

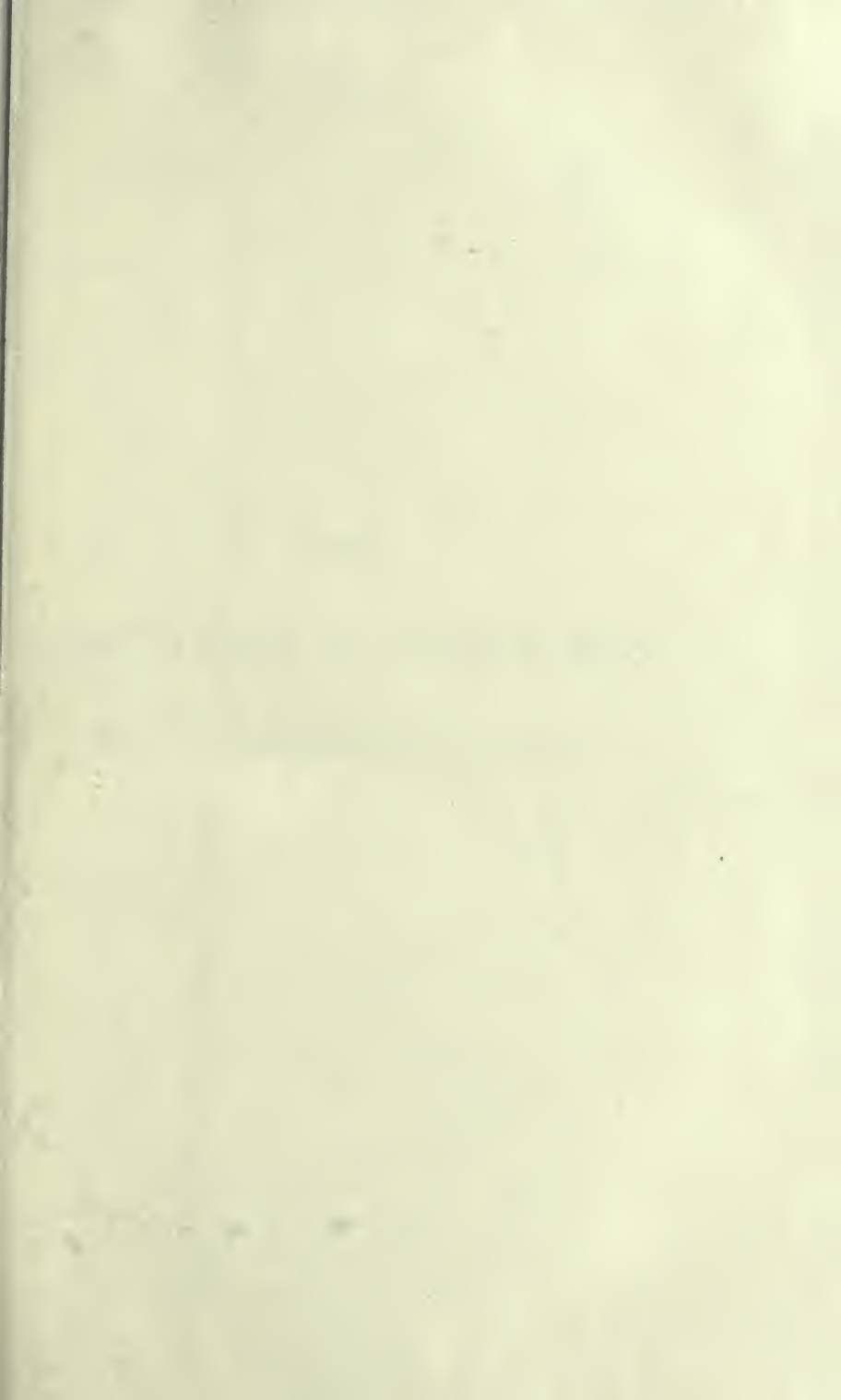


3 1761 05098917 7





Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation





THE
DISCOURSES OF PHILOXENUS

BISHOP OF MABBÔGH, A.D. 485-519.



Philoxenus, Bp. of Mabbogh

THE
DISCOURSES OF PHILOXENUS

BISHOP OF MABBÔGH, A. D. 485-519.

EDITED

FROM SYRIAC MANUSCRIPTS OF THE SIXTH AND SEVENTH
CENTURIES IN THE BRITISH MUSEUM,

WITH AN ENGLISH TRANSLATION

BY

E. A. WALLIS BUDGE, LITT. D., F. S. A.,

FORMERLY SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT SCHOLAR,
KEEPER OF THE EGYPTIAN AND ASSYRIAN
ANTIQUITIES, BRITISH MUSEUM.

PUBLISHED UNDER THE DIRECTION OF THE ROYAL SOCIETY
OF LITERATURE OF THE UNITED KINGDOM.

VOL. II.

INTRODUCTION, TRANSLATION, ETC.

205747
20. 9. 26

LONDON:

ASHER & Co., PUBLISHERS

13 BEDFORD STREET, COVENT GARDEN

1894.



WITH HEARTFELT GRATITUDE
I DEDICATE THESE VOLUMES
TO MY MANY COLLEAGUES AND FRIENDS
WHO DID NOT FAIL ME
IN THE HOUR OF TRIAL AND DISTRESS.



PREFACE.

The present volume contains an English translation of the complete Syriac text of the Discourses of Philoxenus upon Christian Life and Character which was published early this year as Volume I of this work.

Among the Nitrian collection of Syriac MSS. in the British Museum, there are preserved some nineteen volumes which contain the Discourses or extracts from them, and they range in date from the early part of the VIth to the XIIIth century. Nine of these volumes have no critical value for the text, as they contain short passages only. Of the remaining ten one (the MS. C) belongs to the VIth century; two (the MSS. D and E) belong to the VIth or VIIth century; one (the MS. A) belongs to the VIIth or VIIIth century; one to the VIIIth or IXth century; three (the MSS. B, G and H) belong to the IXth century; and two to the Xth century; from eight of these the published text has been taken. When I first copied the Discourses in 1883—4 I selected the text in A as a base, because, though written by two hands, it contained the whole

of the thirteen Discourses complete; with this MS. B agrees closely. In a conversation which I had with the late Prof. Wright in 1888 on the matter, he advised that the older MSS. C and D should be taken as first authorities, and in deference to his mature opinion I in many cases substituted readings from them in the place of those which I found in A and B. It became apparent, however, when I came to print the work that the more correct readings were often found in A and B. Indeed each of the MSS. frequently made the same mistake, although in different places. Some of the readings of B and C I again relegated to the notes, and finally decided to print the text as it stood in my original copy. As a result of these changes it will be seen that, in some cases, the better readings are given in the notes and the less good in the text. To the English reader this will offer no difficulty, for throughout my translation I have followed what I believe to be the correct reading. The Syriac scholar on his part will, of course, choose his own text. I have in no way attempted to emend the text which in places I believe to have suffered through the unintentional mistakes of weary scribes, but have, to the best of my power, reproduced it as I found it in the various MSS. With a view of shewing how little change the text has undergone in passing from copyist to copyist

during the course of nearly four centuries I have added the variant readings from the MSS. E, H, G, and F. of the VIth, VIIth, IXth and Xth centuries respectively. A list of the *Errata*, almost unavoidable in a printed text of such a length, is given on p. clxxxviii f. Some of these I owe to the kindness of Prof. Rubens Duval of Paris, and I beg the reader to make the necessary corrections before he uses the book.

The translation has been made as literal as possible, and all words added have been indicated by brackets. A list of the passages in the Bible either quoted or referred to in the Discourses has been given on p. clxvii ff. A comparison of the quotations with existing Syriac versions of the Bible seems to shew that Philoxenus was perfectly acquainted with the Syriac text, but that he, in many cases, quoted from memory. The version used by him was the Pěshittâ, which he quoted loosely, or with such modifications as his argument required or his fancy dictated. Books like the Psalms which we know were learned by heart in Syrian schools and colleges he generally quotes accurately, but at times his ostensible quotations (introduced by **ܠܐ**) are scarcely recognizable, at others he confuses two or more distinct passages, at others he gives the general sense, and at others a mere paraphrase. Every one of his quotations which differs from extant versions is of

interest, and that the reader may be able easily to judge of the variations from the Pěshîttâ I have drawn up a list of the more important typical quotations and given them above their equivalents in that text on pp. cxxxviii—clxvi.

From about the year 481 to 519 the name of Philoxenus was, according to his theological opponents, in the dioceses of Western Asia synonymous with turmoil and strife. The Bishops and Patriarchs who leaned secretly towards Nestorian doctrines regarded him with terror and feared him as one of the ablest, most energetic and eloquent opponents of those who maintained two natures in our Lord's Person. For a period of nearly forty years he waged unflinching war against this doctrine, and amidst persecutions in Antioch, Apamea, and Constantinople maintained his views both by word of mouth and in writing, and produced a series of works, the like of which exist not in the Syriac literature of the Monophysite Church. His expulsion from the diocese by Calandio and the threats of the greatest ecclesiastics of the time neither silenced him nor stayed his hand; and at length he proved the sincerity of the conviction of the truth of his doctrine by suffering martyrdom in the second year of Jovian, A. D. 519. Hitherto his doctrine has been represented chiefly by the accounts thereof written by his theological opponents, but in the Introduction to this volume are

about 519
about 513

given for the first time, I believe, in the language in which he wrote them his professions of faith and a brief list of the points on which he differed from the Nestorians and his other adversaries. I had hoped to have supplemented these by a number of extracts from his great work on the Incarnation and how "One Person "of the Trinity became man and suffered for us", but as the space at my disposal was insufficient it has been found necessary to omit them.

