ministries indicate that

Let the church keep the pastor poor and God can keep him humble… How often has this statement been the point around which congregation rally when the issue of paying the pastor has been addressed? Even though congregations may not have said it verbally, over the years more times than not a congregation’s actions have spoken volumes in support of this statement.  

Today pastor receive an unreasonably high salary in South Korea. A reasonable income is based on what would ordinarily be paid for like services by a similar organization under similar circumstances. Most ministers serving in pulpits today are highly trained and well

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educated. In obedience to God, congregation should pay them what are worth. Crown Financial Ministries points out that “a recent study conducted by The National Association of Church Business Administration indicate that the average American pastor with a congregation of 300 people earns salary of less than $28,000 and that one out of five pastors have to moonlight for supplemental income.”

The study also indicated that only 5 percent of American pastors earn more than $50,000 year, and 14 percent than $25,000. The question, “I think churches pay pastors reasonable salaries was given to some Korean pastors,” figure 12:

![Figure 12: I think churches pay pastors reasonable salaries.](image)

As a result, 61.7% of the respondents disagreed, while only 4.9% responded that they are content with their salaries from church. Pastor compensation is a two-edged sword: Pastors should be paid when they are worth, but the ministers should be worth

116 Ibid.
what they are paid. Income paid to pastors should be a fair and a reasonable indication of
the congregations’ evaluation of the pastors’ worth.
Summary

Chapter five introduces various responses through questionnaires. The ultimately concern of clergy should be take more interest in the underprivileged people around us. Every time clergy makes use of money, they should obviously have biblical goals not covet it. Clergy has to overcome the morality tendency to regard money as being everything. John Chrysostom achieved great things in his life, though his lifestyle was very humble and frugal. In that respect, clergy can learn much from classical Christian literature which was written with biblical economic perspectives. This is a lesson that every Christian has to learn. Clergy often follows monks who lead a life of renunciation. Following monks austere way of life, clergy can learn stand against any temptation.
CHAPTER 6

Recommendations

In the fall of 2010, Dr Jerry Sutton, A Liberty Baptist Theological Seminary Professor of Homiletics suggests to me that I change the topic of my dissertation. His gracious suggestion was that I analyze the preaching of John Chrysostom. I am immediately begun reading a Chrysostom homiletic masterpiece without hesitation. In the end I decide to write on the topic called “Lessons Concerning the Wealthy and indigent in John Chrysostom’s Homilies.

Even with the tremendous growth of Korean churches in Church history, people in Korean society are dissatisfied with the state of our churches as well as the heart of the Church community. This is tragic reality and a sad circumstance. If Korean Christian communities had not perceived this chaotic situation, the Korean church could not face this difficulty. Through this dissertation, I encourage fellow clergy to investigate classical Christian literature, hoping that in so doing they will recognize in this model for Christian society.

In fact, the issue of poverty and indulgences are ancient issues as well as a modern serious crisis. These are not only a secular trouble, but also a Christian community issue. What is the Christian’s responsibility? What should Christian clergy pursue? This question is a central. Chrysostom, the church Father, gave a necessary alternative to our clergy how who are trying to pursue a frugal lifestyle and desire to simplify purify the Christian world. How does the Christian pastor prepare? I will address these issues through the thesis. Based on the foregoing statistics analysis and historical
foundation and biblical exegesis I will suggest five recommendations how the Christian should address the lack of financial ethics in the South Korean church. Chapter six will give information regarding guidance for full-time pastors on how to live free from secular ethics, especially in finance.

**Recommendation One: Adherence to Biblical Ethics in Finances**

According to USA Today’ Magazine, the American’s view of clergy’s ethics hit a three decade low, with just half rating their moral caliber as “high” or “very high”, according to Gallup’s annual Honesty and Ethics Ratings of Profession survey.117 The reason for the decline from 56% last year to 50% in 2009 in “unclear,” according to a Gallup news replace, which also noted that “now the clergy’s ratings are below where they were earlier this decade” at the height of the Catholic Church’s clergy abuse scandal. Ratings dropped year-over-year among Catholics and Protestants, as well as among regular and occasional churchgoers.

