233 Miracle (*Miraculum*)

According to Gregory, homily 4, *Super Mattheum*,[[1]](#endnote-1) cure the sick. Certainly, for this visible miracles are brilliant, as they draw the hearts of the hearers to the invisible faith. But when the numbers of the faithful separate within the holy Church, there are many who hold the life of virtues, but they do not have the signs of virtues, because a miracle is shown in vain outside, if they devote themselves to what is lacking inside.

Again, Gregory on that of *Mattheum*, “these signs shall follow them that believe,” [Mark 16:17].[[2]](#endnote-2) Surely, brothers, because you did not make these signs, by no means do you believe them? But these signs in the beginning of the Church were necessary. For when we plant a copse, as long as we water them, just so long do we see them flourish in the earth. But when they fix the root, the irrigation will cease. Wherefore Paul says [1 Cor. 14:22]: “Tongues are for a sign, not to believers, but to unbelievers.”

¶ Again, Jerome[[3]](#endnote-3) upon that of [Luke 11:14]: “Jesus was casting out a devil,” it is the common work for the ministers of God and the ministers of the devil, but to confess the truth, to do justice, is the private work of the saints. Therefore, whom you see casting out devils, if thus there is not confession of the truth in his mouth, nor justice in his hands, he is not a man of God. If, however you see in him justice and truth, although he does not cast out devils, he is a man of God. Wherefore note according to Gregory, *Moralia* 27 upon that of Job 40[12]:[[4]](#endnote-4) “He sets up his tail like a cedar.” In the end of the world, the signs of the faithful will cease, but the signs of the antichrist and his followers will lie open.

1. Gregory, *XL Homiliarum* in Evangelia 6.3 (PL 76:1089-1091): Infirmos curate, mortuos suscitate, leprosos mundate, daemones ejicite. Gratis accepistis, gratis date. Nolite possidere aurum, neque argentum, neque pecuniam in zonis vestris; non peram in via, neque duas tunicas, neque calceamenta, neque virgam. Dignus est enim operarius cibo suo. … Ad hoc quippe visibilia miracula coruscant, ut corda videntium ad fidem invisibilium pertrahant, ut per hoc quod mirum foris agitur hoc [Col.1091A] quod intus est longe mirabilius esse sentiatur. Unde nunc quoque cum fidelium numerositas excrevit, intra sanctam Ecclesiam multi sunt qui vitam virtutum tenent, sed signa virtutum non habent, quia frustra miraculum foris ostenditur, si deest quod intus operetur. … Unde nunc quoque cum fidelium numerositas excrevit, intra sanctam Ecclesiam multi sunt qui vitam virtutum tenent, sed signa virtutum non habent, quia frustra miraculum foris ostenditur, si deest quod intus operetur. Nam juxta Magistri gentium vocem: Linguae in signum sunt non fidelibus, sed infidelibus (I Cor. XIV, 22). [↑](#endnote-ref-1)
2. Gregory, *XL Homiliarum* in Evangelia 29.4 (PL 76:1215): Nunquidnam, fratres mei, quia ista signa non facitis, minime creditis? Sed haec necessaria in exordio Ecclesiae fuerunt. Ut enim fides cresceret, miraculis fuerat nutrienda, quia et nos cum arbusta plantamus, tandiu eis aquam infundimus, [Col.1215C] quousque ea in terra jam convaluisse videamus; et si semel radicem fixerint, in rigando cessamus. Hinc est enim quod Paulus dicit: Linguae in signum sunt non fidelibus, sed infidelibus (I Cor. XIV, 22). [↑](#endnote-ref-2)
3. Jerome, cf. (Pseudo-)Chrysostom, *Opus Imperfectum in Mattheum*, Homilia 29 ca. 12 (PG 56:783): Nam ejicere daemones commune est opus inter ministros Dei et ministros diaboli: veritatem autem confiteri, et justitiam facere, privatum opus est tantummodo sanctorum. Ideo quem videris daemonia ejicientem, si non est confessio veritatis in ore ejus, nec justitia in manibus ejus, non est homo Dei. Si autem videris veritatem confitentem, et justitiam facientem, etsi daemonia non ejicit, homo Dei est. [↑](#endnote-ref-3)
4. Gregory, *Moralia* 32.15.23 (PL 76:650): Nunc enim fideles nostri mira faciunt, cum perversa patiuntur; tunc autem Behemoth hujus satellites, etiam cum perversa inferunt, mira facturi sunt. [↑](#endnote-ref-4)