Until the early part of this year the writings of Philoxenus were only known by the extracts from them given by Assemâni in the second volume of his splendid *Bibliotheca Orientalis*, by the letter to Abû Nafir of al-Hîrah, published by the Abbé Martin, by the letter to the monks of Tell-'Addâ, published by Professor Guidi, by the letter to the priests Abraham and Orestes of Edessa regarding Stephen bar Şûdh-ailê, published by Mr. Frothingham, and by the necessarily very brief quotations given by Dean Payne Smith in his *Thesaurus Syriacus*; so recently as 1887 Professor Wright was compelled to say concerning Philoxenus, "Unfortunately scarcely any "of his numerous works have as yet been printed".¹ The estimation in which his works were held in the Monophysite Church will be seen from the quotations from

¹ *Encyclopaedia Britannica* (art. *Syriac Literature*), vol. xxii, pp. 824—856.

the works of its famous scholars given on pp. xxv—xxvii, and among the opinions of occidental scholars on his writings may be mentioned those of Assemâni and Wright, the former of whom said,¹ “scripsit Syriace, “si quis alius, elegantissime, atque adeo inter optimos “hujusce linguae scriptores a Jacobo Edesseno collocari “meruit”, and the latter, “he was a scholar and an elegant writer”.² Since the publication of the Discourses upon Christian Life and Character these opinions have been confirmed by Nöldeke, who thinks that “Der Ruf “des Philoxenus als eines Meisters des syrischen Stils “wird durch dieses Buch noch in weit höherem Grade “gerechtfertigt als selbst durch den von Guidi heraus- “gegebenen Brief an die Mönche von Tel’edâ. Er “beherrscht die Sprache mit vollkommener Freiheit. “Liebenswürdiger ist Aphraates, aber zur Grundlage für “eine syrische Syntax eignet sich sein Werk mindestens “so gut wie die Homilien dieses Mannes”.³ In a private communication⁴ Professor Guidi of Rome writes, “Lei “confesso che non sarei alieno dal riconoscere nei Dis- “corsi di Filosseno da lei publicati, la *piu bella prosa* “*siriaca*, nella quale all’ eleganza finissima della lingua “è unita l’energia e la forza dello stile. La sua publi- “cazione è di grande utilità ed importanza anche al

¹ *B. O.*, ii. 20. ² *Op. cit.*, p. 832. ³ *Literarisches Centralblatt*, No. 19, 1894, p. 678. ⁴ Dated Frascati, August 10th 1894.

“semplice punto di vista filologica, per lo studio della “lingua e della sintassi siriana, nel periodo classico”. In a recent notice Prof. Rubens Duval says, “Philoxène appartient à l’époque la plus brillante de la littérature syrienne. Son style est élégant sans recherche, ses périodes courtes mais harmonieuses. Jacques d’Édesse le tenait pour un écrivain de premier ordre. Assémani, qui déteste les doctrines hérétiques de Philoxène, partage l’admiration de l’évêque d’Édesse pour son talent littéraire”.¹

It is now my pleasing duty to thank the Council of the Royal Society of Literature of the United Kingdom for undertaking the publication of this work, which they have issued in a form worthy of their high reputation; their munificence has brought into the light the greatest work of one of the greatest Syrian writers, and lays all Syriac scholars under an obligation. A word of thanks too is due to Mr. Drugulin and to Dr. Chamizer his manager for the care which they have taken in the typographical portion of the work.

E. A. WALLIS BUDGE.

LONDON, November 1, 1894.

¹ *Revue Critique*, Nos. 37—38, Sept. 10—17, 1894, p. 123.



CONTENTS OF VOLUME II.

	PAGE
PREFACE	vii
INTRODUCTION:—	
THE LIFE OF PHILOXENUS	xvii
THE CREED OF PHILOXENUS	xxvii
THE WORKS OF PHILOXENUS	xliv
THE MSS. OF THE DISCOURSES OF PHILOXENUS	lxvi
THE DISCOURSES OF PHILOXENUS—ARGUMENT .	lxxiii
TABLE OF THE MSS. OF THE DISCOURSES . . .	xciv, xc v
A MAN'S REPLY CONCERNING HIS BELIEF	xcvi
A CONFESSION OF FAITH	xcviii
AGAINST THOSE WHO DIVIDE OUR LORD	c
AGAINST THOSE WHO MAINTAIN TWO NATURES .	civ
AGAINST EVERY NESTORIAN	cxx
AGAINST NESTORIUS.	cxxiii
ON THE HERESIES OF MANI, NESTORIUS, AND OTHERS	cxxxvi
A COMPARISON OF SCRIPTURAL QUOTATIONS IN THE DISCOURSES WITH THE PĒSHÎTÂ AND OTHER VERSIONS.	cxxxviii
A LIST OF THE BIBLE PASSAGES QUOTED OR RE- FERRED TO IN THE DISCOURSÈS	clxvii
APHRAATES ON FAITH	clxxv
ERRATA	clxxxviii
THE DISCOURSES:—	
THE PROLOGUE	i

	PAGE
ON FAITH	24
ON FAITH	49
ON FAITH AND SIMPLICITY	70
ON SIMPLICITY	115
ON THE FEAR OF GOD	153
ON THE FEAR OF GOD	184
ON POVERTY	214
ON POVERTY	247
ON THE LUST OF THE BELLY	337
ON ABSTINENCE	403
ON FORNICATION	472
ON FORNICATION	524

the Nestorian doctrines into Syriac¹. Of the history of his life at this period we know nothing, but it seems to have been imprudent to send a young man of his ardent and religious temperament into a city which, though the chief seat of ecclesiastical learning in that part of the country, was at the same time a source of the religious polemics of the time, for there is little doubt that at a comparatively early age Philoxenus was already known as a willing and zealous teacher and disputant. Such a man was no doubt of great value to the Monophysite Church when the doctrines of Nestorius, which were gaining ground on all sides, were to be fought against, but his ability soon brought him into unenviable notoriety, and between the years 481 and 485 he was expelled from the diocese of Antioch by Calandio² the Patriarch as a preacher of the views of Cyril of Alexandria and an advocate of the Henoticon of Zeno. The views of Philoxenus were, however, identical with those of Peter the Fuller³, by whom immediately after the banishment of Calandio in 485, he was ordained Bishop of Mabbôgh⁴ or Hierapolis⁵. In an anonymous life of Philoxenus from which Assemâni gives extracts in his *Bibliotheca Orientalis* (ii. p. 13), it is said that "Philoxenus, being "abundantly learned in all the doctrine of the Syrians,

¹ See Duval, *Histoire politique, religieuse et littéraire d'Édesse*, Paris, 1892, p. 174.

² He became Bishop of Antioch A. D. 481, and was banished in 485. ³ Patriarch of Antioch A. D. 471—488.

⁴ The Manbij, مَنبِج of Arabic writers; see Yâkût, ed. Wüstenfeld, tom. iv. p. ٦٥٢, where derivations of the name are given, together with a history of the city.

⁵ Bar-Hebraeus, *Chron. Eccles.* (ed. Abbeloos), i. col. 183.

"and having received the doctrine of the Holy Spirit, "became Bishop of Mabbôgh in the year [of the Greeks] "800, in the time of Zeno, that is to say 488 years "after the coming of our Lord." ἔταξεν ἰσοδικῶς τὰ

καθὰ κείνην καιρὸν κληρὰ ἑξήκοντα καὶ ἑπτά κληρικοὺς
 ἑκάστης οὐκ ἔλαβον ἄλλο τι ἄλλο τι ἄλλο τι ἄλλο τι ἄλλο τι
 ἄλλο τι ἄλλο τι ἄλλο τι ἄλλο τι ἄλλο τι ἄλλο τι ἄλλο τι ἄλλο τι

ἵστα ἰσοδικῶς ἰδοὺ κληρὰ. The writer of this statement has made a mistake, for several circumstances show that Philoxenus was recalled from exile by Peter the Fuller in 485, and that he was ordained bishop in the same year, and it is said that his name was then changed from Akhsēnâyâ to Philoxenus¹.

Soon after Philoxenus had become Bishop of Mabbôgh some Persian bishops visited his city, and in the new bishop they are said to have recognized a slave who had fled from his master, and a man who had never been baptized; this statement is made both by Theodore the Reader² and by Theophanes³, and most writers upon the much-abused Philoxenus have gravely repeated

¹ Πέτρος δὲ ὁ Γναφεὺς ἐπίσκοπον Ἱεραπόλεως αὐτὸν χειροτονήσας, Φιλόξενον μετωνόμασεν. Theophanes. p. 207. For modern writers on this period of Church History see Neander (J. C. L.), *Allgemeine Geschichte der christlichen Religion und Kirche*, Hamburg 1825—1852, Bd. ii. pp. 1128, 1129, 1168, 1179, 1182; Gieseler, *Lehrbuch der Kirchengeschichte*, Bonn, 1831, Bd. i. p. 384; and Alzog, *Handbuch der allgemeinen Kirchengeschichte*, Mainz, 1822, ed. Niebuhr, Bonn, 1839, p. 207.

² See the fragments of his work in the edition of the *H. E.* of Evagrius, ed. Valesius, Paris, 1673, fol. p. 569; and Migne, *Patrologia Graeca*, tom. lxxxvi. col. 157 ff.

³ Πέρσης μὲν γὰρ ἦν τῷ γένει, δούλος δὲ τὴν τύχην, φυγῶν τοῦ ἰδίου δεσπότου ἀβάπτιστος ὄν καὶ κληρικὸν αὐτὸν λέγων. Theophanes, ed. Niebuhr, p. 207.

it¹. The narrative of the scandal goes on to say that the Persian bishops made representations as to the impropriety of a man with such antecedents being Bishop of Mabbôgh to Peter the Fuller, who answered that the service of ordination was sufficient to take the place of baptism², and he took no further steps in the matter. Whether Philoxenus was actually a slave, or only the son of a family who paid tribute to the Persian nobility or landed proprietors, is a matter of no consequence, but it can be proved from his own writings that he was baptized, and that he regarded baptism as a thing of no small importance. Thus in his treatise on the Incarnation of Christ he says:—"Now we will keep and preserve always the "sign of belief and the seal of baptism and we will "not destroy either by any manner of means," ܨܘܪ ܡܶܘܪܶܬܶܘܢ ܡܶܘܪܶܬܶܘܢ ܡܶܘܪܶܬܶܘܢ ܡܶܘܪܶܬܶܘܢ ܡܶܘܪܶܬܶܘܢ³ And in his letter to Zeno he says:—"The only begotten "Son was One of the Trinity, even as His words to "His disciples testify, Go ye forth and convert all "nations and baptize them in the name of the Father,

¹ C'est le celebre Xenaiä, qui estoit Perse de nation, et esclave de naissance. Ayant quitté son maistre et son pays, il s'en vint en Syrie, où se pretendant estre Clerc, quoiqu'il ne fust pas seulement battizé, il commença deslors à brouiller dans quelques villages, et à corrompre la foy de l'Eglise par ses innovations; de sorte que Calandion, Evesque d'Antioche fut obligé de la chasser du pays. Tillemont, *Mémoires*, Paris, 1712, tom. xvi. pp. 319, 705.

² ἀρκείν αὐτῷ τὴν τοῦ ἐπισκόπου χειροτονίαν πρὸς ἀναπλήρωσιν τῆς θείας μυστήσεως. Theodore the Reader. μαθὼν δὲ ὕστερον ἀβάπτιστον αὐτὸν εἶναι, ἀρκείν αὐτῷ τὴν χειροτονίαν ἀντὶ βαπτίσματος ἔφησεν. Theophanes. ³ *B. O.* ii. p. 11.

“and of the Son, and of the Holy Ghost. For I was
“baptized in the name of Him that died, and I con-
“fess that He in Whose name I was baptized died for
“me, and I believe that I have put on in baptism Him
“in Whose name and in Whose death I was baptized”:

ⲁⲓⲃⲁⲛ ⲡⲁⲓⲛ ⲛⲁⲛ ⲛⲁⲓⲛⲁⲛⲁⲓ ⲛⲁⲓⲛ ⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ
ⲛⲁⲓⲛ ⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ
ⲛⲁⲓⲛ ⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ
ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ
ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ ⲛⲁⲓⲛⲁⲓⲛ

The report that Philoxenus was unbaptized is thus
shown to be without foundation.

