THE QUESTION

What did John Chrysostom say about the thief on the cross?

Asked by a THF member on September 3, 2026 · published November 9, 2026 · 4 numbered quotations · the 2 early Christian passages we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/what-did-john-chrysostom-say-about-the-thief-on-the-cross

The short answer *From the text: says what the passages say*

In these passages Chrysostom uses the thief in two ways. He holds up the thief's words to his fellow criminal, that they shared the same condemnation, as a lesson against insulting others. He also says Christ, calm and in control on the cross, offered good hope to the thief.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
SHARING WITH AN AI?	Every quotation here comes from The Historic Faith's library. If you paste this study into an AI, anything it adds beyond these pages comes from that AI, not from us.

IN THIS STUDY

1	The thief admitted he shared the condemnation	**2**
2	His words warn us against insulting others	**2**
3	Christ offered good hope to the thief	**3**
4	Christ was calm and in control	**3**
	What these passages don't tell us	**3**
	The Sources: 2 early Christian passages, with links	**4**

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POINT 1 OF 4

The thief admitted he shared the condemnation

Our note · compiled by machine learning · From the text: says what the passages say

Chrysostom points to what the thief said to the other criminal crucified with him. The thief did not set himself above his fellow sinner. He admitted they were both under the same sentence and in the same danger.

1 “Listen to what the thief says to his fellow thief: "For we are also under the same condemnation." Luke 23:40 We are facing the same danger.”

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on Titus* (c. 386–407 AD)
THF's updated English

Source 2, page 4 **Read it in the library ›**

POINT 2 OF 4

His words warn us against insulting others

Our note · compiled by machine learning · From the text: says what the passages say

Chrysostom uses the thief's words to teach Christians to speak evil of no one. If a charge is true, judging it belongs to God. If it is false, the guilt is great. Like the thief, we should remember we can fall into the same sins.

2 “For if our accusations are true, it is not our place to say them, but the Judge's place to examine the matter.”

later in the same passage

“If you insult others, you will soon fall into the same sins. Therefore the blessed Paul warns us: "Let him that stands take heed lest he fall."”

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on Titus* (c. 386–407 AD)
THF's updated English

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POINT 3 OF 4

Christ offered good hope to the thief

Our note · compiled by machine learning · From the text: says what the passages say

In his sermons on John, Chrysostom lists what Christ did on the cross. He cared for His mother, fulfilled prophecies, and gave the thief good hope. Chrysostom treats the thief as one who received hope from Christ even at the end.

3

"He spoke with the disciple about His mother, fulfilled prophecies, and offered good hope to the thief."

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on John* 85 (c. 386–407 AD)
THF's updated English

Source 1, page 4 Read it in the library ›

POINT 4 OF 4

Christ was calm and in control

Our note · compiled by machine learning · From the text: says what the passages say

Chrysostom says Christ did all this on the cross without being disturbed. Before the cross He showed the weakness of human nature in His agony. On the cross He showed the greatness of His power, which is the setting for His word of hope to the thief.

4

"But consider, I ask you, how even on the cross He did everything without being disturbed."

later in the same passage

"There, the weakness of human nature was being shown. Here, the greatness of His power was being shown."

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on John* 85 (c. 386–407 AD)
THF's updated English

Source 1, page 4 Read it in the library ›

THE LIMITS

What these passages don't tell us

- These are two brief mentions of the thief, not a full sermon on the thief or on Luke 23:39–43.
- They do not quote Christ's promise to the thief or explain what became of him.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

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WHERE EVERY QUOTE CAME FROM

The Sources

The 2 early Christian passages we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages (sources 1–2, grouped by writer, earliest first). **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF's updated English unless marked "1885 English" (the Roberts–Donaldson translation, public domain). "… [continues online]" marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *2 passages from 1 writer*

John Chrysostom, *c. 386–407 AD · sources 1–2*

1 *Homilies on John* 85 (1885 English) **Quotes 3, 4, page 3** "do thou consider, I pray, how even on the cross He did everything without being troubled, speaking with the disciple concerning His mother, fulfilling prophecies, holding forth good hopes to… [continues online] **read ›**

2 *Homilies on Titus* **Quotes 1, 2, page 2** "what the thief says to his fellow thief… [continues online] **read ›**

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked "What did John Chrysostom say about the thief on the cross?" on September 3, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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How it was made. Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.

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THE END OF THIS STUDY