Gallup said Clergy ratings, however, declined the most — 6 percentage points — followed by lawyers, with a 5-point drop to 13%. The most highly regarded profession was nursing, with 83% judging nurses’ honesty and ethics as high or very high. Police officers showed the greatest gain (7 points), to 63%. Bankers’ ratings tumbled amidst the financial crisis to 19%, down from 23% in 2008 and 35% in 2007. Ratings of stockbrokers fell to 9%, the same level as members of Congress.118

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118 Ibid.
According to Korean Church Growth Institute pastors who ministry in Seoul, capital of South Korea\textsuperscript{119}, reveal this survey concerning clergy ethics: 75% have a strong confidence, 21% a small degree of trust and the remaining 4% responded negatively and skeptically. The Korean Church Growth Institute points out that “the reason for the collapse of many churches is because of the ethical immature of pastors. Since awareness of poor ethics the church is slowing down.”\textsuperscript{120}

After the Thirty Years War,\textsuperscript{121} Philip Jacob Spencer was sadly conscious of the low ebb of Christian life in his city and throughout Germany.\textsuperscript{122} He was also aware of the dryness of Christian life due to the enterprise of polemical theology of Lutheranism.\textsuperscript{123} In this situation, Spencer wrote a book, \textit{Pia Desideria} and in this book, he indicated the moral and ethical failings of Lutheranism at that time.

He mourned in the book that “although our Evangelical Lutheran Church is a true church, and is pure in its teaching, it is in such a condition, unfortunately, that we behold its outward form with sorrowful eyes.”\textsuperscript{124} Spencer was sorrowful because believers at this time were simply dependent on means of grace, but they did not practically embody it

\textsuperscript{120} Ibid.
\textsuperscript{121} See, Thirty Years’ War (1618–1648) was one of the most destructive conflicts in European history. The origins of the conflict and goals of the participants were complex, and no single cause can accurately be described as the main reason for the fighting. Initially, the war was fought largely as a religious conflict between Protestants and Catholics in the Holy Roman Empire, although disputes over the internal politics and balance of power within the Empire played a significant part. Gradually, the war developed into a more general conflict involving most of the European powers. http://en.wikipedia.org/wiki/ThirtyYears’War; (accessed by Jun, 13, 2011).
\textsuperscript{123} Ted, Campbell, \textit{The Religion of the Heart: A Study of European Religious Life in the Seventeenth and Eighteenth Centuries} (Columbia: University of South Carolina, 1991), 79.
into their life. In short, the priest’s did not match words and behavior and show godly appearances fitting of clergy.

**Recommendation Two: Other First- Attitude of Service**

For two weeks during June 1983, the Wheaton Consultation came together from local churches, and thirty national and Christian missions. The purpose of the conference meeting was mainly to respond to human need, of people who live in situations of poverty, powerlessness, and oppression.\(^{125}\) Others came from churches situated in affluent areas of the world.

I am deeply grateful to our heavenly Father for allowing us the privilege of sharing our lives with one another, studying the Scriptures in small groups, considering papers on aspects of human development and transformation, and looking closely at the implications of case studies and histories which describe different responses to human need.

The South Korea’ churches discharge marginalized people. It’s our responsibility to God and society to carry out pastoral and apostolic functions. Pastors represent God by being a shepherded of the sheep, a seeker of the lost, the friend of publicans and sinners, of the poor and broken heated. Because of pastoral interests in individuals the church has found itself forced to take an interest in political and economic measure or institutions. Many of the early ministers of the social gospel movement were pastors whose concern for individual slum dwellers, the poor, the prisoners and the sick led them to attack the social of human misery and to understand the corporate character of human sin.

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Recommendation Three: ‘Love Thy Neighbors as Thyself’

It is impossible to consider love of neighbor without discussing the very context in which it is rooted, namely that of Christianity. Christian love has an enormous influence upon others within and outside of the Christian community. Neighborly love is simply a virtue of sharing in what we have been given in love, with others for we are all made in the image of God.