Of the period of the life of Philoxenus which im-
mediately followed his ordination we know nothing,
but we may be certain that he ceased not to preach
and to teach the doctrines which were approved by
Peter the Fuller, and it is possible that during the first
thirteen years of his episcopate he wrote parts or all
of many of the works which have made his name so
famous among Monophysite writers. In the year of
the Greeks 809 (A. D. 497-8) we learn from Joshua
the Stylite that Philoxenus was present at Edessa dur-
ing the celebration of some heathen festival. For seven
days before the appointed day arrived the people of
Edessa went up to the theatre each evening in crowds;
they were dressed in gorgeous apparel, and they burned
incense, and danced through the whole of each night.
In consequence of these things no man went to prayer,
and the people became bolder and wickeder, for there
was none in the city to rebuke them, and Joshua com-
plains that, “although Xenaias, the Bishop of Mabbôgh,
“was in Edessa at the time,—of whom beyond all

“others it was thought that he had taken upon him “to labour in teaching,—yet he did not speak with “them on this subject more than one day.”¹

In the year 498 Flavian II. ascended the episcopal throne of Antioch, and by suddenly declaring himself to be in favour of the decisions arrived at by the Council of Chalcedon—now hitherto he had denounced them—he made Philoxenus a bitter and implacable enemy who gave him no rest until he succeeded in effecting his deposition in 512. The first step taken by Philoxenus was to denounce Flavian II. for secretly holding Nestorian doctrines, and when Flavian anathematized Nestorius and all his works, Philoxenus turned his attention to Dioscorus and Theodore, Theodoret, Ibas, Cyrus, Eleutherius, and John, some of whom held the views of Nestorius, but the others having been accused of favouring him secretly had anathematized him, and he next insisted that unless Flavian anathematized all these he would hold him to be a Nestorian, notwithstanding his denial and anathema of Nestorius. He also tried to make the friends of Dioscorus and Eutyches unite with him against Flavian, and being joined by Eleusinus, a bishop of Cappadocia Secunda, and by Nicias of Laodicea in Syria, he succeeded in making him anathematize in writing Dioscorus and all who held views similar to his; this document Philoxenus sent at once to the Emperor Anastasius, whom he had been able to imbue with a belief in the Nestorianising tendencies of Flavian. This took place A. D. 507, and as a result Philoxenus was summoned to Constantinople by the Emperor, and the

¹ Wright, *Chronicle of Joshua the Stylite*, p. 21.

Church in that city was much disturbed at his arrival¹. In response to the wish of Anastasius Flavian modified his views, and with the help of some of his clergy, attempted to set them forth in a writing, which he sent to the Emperor. With this, however, Philoxenus was still dissatisfied, and he further insisted that Flavian should anathematize both the Council of Chalcedon and those who maintained two natures in our Lord's Person; but this Flavian declined to do, and was, in consequence, denounced afresh to the Emperor as a Nestorian. Shortly afterwards Flavian admitted publicly that although he approved of the Council of Chalcedon for deposing Nestorius and Eutyches, he did not consider its definitions of faith satisfactory. In answer to this statement Philoxenus, having persuaded the Bishops of Isauria to join him, drew up a creed in which they anathematized all who maintained two natures in our Lord's Person, and submitted it for signature to Flavian and to Macedonius of Constantinople; these prelates refused to sign the document and were in consequence excommunicated. In 512 a Council of eighty bishops met at Sidon by the Emperor's command to define the true faith; the presidents were Philoxenus and Soterichus of Caesarea, both of whom yearned for the downfall of Flavian and of his friend and ally Elias, Bishop of

¹ Ξεναΐαν τὸν μανιχαϊόφρονα ἤγαγεν Ἀναστάσιος εἰς τὸ Βυζάντιον, τὸν καὶ Φιλόξενον, ὡς ὁμόφρονα. Μακεδόنيος δὲ οὔτε κοινωνίας, οὔτε λόγου αὐτὸν ἠξίωσεν, τοῦ κλήρου καὶ τῶν μοναχῶν καὶ τοῦ λαοῦ παραπτομένου· ὅθεν καὶ λάθρα τῆς πόλεως αὐτὸν ἐξήγαγεν Ἀναστάσιος. Theophanes, ed. Niebuhr, p. 230. The removal of Philoxenus is also mentioned by Victor, Bishop of Tunis, who died about A. D. 567; see Migne, *Pat. Lat.*, tom. lxxviii. col. 911 ff.

Jerusalem. The behaviour of the two parties was such that Anastasius dismissed the Council without recording his decision on the matters under dispute, and for a breathing space the opponents of Philoxenus had the advantage; but since it subsequently transpired that both Flavian and Elias had acted with duplicity the imperial protection was finally withdrawn from the former prelate and he was at once deposed and banished to Petra, and the famous Monophysite teacher Severus was appointed Patriarch of Antioch in his stead. Before this took place, however, the monks of the district of Cynegica in Syria, and those of the whole of Syria Prima had been stirred up or bribed by Philoxenus, and they rushed into the city of Antioch in a body, with great noise and tumult, and endeavoured to make Flavian anathematize the Council of Chalcedon and the document of Leo; but the people of the city rose in arms against them, and slew many of them, and cast their bodies into the Orontes¹. Evagrius' description of the behaviour of Philoxenus on this occasion does not place him in a favourable light, but though admitting that zeal for his opinions would, no doubt, lead him to overstep all bounds to secure their acceptance in the Church, it is probable that we must make some allowance for the hostility of those to whose lot it has fallen to describe his life².

Flavian being removed from his seat Philoxenus

¹ See Evagrius, *H. E.*, iii. 31, 32.

² Theodore Lector, *Excerpta ex Ecclesiastica Historia* (ed. Migne, Ser. Graec., tom. 86. coll. 165 ff.); Theophanes (ed. Niebuhr, pp. 207, 232, etc.); Cedrenus (ed. Niebuhr, pp. 620, 637); Tillemont (*Mémoires*, tom. xvi. p. 705 ff.); Assemâni (*B. O.*, ii. pp. 11, 12, 18); etc.

seems to have rested content and to have devoted himself to writing his works and letters, the main object of which was to promote the Monophysite doctrines, until the year 518, when the orthodox Emperor Justin ascended the throne; soon after this event the decrees of the Council of Chalcedon were ratified by imperial command, and all the bishops who had been banished by Anastasius were restored to their sees. In the following year some fifty-four bishops who refused to accept the decrees of Chalcedon were banished, and among them were Severus of Antioch, Peter of Apamea, John of Tellâ and Philoxenus of Mabbôgh¹. The Edessene Chronicle² says:—"In the second year of the reign of

"Justin, that is the eight hundred and thirtieth year
 "[of the Greeks,=A.D. 518—519] he expelled Severus
 "from Antioch, and Akhsênâyâ from Mabbôgh, and all
 "those who would not accept the four Synods" ⲁⲛⲁⲛⲁⲥⲏⲁⲛ ⲁⲛⲁⲛⲁⲥⲏⲁⲛ ⲁⲛⲁⲛⲁⲥⲏⲁⲛ ⲁⲛⲁⲛⲁⲥⲏⲁⲛ ⲁⲛⲁⲛⲁⲥⲏⲁⲛ

From a letter which Philoxenus wrote³ to the monks of the monastery of Sênûn near Edessa in 522 we learn that his first place of banishment was Philippopolis in Thrace; in the following year he was "sent "into exile in Gangra [in Paphlagonia], and they shut "him up in a room over the kitchen of a public inn,

¹ Ξεναῖαν δὲ τὸν Φιλόξενον ἐπίσκοπον Ἱεραπόλεως μονιχαίῳ φρονα ὄντα, καὶ Πέτρον Ἀπαμείας ἐξώρισεν ὁ εὐσεβῆς βασιλεὺς Ἰουστίνος σὺν πᾶσι τοῖς μετέχουσι τῆς λῴβης αὐτῶν. Theophanes, p. 255.

² Ed. Hallier, *Untersuchungen über die Edessenische Chronik*, Leipzig, 1892, pp. 125, 154.

³ See *B. O.*, ii. p. 20; and Wright, *Syriac Literature*, p. 832.

until the case is stated from the point of view of Philoxenus. Theophanes describes him as an unbaptized and runaway slave who pretended to be a cleric¹, and in another place he calls him the "impious Xenaias"²; and both Theophanes and Cedrenus speak of him as the "servant of Satan"³, and accuse him of holding the opinions of Manes⁴. Evagrius, punning on the name Xenaias, says that he was "truly a stranger to God"⁵; the just Tillemont accuses him of "corrupting the faith"⁶; and Assemâni says that "he would have wasted the Church of "God like a wild boar"⁷. But if he made his opponents suffer he did not escape tribulation himself, and this we learn from a letter of his to the monks of the monastery of Sënûn wherein he says:—"What things I suffered "from Flavian and Macedonius, who were archbishops "in Antioch and Constantinople, and before them from "Calandion, are known and spoken of in every place. "But I keep silence concerning the things which were "prepared to injure me in the time of the Persian war "by the nobles through the care of him that is called "Flavian the heretic, and also concerning the things "which happened to me in Edessa, and in the country "of the Apameans, and in that of the people of Antioch "when I was in the monastery of Mâr Bassus, and also

¹ δοῦλος . . . φυγῶν τοῦ ἰδίου δεσπότητος, . . . ἀβάπτιστος ὄν καὶ κληρικὸν αὐτὸν λέγων. Theophanes, p. 207.

² ὁ δυσσεβής. Theophanes, p. 232.

³ δοῦλος τοῦ Σατανᾶ. Theophanes, p. 207; Cedrenus, p. 620.

⁴ Μανιχαιόφρονα ὄντα. Theophanes, p. 230, Cedrenus, p. 637.

⁵ ὁ τοῦ θεοῦ ξένος. *H. E.*, iii. 31.

⁶ *Mémoires*, tom. xvi, p. 705.

⁷ "ecclesiam Dei tanquam ferus aper devastaverit", *B. O.*, ii. p. 18; Wright, *Syr. Lit.*, p. 832.

Flavian between the years 498 and 512, and the labour of his first journey to Constantinople in 507, it seems little short of marvellous that he should have been able to find time to make a new translation of the four Gospels from Greek into Syriac; this work, however, he effected, and his translation appeared at Mabbôgh in the year 508¹.

When we turn from the accounts of Theophanes, Cedrenus, Theodore Lector and others to the doctors of his own creed, we find that Philoxenus was esteemed by them a very learned man, and that his works were held in veneration by the greatest authors of the Monophysite Church. If we examine some ten² MSS. in the British Museum only we see from the statements of the authors of the works contained in them that the authority of Philoxenus, on matters of doctrine, is considered equal to that of Severus of Antioch, Isaac of Antioch, Cyril of Alexandria, Chrysostom, Ephraim the Syrian, *etc.*, and Brit. Mus. MS. Rich. No. 7183, fol. 124, mentions the name of Philoxenus together with the names of Ephraim the Syrian, Jacob of Edessa, and Isaac [of Antioch] as writers from whose works it was necessary to cull Syriac words and expressions. The famous Dionysius bar-Şalibhî³, whom Wright calls the star among the Jacobites of the XIIth century⁴,

¹ See *infra*, p. xlv.

² Add. 14,681, fol. 116a; Add. 12,178, fol. 165a; Add. 14, 629, foll. 17a, 19a; Add. 12,144, fol. 125a; Add. 14,529, fol. 16a; Add. 12,155, fol. 41a; Add. 12,155, foll. 78a, 120b, 161b, 262a; Add. 14,532, fol. 8a, 53a, 178b; Add. 14,533, fol. 70a, 92a, 168a, 184a; and Add. 12,154, fol. 49b.

³ Bishop of Mar'ash and Mabbôgh, and afterwards of Âmid; he died in 1171.

⁴ See Wright, *Syr. Lit.*, p. 851.

vision of parts thereof by Thomas of Harkel, and with this tacit admission of the value of perhaps the greatest of all his works by the greatest doctor of his Church we take leave of Philoxenus¹.

THE CREED OF PHILOXENUS.

Apart from the evidence which may be derived from the great work of Philoxenus upon the subject of how "one Person of the Holy Trinity became incarnate and suffered for us"—a work which supplies us with the reasons for the faith which he held, we are able to form a tolerably exact opinion of what he believed in respect of the Trinity from two short but remarkable tracts of which copies have come down to us; in the first he states definitely what reply a man is to make when questioned concerning his belief², and in the second he anathematizes the Council of Chalcedon and the creed promulgated thereby³. The first document reads:—

"I believe in a Trinity, a Trinity which can neither "be reduced nor diminished to Two [Persons], nor added "unto so that it becometh Four [Persons]. Nothing from "the fulness thereof can be diminished, neither can it "receive any other person from without. Everything "which is outside this Trinity hath been created, but "whatsoever is contained therein hath been from ever- "lasting. And it is adorable; nothing outside of it is "to be worshipped, and within it there is nothing which

¹ Bar-Hebraeus, *Chron. Eccles.*, i. col. 268.

² See Brit. Mus. MS. Add. No. 14,529, fol. 69*b*. See page xcvi.

³ See Brit. Mus. MS. Add. No. 14,529, fol. 68*a*. See page xcvi.

“worshippeth. Outside of it there is no other God at
 “all, neither inside of it is there a man that hath been
 “made. It diminisheth not in its Person, neither doth
 “it add thereunto. In it, which hath existed for ever,
 “there never began [to exist] a Person, and there doth
 “not pass away therefrom a Person who hath come
 “to an end.

“Now therefore, one of the Persons of this Trinity
 “came down by the mystery of depletion, and of the
 “Holy Virgin became man. Inasmuch as He was God,
 “His nature was not changed in its being, and no
 “addition to His Person took place, but He remained
 “the Only-begotten, even after He had taken upon
 “himself a body. For the act of coming into being
 “did not introduce into the Only-begotten another first-
 “born, but shewed that the firstborn of the Virgin was
 “the Only-begotten of the Father; for He, Who was
 “the Only-begotten through His birth from the Eternal,
 “Himself became the firstborn by His birth of the
 “Virgin. And since God the Word, Who is of the
 “Virgin, is the Only-begotten, and since because He
 “became man of the Virgin He is the firstborn, the
 “Only-begotten is the firstborn, and the firstborn is the
 “Only-begotten. And being Himself God, He is Son
 “of God [and] Son of man; and Son of man [and Son
 “of] God; Son of the Eternal [and] Son of the Virgin;
 “Son of the Virgin [and] Son of the Eternal; the
 “concealed revealed, and the revealed concealed; a
 “spiritual corporeal Being, and a corporeal spiritual
 “Being; a finite infinity; Who was upon the throne and
 “was in the womb; Who was in the womb and was
 “upon the throne; Son of God Son of man; Son of
 “man Son of God; the visible invisible; the concealed

"and invisible visible; the passible impassible; the im-
 "passible passible; the dead living, and the living dead;
 "Who being in heaven was in Sheol, and Who being
 "in Sheol was in heaven. The Only-begotten is One
 "Who hath no number among those who belong to
 "heaven or among those who belong to earth, for
 "the attributes of the Only-begotten belong to the
 "Only-begotten, and not unto various others, as those
 "who are in error say. For do not exalted things
 "belong to the exalted? and lowly things to the humble?
 "and divine qualities to God? and human attributes to
 "man? But to the exalted one who hath been abased
 "belong lowly things; and of the God Who became
 "man we must believe human things; of the hidden
 "One who became revealed must we believe all con-
 "temptible things; and to the infinite God Who of His
 "own will became mortal man, and Who yet remained
 "immortal God in His nature, belong suffering and
 "death. One of the Trinity became the Only-begotten
 "of the Father, the Word God became the Son of
 "man by the Virgin by taking upon Himself the body
 "of our Nature, the nature of the Word remaining
 "unchanged, and He Himself, One God, Who was of
 "God, suffered and died for us. And because He
 "became the Son of Man, and remained [so] in His
 "life and also in His death even as He continued in
 "His unchanging and eternal Being, He was also man
 "in His Being".

The second document reads:—

I. "We anathematize the Council of Chalcedon¹ be-

¹ Met A. D. 451, in the reign of the Emperor Marcian.

- “cause it anathematized the true Council¹ of three
 “hundred and eighteen holy Fathers.
- II. “We anathematize the Council of Chalcedon be-
 “cause it hath acted hypocritically, and because it
 “hath exceeded all men in wickedness—the an-
 “cients, those who come next, and those who have
 “been in these last days; the ancients with Cyril²
 “in Ephesus, those who come next with Dioscorus³
 “in Ephesus,⁴ and those who have been in these
 “last days in Chalcedon.
- III. “And we anathematize it also because it testified
 “concerning itself and said that the canon of the
 “Fathers commanded that anathema should be laid
 “upon everyone who composed another faith.
- IV. “And we anathematize the Council of Chalcedon
 “also because it anathematized Nestorius, although
 “agreeing with him and with his doctrine.
- V. “And we anathematize the Council of Chalcedon
 “also because it received Leo⁵ the wicked, of Rome,
 “and because it anathematized Dioscorus the con-
 “fessor of the orthodox faith, who had anathematized
 “Leo the wicked,⁶ and would not agree with him.

¹ *I. e.*, the first Council of Nicaea, in Bithynia, which met A. D. 325.

² St. Cyril took an active part in the third Council of Ephesus, which met A. D. 431.

³ Patriarch of Alexandria; he succeeded Cyril A. D. 444, and died at Gangra in Paphlagonia A. D. 454.

⁴ Two Councils met at Ephesus under Dioscorus, one A. D. 447, and the other A. D. 449.

⁵ Born about A. D. 400, became Pope A. D. 440, and died A. D. 461.

⁶ See Mansi, *Concilia*, vi. 1009, 1148; and vii. 104.

- VI. "And we anathematize the Council of Chalcedon
 "also because it received Ibas¹ and Theodoret² as
 "orthodox.
- VII. "And we anathematize the Council of Chalcedon
 "also because it renewed the wicked tract and
 "called it the true belief.
- VIII. "And we anathematize the Council of Chalcedon
 "also because it distinguisheth in one Lord Jesus
 "Christ, the Only-begotten Son of God, natures,
 "and attributes, and functions, and celestial and
 "terrestrial qualities, and Divine and human pro-

¹ Bishop of Edessa, A. D. 435—457. When still a young man he began to translate the works of Theodore of Mop-suestia and of Diodorus into Syriac; compare ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ (Wright, *Cat. Syr. MSS.*, p. 644, col. 1 *e*), and ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ (Wright, *Cat. Syr. MSS.*, p. 107, col. 2, no. 3), and see *B. O.*, i. p. 85. Because of this and of his famous letter to Mârî the Persian he was accused of supporting the views of Nestorius; the Councils of Tyre and Bêrût acquitted him, but the second Council of Ephesus, which met in 449, condemned him, and being deposed Nonnus was chosen bishop in his stead. Two years later, however, the Council of Chalcedon reinstated him, and he sat until 457, when he died. Ibas was the author of a commentary on the Book of Proverbs, certain metrical homilies, and a disputation with a heretic, all of which seem to be no longer extant. See Wright, *Syriac Literature*, p. 829, col. 2; Duval, *Histoire d'Édesse*, Paris, 1892, pp. 174, 175; and Assemânî, *B. O.*, iii. 1. 86. For translation of the Syriac version of the sessions of the Council of Ephesus see Hoffmann, *Verhandlungen der Kirchenversammlung zu Ephesus*, 1873; Martin, *Actes du Brigandage d'Éphèse*, 1874; and Perry, *The Second Synod of Ephesus*, 1881.

² Bishop of Cyrrhus; he was born towards the close of the IVth century, and died about A. D. 457.

- “perties. And it considereth Him [to be] Two,
 “and it introduceth an idea of Four, and it worship-
 “peth an ordinary man, and in every particular it
 “findeth Him to be a creature, even as do the
 “Jews and heathen, and it agreeth with the wicked
 “Nestorius who is accursed and doomed to per-
 “dition. For all these and for many other similar
 “reasons we have anathematized and we will [al-
 “ways] anathematize the Council of Chalcedon.
- IX. “And it shall be anathematized, and heaven, and earth,
 “and all the Church which hath been redeemed by
 “the Blood and Resurrection of God shall say
- X. “that there shall be a curse upon the Council of
 “Chalcedon, and upon every one who hath agreed
 “or agreeth therewith—except he hath already
 “repented, or shall repent—for ever, Amen.

“Now the wicked Council of Chalcedon met in the
 “days of the heathen Emperor Marcian, in the year
 “seven hundred and sixty-three (A. D. 451).”

To those who “divide our Lord” Philoxenus pro-
 pounded the ten following questions:—¹

- I. “If it be a demonstrable thing that Christ hath two
 “natures, to which of them did the Virgin give
 “birth?
- II. “If the Son Who was born of the Virgin was
 “called ‘Ëmmanuel’, which of the two natures car-
 “ried off that name?
- III. “If two natures be defined in Christ, which of the
 “two did the Magi worship?

¹ For the text see pp. civ—cxx. Many minute objections
 against those who maintain two natures in Christ are urged
 with great skill by Philoxenus in the short but very important
 tract the text of which is given on p. cxxi ff.