First of all, the Christian community must show its love to all human beings. In seeking to love others we realize we cannot help everyone, but we can be available to give as God directs our heart.

Second, even thought we have limited resources, God will supply our need what He leads us to give. This type of giving car never be exhausted, because God is able to provide every need.

Third, in loving my neighbor as ourself, we must realize that one does not need to give beyond the measure of what they can. The desire to give is all the Lord needs in order to provide through us as His vessel. As we leave the choice to Him and wait on Him as a willing vessel, we become a useful tool in His hand. He will give according to His wisdom, when our heart is in love with Him rather than focused on money.
Recommendation Four: The Pursuit of Ascetic life

What is really church? It is a cautious question and need a serious answer. To know the church’s role not only in secular society but also among the Christian clergy who are trying to bring purity among the Brethren.

Robert L. Saucy insist that “Church membership consists of not so much in relation to men but men associated with the Spirit in harmony with the Spirit in the body of Christ. This fellowship or participation with Christ constitutes the believer as a member of the universal church in the sense of the Spiritual reality of the unity of the Spirit in the body of Christ.” 126

The problem of South Korean churches, today, is lack of practical faith. Even thought a lot of many churches are growing and spreading to the world, church members still have sympathetic faith. Theological learning and Biblical studies are growing rapidly. But there is not many church members have practical faith. Faith books and sermons ministry are overflowing.

The faith-related seminary is everywhere. But there are few ideas on how to change people lifestyle. What is the solution to the Korean church problem? A change in the culture of the Christian life, practical changes in the reported movement of Pietism in South Korea will be needed in the church. Our Korean Church should seek spirit filled leaders to influence the congregations of church. The Korean church growth is bases on the Western culture. My belief is that the church must grow in the following areas:

126 Robert L. Saucy, The Church in God’s Program (Moody Publisher, Chicago, 1972), 102.
Read the classical Christian literature and the study historical backgrounds. William G. Rusch says that “In Chrysostom’s day there were no Christian schools, Christian art was in its infancy, Christian poetry was just beginning, and the pagan calendar continued to set the rhythm of public life. Only slowly was Christianity able to put its mark on the life of society.”127 His book, The End of Ancient Christianity, gives an introduction in the study of St. Augustine’s political and social views and it is a historical examination of the shifting bounds of “sacred” and “secular” in late antiquity, which is to say the relation between the community of the church and the larger society, and the nature of the changes that transformed the Christian world in the West after the breakup of the western empire.

In the fourth and early-fifth century bishops were tolerant and flexible in drawing the boundaries between the church and the larger society, tacitly acknowledging the need for a “secular” realm alongside the distinctively religious world. 128

Christian leaders, however, had a narrower view of what it meant to be a Christian. One reason was that the ascetic movement had invaded the hierarchy. Monasticism had begun as a lay movement in of the clergy. Through the historical background and lesson, Modern ministries should pursue ascetic lifestyles. Korean ministries should move toward sacred and away from the secular.

In the fourth century Christians over came pagan ideas by reading classical literature. In order to for Protestants in South Korea to overcome their secular

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128 Ibid., 53-54.
surroundings they must come back to following the Holy Scripture and again be influenced by classical Christian literature.

**Recommendation Five: Financial Integrity in the Ministry**

Jesus said “Well done, good and faithful slave. You were faithful with a few things; I will put you in charge of many things” (NASB; Matthew 25:21). The few things that Jesus is talking about in this particular scriptural passage refer to money or finances. The many things refer to spiritual responsibilities. 129

If pastors prove their honesty and integrity in temporal things—things that do not last, such as money—God then can trust them with the more important things, such as the spiritual well-being of people. However, if ministers prove to be lacking in financial integrity, it is unlikely that they will have a consistent or spiritually auspicious ministry.130

Pastors must avoid situations that may tend to lead to mistrust or suspicions of financial mismanagement by the pastor. In order to avoid this potentially compromising situation, pastors need to consider the following.131

1. Pastors should never take any money, collected for any reason, home with them. Nonetheless, other than petty cash, money should never be kept at the church for any reason.