- IV. "When the Holy Spirit descended upon Christ in
"the Jordan which nature received Him?
- V. "Saint Paul said, 'The weakness of God is stronger
"than men', and if Christ hath two natures what
"weakness did God acquire?
- VI. "If the Cross of our Redeemer be the cleansing
"of our sins, and our redemption from death—that
"is, if we ascribe these things to the human nature
"of Christ—how can Isaiah be right in saying,
"Not a messenger, and not an angel, but the Lord
"Himself hath redeemed us'?
- VII. "When God said, 'This is My beloved Son', which
"nature did He indicate as being that upon which
"it is right for us to call?
- VIII. "When Christ took Peter, and James, and John up
"into a mountain and was transfigured before their
"eyes, which nature appeared in this glory?
- IX. "When the only son of the widow died and was
"taken to burial, which nature of Christ raised
"him to life again?
- X. "If He Who was crucified in the days of Pontius
"Pilate is to be worshipped rightly, not only by us,
"but also by the celestial hosts, doth He not re-
"ceive this worship as God?"

And of his uncompromising opposition to Nestorius and his followers the following brief extracts from a short tract of Philoxenus supply evidence.¹

- I. "We should anathematize Nestorius, and his doctrine, and his books, and everything which hath
"been composed by him, and every person who
"hath been or is of his opinions.

¹ For the text see p. cxx ff.

- II. "We should anathematize the book of the heretics
 "his children, and those who hold the same opinion
 "as Nestorius and Diodorus¹ who became Bishop
 "of Tarsus. Now Diodorus was originally a Mace-
 "donian,² but when he had embraced the true faith
 "and had come into the orthodox Church, he fell
 "into the heresy of Paul of Samosata³.
- III. "And we should anathematize Diodorus who be-
 "came a disciple of this man, and also Theodoret
 "who became Bishop of Cyrrhus.
- IV. "We should accept the Henoticon which expelled
 "all the additions and novelties which arose against
 "the faith of the three hundred and eighteen and
 "of the one hundred and fifty Fathers⁴.
- V. "We should accept the Twelve Chapters which
 "Cyril, Bishop of Alexandria, wrote against all the
 "blasphemies of Nestorius, and which are also

¹ He flourished in the second half of the IVth century.

² *I. e.*, he was a follower of Macedonius, Bishop of Constantinople, who flourished about the middle of the fourth century; on his heresy concerning the Holy Ghost see Socrates, *Hist. Eccles.* ii. 45.

³ Patriarch of Antioch A. D. 260—270.

⁴ He goes on to explain that the Henoticon (ένωτικόν), "that is to say 'Unifier', is so called because it brought unity "to the holy churches in every place. And it made the Egyp- "tians also, who had been separated from the rest of the "churches from very ancient times, children of their communion". The Henoticon was the work of Acacius, Patriarch of Constantinople, and was promulgated by the Emperor Zeno in 482. The Greek text of this composition is given by Evagrius, *Hist. Eccles.*, iii. 14; for discussions upon it see Gibbon, *Decline und Fall*, Chap. XLVII; and Milman, *Latin Christianity*, Vol. i. p. 390.

“written in the Henoticon; and we should anathe-
 “matize every one who agreeth with them, and
 “also every solution of them [written by] the heretics.

VI. “We should anathematize every one who would
 “divide One Christ into two natures.

VII. “We should not mingle with heretics by any manner
 “of means, by communion, or by the desire for
 “salutation, or by the gifts which the churches are
 “wont to make to each other, until we have truly
 “anathematized by the Book all their doctrine,
 “and all the works which have been made by
 “man thereupon¹.”

In another tract², which is divided into twenty short chapters, Philoxenus summarizes his objections to the Nestorian doctrines, the following being the chief points of dispute:—

I. “If God the Word be One, and His Nature [One],
 “and no other God and no other Nature exist,
 “why when thou comest to the word ‘God’ dost
 “thou say, ‘One God Who hath put on a body’?
 “and when thou comest to the word ‘natures’ dost

¹ Philoxenus adds, “Now if any man who maketh use of
 “the art or crafty skill of heretics shall say, It is not right that
 “those who have died whilst holding the office of bishop should
 “be anathematized, I reply concerning those who are called
 “Diodorus, Theodorus, and Theodoret, If the memorials of these
 “men be not in their churches, and if their names have been
 “removed from the divine tablets whereon are inscribed the
 “names of Prophets, and Apostles, and Martyrs, and the ortho-
 “dox Bishops, and at the head of them all is the holy Virgin
 “Mary, the God-bearer, why should they not be anathematized
 “by us?”

² For the text see p. cxxi ff.

“not say, ‘One Nature Who hath put on a body’ instead of ‘two natures’?”

- II. “If God Who hath put on a body be One, His Person Who hath put on the body is also One; and if the Person of the Word Who hath put on a body be One, the Nature of the Word Who hath put on a body must also be One. Now if the Nature of the Word Who hath put on the body be One, the Word then is not two Natures, but One Nature Who hath put on a body. If He is not One Nature Who hath put on a body, neither is He One Person Who hath put on a body; and if He is not One Person of the Word Who hath put on a body, neither is He God the Word Who hath put on a body.
- III. “If God the Word became man in His own Person, He also became man in His Nature, and His Nature Who became man is One.
- IV. “If His own flesh, [that is] the Word, is not like unto all [other] created things, but it existeth in its own Person, then it must exist in its own Nature; and if in its own Nature, no other natural thing can be reckoned [with] His flesh, but the Nature of the Word which is incarnate is One.
- V. “If two natures of Christ exist, a Divine Nature, and a human nature, there should not be one worship for both. For if the human nature be accounted to be outside the Divine Nature, when thou worshippest the Divine Nature thou dost not worship the human nature, and if thou dost not worship it, it must be another thing, and if it be another thing it must be a created thing.
- VI. “If Christ be two natures then both must be compo-

“site. And if composite, then simple; and if simple,
 “then incarnate; and if incarnate, then one is in-
 “carnate, and the other simple. What then are they?

VII. “If the Word, having become incarnate, be two
 “Natures, the Word having become incarnate must
 “also be two Persons; but if the Person of the
 “incarnate Word be One, the Nature of the in-
 “carnate Word must also be One, because the
 “Person of the Word is not inferior to His Nature,
 “for as the Nature of the Word is Godhead, even
 “so also is the Person of the Word Godhead.

VIII. “If there be a Nature Who hath individual attri-
 “butes, which the Person thereof hath not, or if
 “there be a Person Who hath individual attributes,
 “which His Nature hath not, then the attributes
 “of the Nature belong to His Person, and the
 “attributes of the Person belong to His Nature. If
 “a Person existed Whose attributes did not belong
 “to His nature, then His Nature could not exist;
 “and again if a Nature existed Whose attributes
 “did not belong to His Person, then His Person
 “could not exist. If the attributes of the Person
 “belong to the Nature, and the attributes of the
 “Nature belong to the Person thereof, how canst
 “thou say that Christ is two natures?

IX. “If thou sayest that Christ is two natures, a Divine
 “Nature, and a human Nature, and One Person,
 “and thou attributest to the Divine Person the
 “attributes of the Divine Nature and the attributes
 “of the human nature, how canst thou attribute
 “terrestrial and celestial qualities to the Divine
 “Person and yet put them away from the Divine
 “Nature? Is the Divine Person inferior to its Divine

- “Nature? And what His Person is is not that also
 “His Nature?”
- X. “And how canst thou expect me to accept that
 “which thou sayest, ‘One Person’, since thou speakest
 “also of ‘two natures which run with their individual
 “qualities and attributes and operations’; for if there
 “be two natures how can there be One Person?
 “Tell me: He must be either Divine or human,
 “or the two make One Person. The Natures must
 “be perfect or imperfect, and they have either
 “Persons or they have not. Which nature of the
 “two is without Person? the Divine or the human?
 “Either one half of the Person worketh each Nature
 “or they have two Persons like two Natures.
- XI. “There is not a nature without a Person, neither
 “is there a Person without a nature. For if there
 “are two natures, then there must also be two
 “Persons and two Sons; for if the Person is One,
 “then the nature is One, even as the Person is One.
- XII. “Tell me now: If thou dost attribute to God the
 “Word after His Incarnation a Divine nature and
 “a human nature, which one is the Person of flesh,
 “and which of Godhead?
- XIII. “Tell me: Dost thou say that the Word of God,
 “the Son of God, was perfect before the Incarna-
 “tion of nature and Person, or not?
- XIV. “In the Person which hath two natures, which re-
 “deemed, and which was redeemed? Which suf-
 “fered and which did not suffer? Which died and
 “which did not die?
- XV. “Tell me: How canst thou say that the Word after
 “His Incarnation is two natures and One Person?
 “Is it a Divine Person or a human Person? Or

“is it a Divine and human Person? If the Person
“be human how is it that the nature of the Word
“is without a Person? And if the Person be One,
“Divine and human, how is that He is not One
“nature, even as He is One Person?

XVI. “When thou confessest two natures and One Per-
“son, how can confusion be avoided? Tell me
“now: Is this One Person composed of two Natures
“or of One? If of two, then each nature con-
“stitutes one half of the Person, and if of one then
“it is either a Divine nature without a Person
“or a human Nature. If He be Divine and hu-
“man, it is One Person, and therefore Divine and
“human are One nature. If He be not One nature,
“then He is not One Person, and if He be not
“One Person the matter is answered.

XVII. “Can a nature exist which hath attributes which
“attributes do not belong to His Person? or can
“a Person exist which hath attributes that do not
“belong to His nature? Either the attributes of
“the Person belong to His Nature, or the attri-
“butes of His Nature belong to His Person.

XVIII. “If the Virgin was the God-bearer then He that
“was born is God. Who then is He that was
“born of the Virgin, Jesus Christ? If Jesus Christ
“was born of the Virgin and the Virgin was the
“God-bearer, then Jesus Christ is God, and not
“a man in whom God dwelt.

XIX. “Since thou confessest that the Holy Virgin is
“the God-bearer, and that God was born of the
“Virgin, why dost thou seek to show that Jesus
“Christ is not God? For if Jesus Christ is not
“God then the Virgin is not the God-bearer, and

“how canst thou deny and at the same time say
 “that the Virgin is the God-bearer whilst thou
 “sayest that He that is born of her is man and
 “not God?”

XX. “If she who gave birth be the God-bearer, how
 “can He that was born be a man? But if He
 “that was born be a man, how can she that gave
 “birth be the God-bearer? If He that was born
 “be another, then the mother must have served
 “unto another, and this is ridiculous.”