2. Pastors should never deposit offerings into the bank and should never touch, for any reason, any offerings taken for any purpose.

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131 Ibid.
3. Pastors should never cosign a note for the church. Pastors should never allow their names to be placed on the deed (or any proof of ownership) of any property owned by their churches.

4. Pastors should exercise prudence in giving gifts and benefits (graduation gifts, gifts to staff, and so on).

5. Pastors should avoid accepting tithes (especially if the tithe is paid in cash) from members or attendees.

6. Pastors should avoid accepting honorariums in cash. Insist that all honorariums be paid by checks and paid to the order of their churches. This way, the church business administrators can rightly credit the honorariums as income to the pastors. If pastors must accept cash, the giver should receive a cash receipt for the amount of cash given. A copy of the receipt should then be given to the church business administrator.

7. Pastors should never solicit gifts, rewards, prizes, or benefits for themselves.

8. Pastors should, if at all possible, refuse all gifts, rewards, prizes, or benefits that compromise the integrity of the ministry.

9. Pastors should never borrow money from pastoral accounts for personal use. Likewise they should not use their church’s credit cards or charge accounts set up for ministry use for personal use or benefit.

10. Pastors should not use church property or equipment without written approval from at least one board member, business administrator, or financial administrator.

For this reason, pastors must keep away from every appearance of negotiation and even the slightest hint of financial impropriety regarding the finances of the church.

However, by being faithful to Jesus’ admonitions, seeking His guidance in prayer, and being cautious by staying away from any financially compromising situation regarding church finances, pastors can minister freely against financial temptation.
Hello, this is Pastor Jung-Suk Yang. I am working on my D.Min at Liberty Baptist Seminary. This survey is related to my doctoral dissertation, ‘LESSONS CONCERNING THE WEALTHY AND THE INDIGENT IN ST. JOHN CHRYSESOTOM’S HOMILIES.’ Your participation in this survey would greatly support my dissertation. This survey is supposed to take approximately 10 minutes to complete. I deeply appreciate your time and help.

1. Korean pastors should primarily focus on ethics related to finance.
   (1) Strongly agree
   (2) Agree
   (3) Disagree
   (4) Strongly disagree

2. Korean pastors are having problems with financial ethics because of their secular attitude towards finance.
   (1) Strongly agree
   (2) Agree
   (3) Disagree
   (4) Strongly disagree
3. I often hear sermons dealing with financial ethics or hear pastors discussing ethics relating to finance.  
   (1) Strongly agree  
   (2) Agree  
   (3) Disagree  
   (4) Strongly disagree

4. Pastors could have a stressful or limited ministry because of financial pressure.  
   (1) Strongly agree  
   (2) Agree  
   (3) Disagree  
   (4) Strongly disagree

5. In order to rebuild ethics of Korean churches, recovering financial ethics is highly necessary.  
   (1) Strongly agree  
   (2) Agree  
   (3) Disagree  
   (4) Strongly disagree
6. It is not a misfortune for clergymen to live in poverty; they should rather be content with their insufficient wealth.
   (1) Strongly agree
   (2) Agree
   (3) Disagree
   (4) Strongly disagree

7. I feel uncomfortable or judgmental when I see a pastor with great wealth.
   (1) Strongly agree
   (2) Agree
   (3) Disagree
   (4) Strongly disagree
8. I feel like seminary students and pastors have a tendency to buy unnecessarily expensive items such as iPods, Macs, and Gaxes.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree

9. Clergymen around me do not have many financial problems and they are content with their present financial circumstances.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree
10. I think churches pay pastors reasonable salaries.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree

11. It is okay for Korean pastors to have a second job due to financial hardships.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree
12. Korean pastors have enough biblical knowledge about financial ethics.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree

13. Pastors should provide more sermons and seminars on biblical financial ethics to church members because it is vital for them to know it.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree

14. It is okay for pastors to have life insurance or pension.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree
15. Churches must financially support pastors after their retirement.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree

16. Spiritually growing churches should have an abundance of wealth.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree
17. Some Korean church buildings are unnecessarily big. This is a problem because the churches are neglecting those who are living in poverty, and instead focusing on the size of their buildings.