The writings of Philoxenus against the Nestorian creed do not, however, indicate in any way the utter abomination with which he regarded the beliefs of many other sects and their leaders who lived about his own time, and although a thorough supporter of the Monophysite doctrine would have no difficulty in scenting heresy, however carefully concealed, and wherever found, there were certainly many weak-kneed brethren who could be easily led out of the path which the zealous Philoxenus would have them tread. For the guidance of these and of newly made converts, he found it necessary to draw up a short statement of the principal tenets of the most famous heretics, and by good fortune a copy of this most interesting document has been preserved unto our times. As in the case of many other tracts of Philoxenus which are extant in a single MS. only, and which were copied a century or two after their author's death, the text, in all places, does not appear to be free from corruptions; but as to the general meaning of the composition there is no doubt whatever. The translation is as follows:—¹

¹ For the text see p. cxxxvi.

“Mânî¹, and Marcion², and Eutyches³ deny the
 “Incarnation of the Word God of the holy Virgin Mary,
 “and they consider the mysteries of Divine dispensation
 “to be vain imaginations and idle fancies, and they
 “say that the Word passed through the Virgin as through
 “a tube taking nothing at all from her. Lantinôs⁴(?) and
 “Bar-daisân⁵ say that the Word brought down a body
 “from heaven, and that the Incarnation of the Word
 “did not take place of Mary. Apollinaris⁶ considered
 “the Incarnation of God the Word in an ignorant manner,
 “and Ennomius⁷ said, ‘The Word received the body

¹ *I. e.*, Manes or Μανιχαῖος, who died probably in the last quarter of the IIIrd century, aged about forty years. He proclaimed himself to be the Paraclete and the Holy Ghost.

² He was born about A. D. 100, and preached the existence of two Gods.

³ He was born in the second half of the IVth century.

⁴ It is possible that Leontius the Arian, Bishop of Antioch, A. D. 348—357 is here referred to.

⁵ Born at Edessa A. D. 154, died A. D. 222. He is famous as the author of a History of Armenia, *Hypomnemata Indica*, and of a number of hymns which were thought highly of in ancient days; the work ܠܗܝܘܬܝܗܘܬܝܘܢ ܠܩܘܠܘܬܝܘܢ ܠܕܝܢܝܘܢ “The Book of the Laws of Countries”, which has commonly been attributed to him, was written by his disciple Philip. On his works and teachings see Merx, *Bardesanes von Edessa*, 1863, Hilgenfeld, *Bardesanes, der letzte Gnostiker*, 1864; Bar-Hebraeus, *Chron. Eccles.*, (ed. Abbeloos) i. col. 47; the *Edessene Chronicle*, ed. Hallier (in Harnack’s *Untersuchungen*), p. 90; Wright, *Syriac Literature*, p. 827; Duval, *Histoire d’Édesse*, Paris, 1892, p. 114; and Hahn, *Bardesanes gnosticus Syrorum, primus hymnologus*, 1819.

⁶ Bishop of Laodicea: he was born about the middle of the IVth century, and died A. D. 392.

⁷ Bishop of Cyzicus A. D. 360—364; he died about 392.

“only from Mary, and not the soul’, but said he, ‘divinity took the place of a soul.’

“Now Diodorus¹, and Theodorus², and Theodoret³, and Nestorius⁴, and Irenaeus⁵, and Eutherius⁶, and Alexander⁷, and Andrew⁸, and Ibas⁹, and Pûṭ¹⁰ (Photius?), and Cyr¹¹, and John¹², and Acacius¹³, and Barṣaumâ¹⁴ say, ‘Christ is an ordinary man, and One Who shone by reason of His good works; and God loved Him, and delivered by Him the children of men.’ And they say, ‘He died, and He Who dwelt in Him raised Him up again.’ And they divide Him into two sons, and two natures, and two persons—one of God the Creator,

¹ Bishop of Tarsus about A. D. 379.

² Bishop of Mopsuestia, commonly called the “Expositor” ~~Ἐξοριστής~~; he was born at Antioch about the middle of the IVth century, and died about 428.

³ See above, p. xxxi.

⁴ Patriarch of Constantinople A. D. 428—431; he died in great misery about 440.

⁵ Bishop of Tyre in the first half of the Vth century; he was a friend of Nestorius and Theodoret.

⁶ Bishop of Tyana in the fifth century.

⁷ Bishop of Hierapolis in the fifth century.

⁸ *I. e.*, Andrew, Bishop of Samosata; he died at the end of the first half of the fifth century.

⁹ See above, p. xxxi.

¹⁰ Bishop of Tyre about A. D. 448, and the friend and successor of Irenaeus.

¹¹ *I. e.*, Cyrus, Bishop of Tyre, who flourished in the second quarter of the Vth century.

¹² Bishop of Antioch in the second quarter of the Vth century, and friend of Nestorius.

¹³ Probably the Bishop of Beroea A. D. 380—436 is here referred to.

¹⁴ Probably Bar-ṣaumâ the Eutychnian, who died about A. D. 458.

“and one of man, one made and the other the Maker. “Arius¹ said, ‘The Son of God is a created thing’, and “Paul of Samosata² said, ‘Christ is an ordinary man, “like one of the Prophets and [other] righteous men.’ “And that addition, which took place at Chalcedon, “proclaimeth a fourth Person in the Trinity, and it “bringeth in Christ after the Trinity. Now the Jews “say, ‘This Christ Who came, and Whom the Christians “worship, was a deceiver and a liar, and being a man “He made Himself out to be God, that is to say, the “true Christ; and while looking for the lying Christ, “that is Antichrist, they will say that He is about to “come.

“Orthodox Christians, the children of the Holy “Church, confess One Nature of the Father, Son, and “Holy Spirit. And they believe that one of the Persons “of this Trinity—the second Person of the Trinity— “Himself came down from heaven, and was incarnate “by the Holy Spirit of the Virgin Mary, and He took “from her a body, but the incarnation made no addition “to His Person, for as it was a Trinity, so it remained, “even after one of the Trinity, God the Word, had “become incarnate. And He in very truth was born “and was made manifest in the world, and He ate, “and drank, and was weary, and rested, and tasted “sufferings in truth, and He was crucified, and was “buried, and rose on the third day, as it is written. “And by the Will of His Father, and by the Will of “the Holy Spirit, He sitteth upon the everlasting throne “at the right hand of His Father, and He will come

¹ He was born about A. D. 250 and died about 335.

² Patriarch of Antioch A. D. 260—270.

who flourished about the middle of the VIth century refers to Philoxenus' version of the New Testament and of the Psalms as the standard work of the day¹. The British Museum MS. Add. 17,106 (foll. 74—87)² contains portions of Isaiah (ch. xxviii. 3—17, xlii. 17—xlix. 18, and lxvi. 11—23)³, and a manuscript of the XIth or XIIth century at Rome contains the text of the Gospels; Dr. Wright was inclined to think that the Beyrût MS. described by the Rev. Isaac Hall also contained the Gospels in this version⁴.

- II. A Commentary on the New Testament. Fragments of the Commentary on Saint Matthew are preserved in Add. 17,126⁵; Add. 14,646, fol. 202*b* (IXth century)⁶; Add. 14,613, fol. 162*a* (IXth or Xth century)⁷; Add. 17,193, fol. 97*a* (dated A. Gr. 1185 = A. D. 874)⁸; Add. 12,154, fol. 64*a* (VIIIth or IXth century)⁹; fragments of the Commentary on Saint Luke are preserved in Add. 17,126, fol. 3⁵; Add. 17,267, fol. 20*a* (XIIIth century)¹⁰; Add. 14,727, fol. 120*a*

¹ See *B. O.*, ii. 83; and Guidi, *Rendiconti della R. Accademia dei Lincei*, May and June 1886, p. 404.

² See Wright, *Cat. Syr. MSS.*, p. 28.

³ Edited by Ceriani, *Monumenta Sacra et Profana*, v. i. pp. 1—40; and see Wright, *Syriac Literature*, p. 825.

⁴ Wright, *Syr. Lit.*, p. 825.

⁵ This MS. is dated A. Gr. 822 = A. D. 511, and was therefore written before the author's death; see Wright, *Cat. Syr. MSS.*, p. 526. col. 1; and *B. O.*, ii. p. 19.

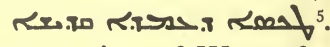
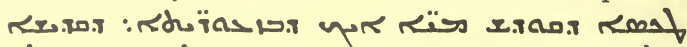
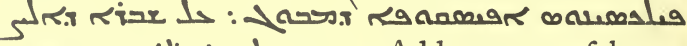
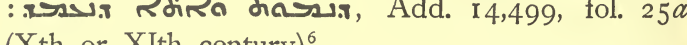


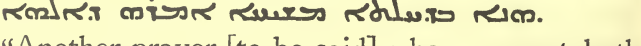
⁶ See Wright, *Cat. Syr. MSS.*, p. 533.

⁷ See Wright, *Cat. Syr. MSS.*, p. 813. col. 1.

⁸ See Wright, *Cat. Syr. MSS.*, p. 1001. col. 1.

⁹ See Wright, *Cat. Syr. MSS.*, p. 981. col. 2.

¹⁰ See Wright, *Cat. Syr. MSS.*, p. 884. col. 2.

- (XIIIth century)¹; fragments of the Commentary on Saint John are preserved in Add 14,534, fol. 16*a* ff. (early VIth century)², and in Add. 14,538, fol. 23*b* (Xth century)³; and a fragment of the Commentary on 1 John v. 6 is extant in Add. 17,193, fol. 94*b* (dated A. Gr. 1185=A. D. 874)⁴.
- III. An Order of Holy Baptism, ⁵.
- IV. A lesser Order of the Consecration of Water for Baptism, to be used in the case of a child who will certainly die, and cometh to be baptized, 

: : Add. 14,499, fol. 25*a* (Xth or XIth century)⁶.
- V. Eucharistic prayers:
- (a) "When a man wisheth to draw nigh to the "Holy Mysteries let him pray thus: To Thee, "O Christ, the Lamb of God, I pray at this "time in fear." 


- (b) "Another prayer [to be said] when a man taketh "the living Body in his hands: Thee, O living "God, Who hast become embodied in bread, "do I bear [in my hands]⁷."

¹ See Wright, *Cat. Syr. MSS.*, p. 887. col. 1.

² See Wright, *Cat. Syr. MSS.*, p. 526. col. 2.

³ See Wright, *Cat. Syr. MSS.*, p. 1005. col. 2.

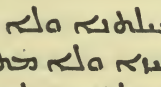
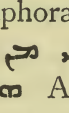
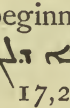
⁴ See Wright, *Cat. Syr. MSS.*, p. 989. col. 1.

⁵ See Assemâni, *B. O.*, ii. p. 24. col. 2.

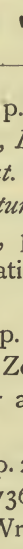
⁶ See Wright, *Cat. Syr. MSS.*, p. 229. col. 2.

⁷ Both these prayers are in Add. 17,125. fol. 78*a* (IXth or Xth century); see Wright, *Cat. Syr. MSS.*, p. 124. col. 2.