   (1) Strongly agree
   (2) Agree
   (3) Disagree
   (4) Strongly disagree

18. As a church member, I have read a book that is related to ethics in finance.

   (1) Strongly agree
   (2) Agree
   (3) Disagree
   (4) Strongly disagree
19. In Korean churches, the current trend in picking pastors’ successors is becoming a point of contention because:
(1) Lack of pastoral ethics
(2) Lack of qualifications
(3) Lack of financial knowledge
(4) Secretive selection of successors

20. Pay for pastors should be compatible to salaries for secular jobs.
(1) Strongly agree
(2) Agree
(3) Disagree
(4) Strongly disagree
Target: Non-Clergy(100)
APPENDIX B

Target: Clergy

Hello, this is Pastor Jung Suk Yang. I am working on my D.Min Liberty Baptist Seminary. This survey is related to my doctoral dissertation, “Five Key Recommendation for Korean Nazarene Pastors Concerning Understanding and Applying Biblical Ethics in Finances: John Chrysostom as a Model for Ministry.” Your participation in this survey would greatly support my dissertation. This survey is supposed to take approximately 10 minutes to complete. I deeply appreciate your time and help.

1. Korean pastors should primarily focus on ethics related to finance..
   1) Strongly agree (SA)
   2) Agree (A)
   3) Disagree (D)
   4) Strongly disagree (DS)

2. Korean pastors are having problems with financial ethics because they do not get to listen to instructive sermons.
   1) Strongly agree
   2) Agree
   3) Disagree
   4) Strongly disagree
3. I often hear sermons dealing with financial ethics or hear other pastors discussing ethics relating to finance.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree

4. Pastors could have a stressful or limited ministry because of financial pressure.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree
5. In order to rebuild ethics of Korean churches, recovering financial ethics is highly necessary.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree

6. Poverty is related to sin, thus it could pass down to generation to generation.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree
7. As a seminary student or a pastor, I feel inferior or uncomfortable because of my wealthy friends.
   1) Strongly agree
   2) Agree
   3) Disagree
   4) Strongly disagree

8. I feel like seminary students and pastors have a tendency to buy unnecessarily expensive items
   1) Strongly agree
   2) Agree
   3) Disagree
   4) Strongly disagree
9. I feel content with what I have right now, and I am living a life of gratitude.
   1) Strongly agree
   2) Agree
   3) Disagree
   4) Strongly disagree

10. As a pastor who has been called by God, I think my salaries that I get paid are reasonable. (If not involved in ministry currently, your answer could be based on your past experience)
    1) Strongly agree
    2) Agree
    3) Disagree
    4) Strongly disagree
11. It is okay for Korean pastors to have a second job due to financial hardships.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree

12. I have many sermons ready to explain biblical financial ethics.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree
13. Pastors should provide more sermons and seminars on biblical financial ethics to church members because it is vital for them to know it.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree

14. It is okay for pastors to have life insurance or pension.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree
15. Churches must financially support pastors after their retirement.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree

16. Spiritually growing churches should have an abundance of wealth.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree
17. Some Korean church buildings are unnecessarily big. As a pastor, I think it is a problem.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree

18. I have read sermons relating to biblical financial ethics written by great old Christian teachers such as St. Augustine or Chrysostom.
1) Strongly agree (multiple times)
2) Agree (reasonably familiar)
3) Somewhat agree (I have read once or twice)
4) Never
19. In Korean churches, the current trend in picking pastors’ successors is becoming a point of contention because:
1) Lack of pastoral ethics
2) Lack of qualifications
3) Lack of financial knowledge
4) Secretive selection of successors

20. As a pastor, my salaries should be compatible to the salaries of other pastors.
1) Strongly agree
2) Agree
3) Disagree
4) Strongly disagree
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