VI. Anaphoras.

- (a) Anaphora beginning:  Add. 14,690, fol. 133a (dated A. Gr. 1493=A. D. 1182)¹.
- (b) Anaphora beginning:  Add. 17,229, fol. 2b (dated A. Gr. 1529=A. D. 1218)²; Add. 14,694, fol. 87a (XIIIth century)³.
- (c) Anaphora beginning:  Add. 17,229, fol. 56a (XIIIth century)⁴.

VII. An exposition on the parable of the ten talents⁵.

VIII. A treatise showing that one Person of the Holy Trinity became incarnate and suffered for us.
The title runs:—

¹ See Wright, *Cat. Syr. MSS.*, p. 205. col. 2. Other copies exist in the Vatican (see Assemâni, *B. O.*, ii. p. 24. col. 2), and in the Louvre (see Zotenberg, *Cat. MSS. Syr.*, p. 48. col. 2); for a translation see Renaudot, *Liturg. Orient.*, ii. p. 310.

² See Wright, *Cat. Syr. MSS.*, p. 209. col. 2, and p. 210. col. 2. Another copy is in the Vatican (see Assemâni, *B. O.*, ii. p. 24. col. 2).

³ See Wright, *Cat. Syr. MSS.*, p. 207. col. 2. Other copies are preserved in the Louvre (see Zotenberg, *Cat. MSS. Syr.*, p. 41. col. 1, p. 42. col. 2), and for a translation see Renaudot, *Liturg. Orient.*, ii. p. 310.

⁴ See Wright, *Cat. MSS. Syr.*, p. 209. col. 1.—For fragments of other anaphoras see Add. 14,736, fol. 33 (Wright, p. 210. col. 1); Add. 14,738, fol. 16a, 17a (Wright, p. 212, col. 2); Payne Smith, *Cat. Codd. MSS. Bibl. Bodl.*, Oxford, 1864, col. 230; and see Zotenberg, *Cat. MSS. Syr.*, p. 51. col. 1, p. 52. col. 1.

⁵ See Payne Smith, *Cat. Codd. MSS., Bibl. Bodl.*, col. 469.

דארתים אלהא דו, פלפולא אפוספא
 † דארת

- XI. A tract on various heresies (Manes, Marcion, Eutyches, Diodorus, Theodore of Mopsuestia, Theodore, Nestorius, *etc.*), and a profession of faith:
 † אלהא דארתים אפוספא אפוספא
 Add. 14, 529, fol. 65*b* (VIIth or VIIIth century)¹.
- XII. Twelve Chapters against those who maintain two natures in Christ and one Person: אלהא דארת
 † אלהא דארת אפוספא דארת. אלהא דארת
 † אלהא דארת ארת דארת ארת ארת ארת
 Add. 14,597, fol. 91*a* (dated A. Gr. 880=A.D. 569)².
- XIII. Twenty Chapters against the Nestorians: אלהא
 † אלהא דארת ארת ארת ארת ארת ארת
 † אלהא דארת ארת ארת ארת ארת ארת
 Add. 14,597, fol. 98*b*.
- XIV. Seven Chapters against Nestorius, Diodorus of Tarsus, Theodore of Mopsuestia, and those who hold the doctrine of two natures, and accepting the Henoticon and the twelve Chapters of Cyril: אלהא
 † אלהא דארת ארת ארת ארת ארת ארת ארת
 † אלהא דארת ארת ארת ארת ארת ארת ארת
 † אלהא דארת ארת ארת ארת ארת ארת ארת
 Add. 14,529, fol. 66*b* (VIIth or VIII century)³.
- XV. Five Chapters against the Nestorians: אלהא דארת

or in part; a list of them is given and their contents are tabulated on pp. xciv, xcv. An Arabic translation of the Discourses was made by one Moses, which seems to be extant in one MS. only: see Zotenberg, *Cat. MSS. Syr.*, p. 194. col. 2, p. 195. col. 1.

¹ See Wright, *Cat. Syr. MSS.*, p. 920. See also Zotenberg, *Cat. MSS. Syr.*, p. 75. col. 1.

² See Wright, *Cat. Syr. MSS.*, p. 649. col. 1. An extract from this work is preserved in Add. 17,201. fol. 14*a* (VIth or VIIth century); see Wright, *Cat. Syr. MSS.*, p. 690. col. 2.

³ See Wright, *Cat. Syr. MSS.*, p. 920. col. 1.

ܠܕܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 :ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 :ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 Add. 14,604, foll. 67^a—68^a, and foll. 111^b—113^a
 (VIIth century)¹.

XVI. A Discourse against the Nestorians and Euty-
 chians: ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 :ܕܥܘܢܐ ܕܥܘܢܐ.

XVII. A Disputation with a Nestorian scribe concern-
 ing Jesus Christ: ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
²:ܕܥܘܢܐ ܕܥܘܢܐ.

XVIII. Ten chapters against those who divide our Lord
 after His indivisible union: ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
³:ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 Add. fol. 14,597, fol. 105^b (dated A. Gr. 880=
 A. D. 569)⁴.

XIX. Seven chapters against those who say that what
 is bad in the doctrine of heretics should be cursed,
 but not the heretics themselves and their whole
 doctrine: ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
 ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

¹ See Wright, *Cat. Syr. MSS.*, p. 724. col. 2.

² See *B. O.*, ii. p. 45. col. 2. Portions of this treatise are also found in Add. 14,628, foll. 9—20 (VIth or VIIth century); see Wright, *Cat. Syr. MSS.*, p. 533, col. 1, where it is described as a dialogue between the Church and a Nestorian.

³ See *B. O.*, ii. p. 45. col. 2. No. 16.

⁴ See Wright, *Cat. Syr. MSS.*, p. 648.

- ⋆ ܐܠܗܝܐ ܘܢܗܘܐ ܘܢܗܘܐ ܘܢܗܘܐ Add. 14,604, fol. 113a (VIIth century)¹.
- XX. Three additional Chapters against heresies: ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ
⋆ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ Add. 14,529, fol. 60a (VIIth or VIIIth century)².
- XXI. On the Union of the two Natures; Add. 14,670, fol. 22a (VIth or VIIth century)³.
- XXII. A confession of Faith: ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ
ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ
ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ
⋆ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ Add. 17,201, fol. 6a (VIth or VIIth century)⁴.
- XXIII. A confession of Faith: ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ
ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ
⋆ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ Add. 17,216, foll. 32,33 (XIIIth century)⁵.
- XXIV. The Faith of Philoxenus: ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ
ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ Add. 14,621, fol. 172b (dated A. Gr. 1113 = A. D. 802)⁶.
- XXV. A Confession of Faith, in ten sections, directed against the Council of Chalcedon: ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ
ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ

¹ See Wright, *Cat. Syr. MSS.*, p. 726. col. 1.

² See Wright, *Cat. Syr. MSS.*, p. 920. col. 2.

³ See Wright, *Cat. Syr. MSS.*, p. 691. col. 1.

⁴ See Wright, *Cat. Syr. MSS.*, p. 690. col. 1.

⁵ See Wright, *Cat. Syr. MSS.*, p. 533. col. 2.

⁶ See Wright, *Cat. Syr. MSS.*, p. 759. col. 2. Compare the ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ ܟܘܢܘܢܐ described by Payne Smith, *Cat. Codd. MSS.*, col. 463.

- ⲫⲓⲛⲧⲏⲩⲁⲓⲛⲁⲛⲁ Add. 14,529, fol. 68a (VIIth or VIIIth century)¹.
- XXVI. A Confession of Faith, beginning ⲕⲉⲗⲉ
ⲉⲙⲁⲛⲉⲛⲁⲓⲛⲁⲛⲁ ⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁ².
- XXVII. A Definition of Faith: ⲕⲉⲗⲉ ⲕⲉⲗⲉ
ⲙⲁⲛⲁⲛⲁⲓⲛⲁⲛⲁ ⲛⲉⲛⲁⲓⲛⲁⲛⲁ³.
- XXVIII. A Discourse on Faith: ⲕⲉⲗⲉⲛⲁⲛⲁⲛⲁ
ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁ ⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ
ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁ
ⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁ
ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ⁴.
- XXIX. A Reply to be made by anyone, when
questioned as to his belief: ⲕⲉⲗⲉ
ⲉⲙⲁⲛⲁⲓⲛⲁⲛⲁⲛⲁ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ
ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ⁵.
- XXX. A Declaration of the One Nature in Christ
: ⲕⲉⲗⲉ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ
ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ⁶.
- XXXI. On the Annunciation of the Blessed Virgin:
ⲕⲉⲗⲉ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ
ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ
Add. 14,727, fol. 26a (XIIIth century)⁷.
- XXXII. A Discourse addressed to one who asked
him, whether the Holy Ghost departs from

¹ See Wright, *Cat. MSS. Syr.*, p. 920. col. 1. For another Confession of Faith see *B. O.*, ii. p. 33. col. 2.

² See Zotenberg, *Cat. MSS. Syr.*, p. 75. col. 1.

³ See Zotenberg, *Cat. MSS. Syr.*, p. 117. col. 2.

⁴ See Assemâni, *B. O.*, ii. p. 45. col. 2.

⁵ See Wright, *Cat. MSS. Syr.*, p. 920. col. 2. For extract from a tract upon Faith by Philoxenus, see Add. 17,206, fol. 30b (Wright, *Cat. Syr. MSS.*, p. 859. col. 2).

⁶ See Zotenberg, *Cat. MSS. Syr.*, p. 75. col. 1.

⁷ See Wright, *Cat. Syr. MSS.*, p. 887. col. 1.

XXXIX. A Prayer of Supplication¹.

XL. Prayers for the seven canonical Hours כְּהִלְיָה
כִּיָּה כְּכַבְּרָה.²

XLI. Morning Prayer: כְּהִלְיָה כְּהִלְיָה.³

XLII. Terce: כְּהִלְיָה כְּהִלְיָה Add. 14,723, fol.
78b⁴, and Add. 17,221, fol. 52b⁵.

XLIII. Compline: כְּהִלְיָה כְּהִלְיָה.⁶

XLIV. Letter to the Monks of Sēnūn, concerning
the Incarnation and Faith, *etc.*, written during
his second exile at Philippopolis: כְּהִלְיָה
כְּהִלְיָה : כְּהִלְיָה כְּהִלְיָה כְּהִלְיָה
כְּהִלְיָה כְּהִלְיָה . כְּהִלְיָה כְּהִלְיָה
כְּהִלְיָה כְּהִלְיָה . כְּהִלְיָה כְּהִלְיָה
כְּהִלְיָה כְּהִלְיָה : כְּהִלְיָה כְּהִלְיָה
כְּהִלְיָה כְּהִלְיָה : כְּהִלְיָה כְּהִלְיָה
כְּהִלְיָה כְּהִלְיָה . כְּהִלְיָה כְּהִלְיָה
: כְּהִלְיָה כְּהִלְיָה כְּהִלְיָה כְּהִלְיָה
Add. 14,597, fol. 35b (dated A.Gr. 880 = A.D. 569)⁷.

XLV. Two Letters to the Monks of Teleda⁸: כְּהִלְיָה
כְּהִלְיָה כְּהִלְיָה כְּהִלְיָה

¹ See Zotenberg, *Cat. MSS. Syr.*, p. 125. col. 1.

² See Zotenberg, *Cat. MSS. Syr.*, p. 69. col. 2. Compare
also כְּהִלְיָה כְּהִלְיָה כְּהִלְיָה כְּהִלְיָה; see
Zotenberg, *Cat. MSS. Syr.*, p. 123. col. 2; and כְּהִלְיָה
כְּהִלְיָה כְּהִלְיָה כְּהִלְיָה in Zoten-
berg, *Cat. MSS. Syr.*, p. 6. col. 2.

³ See Zotenberg, *Cat. MSS. Syr.*, p. 124. col. 2.

⁴ See Wright, *Cat. Syr. MSS.*, p. 144. col. 2.

⁵ See Wright, *Cat. Syr. MSS.*, p. 145. col. 2; and Zoten-
berg, *Cat. MSS. Syr.*, p. 124. col. 2.

⁶ See Payne Smith, *Cat. Codd. MSS. Bibl. Bodl.*, col. 65.

⁷ See Wright, *Cat. Syr. MSS.*, p. 649. col. 1; and Assemâni,
B. O., ii. p. 38.

⁸ See *B. O.*, ii. p. 37. col. 2. An extract of one of these

XLVI. Letter to Patricius, the Edessene monk, on purity of the soul and how it may be acquired, *etc.*: ܘܝܠܟܘܢ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ Add.
 12,167, fol. 144^b (dated A. Gr. 1187 = A. D. 876)¹. Other copies of this letter are extant
 in Add. 14,649, fol. 180a²; Add. 14,621, fol.
 39a³; Add. 14,623, fol. 70b⁴; Add. 14,580,
 fol. 89b⁵; Add. 17,185, fol. 33a⁶.

XLVII. Letter to the Monks of Amid on zeal:⁷
ܘܝܠܟܘܢ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ

XLVIII. Letter to Abraham and Orestes, Priests of Edessa, concerning Stephen bar Şudh-aîlê:

letters is extant in Add. 14,663, fol. 10^b; see Wright, *Cat. Syr. MSS.*, p. 692. col. I, and the whole letter has been edited by Guidi, *La Lettera di Filosseno ai Monaci di Tell 'Addâ*, R. Accademia dei Lincei, 1884—85, Rome, 1886.

¹ See Wright, *Cat. Syr. MSS.*, p. 769. col. 2. In *B. O.*, ii. p. 46. col. 1. the heading runs: ܘܝܠܟܘܢ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ

² See Wright, *Cat. Syr. MSS.*, p. 533. col. 1.

³ See Wright, *Cat. Syr. MSS.*, fol. 39 a.

⁴ See Wright, *Cat. Syr. MSS.*, p. 765. col. 2.

⁵ See Wright, *Cat. Syr. MSS.*, p. 768. col. 1.

⁶ See Wright, *Cat. Syr. MSS.*, p. 838. col. 2.

⁷ See *B. O.*, ii. p. 37. col. 1; *Cat. Bibl. Vat.*, iii. p. 176. No. 25; and Zotenberg, *Cat. MSS. Syr.*, p. 26. col. 1. An extract from this letter is found in Add. 17,193, fol. 69^b; see Wright, *Cat. Syr. MSS.*, p. 997. col. 1.

ܠܩܝܝܢܐ ܠܦܫܝܢܐ ܡܛܝܚܐ ܫܠܐ ܠܫܝܢܐ
 1 ܠܫܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ.

XLIX. Letter to Abû Nafir of al-Hîra on Nestorius, Theodore of Mopsuestia, Eutyches, and others:

ܠܩܝܝܢܐ ܠܦܫܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ
 ܠܫܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ. ܘܢܝܢܐ
 ܘܢܝܢܐ Add. 14,529, fol. 61a (VIIth or VIIIth century)².

L. Letter to the Emperor Zeno on the Incarnation of God the Word: ܫܠܐ ܠܫܝܢܐ
 ܠܫܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ
 3: ܠܫܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ.

LI. Letter to John II. of Alexandria: ܠܩܝܝܢܐ ܠܦܫܝܢܐ
 ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ. Add.
 14,670, fol. 21a (VIth or VIIth century)⁴.

LII. Two Letters to the Monks of Bêth Gôgal: ܠܩܝܝܢܐ ܠܦܫܝܢܐ
 5 ܠܩܝܝܢܐ ܠܦܫܝܢܐ ܠܩܝܝܢܐ ܠܦܫܝܢܐ ܠܩܝܝܢܐ ܠܦܫܝܢܐ.

LIII. Letter to a monk who had recently become converted: ܠܩܝܝܢܐ ܠܦܫܝܢܐ
 6: ܠܩܝܝܢܐ ܠܦܫܝܢܐ ܠܩܝܝܢܐ ܠܦܫܝܢܐ ܠܩܝܝܢܐ ܠܦܫܝܢܐ. Add.
 14,649, fol. 200b (IXth century)⁶.

LIV. Letter to a disciple, on the forsaking of the world

¹ See *B. O.*, ii. p. 30. col. 2; and Frothingham, *Stephen bar Sudaili*.

² See Wright, *Cat. Syr. MSS.*, p. 920. col. 1; extracts from this letter are preserved in Add. 17,193, fol. 83a, and Add. 17,134, fol. 4b (See Wright, *Cat. Syr. MSS.*, pp. 338, 998). This letter has been published by Martin, *Grammatica Chrestomathia*, p. 71.

³ See *B. O.*, ii. p. 34. col. 2.

⁴ See Wright, *Cat. Syr. MSS.*, p. 691. col. 1.

⁵ See *B. O.*, ii. p. 35. col. 2.

⁶ See *B. O.*, ii. p. 46, 1.; Wright, *Cat. Syr. MSS.*, p. 533. col. 2; p. 741. col. 1; p. 787. col. 2.

and on the monastic life: **ܘܘܫܘܠܘܢܘܬܐ ܕܦܝܠܘܟܝܢܘܨ**
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
 Add. 14,728, fol. 76b¹,
 and Add. 14,729, fol. 131a².

LV. Letter to the Christians at Arzôn³.

LVI. Letter to a convert from Judaism: **ܦܝܠܘܟܝܢܘܨ**
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
 Add. 14,726, fol. 10a (Xth century)⁴.

LVII. Letter to Maron the lector, of Anazarba:
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
 Add. 14,726, fol. 19b (Xth century)⁵.

LVIII. Letter to one of his disciples: **ܕܘܨܘܪܐ ܕܘܨܘܪܐ**
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
 Add. 12,167, fol. 179b
 (dated A. Gr. 1187 = A. D. 876)⁶, and Add.
 18,817, fol. 147a (XIIth century)⁷.

LIX. Letter to the Recluses: **ܦܝܠܘܟܝܢܘܨ**
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ
 Add. 14,577, fol. 101b (IXth
 century)⁸.

LX. Letter on the duties of the ascetic life: **ܕܘܨܘܪܐ**

¹ See Wright, *Cat. Syr. MSS.*, p. 876. col. 1.

² See Wright, *Cat. Syr. MSS.*, p. 874. col. 2.

³ See *B. O.*, ii. p. 46. 1.

⁴ See Wright, *Cat. Syr. MSS.*, p. 828. col. 2.

⁵ See Wright, *Cat. Syr. MSS.*, p. 829. col. 1.

⁶ See Wright, *Cat. Syr. MSS.*, p. 771, col. 2.

⁷ See Wright, *Cat. Syr. MSS.*, p. 806. col. 1.

⁸ See Wright, *Cat. Syr. MSS.*, p. 787. col. 1. For extracts
 see Add. 14,601, fol. 6a, Add. 14,613, fol. 140b (Wright, *Cat.*
Syr. MSS., pp. 789, 812).

- ⲕⲁⲗⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
 Add. 17,262, fol. 42a (XIIth century)¹.
- LXI. Letter to a lawyer who had become a monk:
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
 Add. 12,167,
 fol. 278a (dated A. Gr. 1187 = A. D. 876)².
- LXII. Letter against Habib: ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ³.
- LXIII. Letter to Simon, the Archimandrite of Teleda
 —a fragment: ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
 Add.
 14,533, fol. 48b (VIIIth or IXth century)⁴.
- LXIV. Letter to the orthodox monks in the East:
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
 Add. 14,533,
 fol. 50a⁴.
- LXV. Tract on Chastity—a fragment⁵.
- LXVI. The Book of Sentences—an extract from the
 fifth Chapter: ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
 Add. 17,191, fol. 64b (IXth or Xth
 century)⁶, and Add. 17,214, fol. 88a (VIIth
 century)⁷.
- LXVII. On the tranquillity of the convent life:
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ
ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ ⲛⲁⲓⲕⲁⲛⲁ

¹ See Wright, *Cat. Syr. MSS.*, p. 868. col. 1.

² See Wright, *Cat. Syr. MSS.*, p. 773. col. 2.

³ See *B. O.*, ii. p. 45. col. 2. No. 18.

⁴ See Wright, *Cat. Syr. MSS.*, p. 969. col. 1.

⁵ See *B. O.*, ii. p. 46. col. 1. No. 22.

⁶ See Wright, *Cat. Syr. MSS.*, p. 1014. col. 2.

⁷ See Wright, *Cat. Syr. MSS.*, p. 917. col. 2.

- ܠܝܘܢܐܢܐ ܠܠܘܥܐܢܐ ܠܠܘܥܐܢܐ Add.
 17,181, fol. 24^b (VIth century)¹; Add. 17,173,
 fol. 80^a (VIIth century)²; Add. 14,604, fol. 95^b
 (VIIth century)³; Add. 14,617, fol. 49^b (VIth or
 VIIth century)⁴; and Add. 14,726, fol. 11^b
 (Xth century)⁵.
- LXVIII. Rules for the Monastic Life: ܠܠܘܥܐܢܐ ܠܠܘܥܐܢܐ
 : ܠܠܘܥܐܢܐ ܠܠܘܥܐܢܐ ܠܠܘܥܐܢܐ Add.
 17,262, fol. 72^a (XIIth century)⁶.
- LXIX. On the Fear of God—an extract: ܠܠܘܥܐܢܐ ܠܠܘܥܐܢܐ
 ܠܠܘܥܐܢܐ Add. 14,577, fol. 130^a (IXth century)⁷.
- LXX. On Humility—an extract: ܠܠܘܥܐܢܐ ܠܠܘܥܐܢܐ
 Add. 14,582, fol. 179^a⁸.
- LXXI. On Repentance—an extract: ܠܠܘܥܐܢܐ ܠܠܘܥܐܢܐ
 Add. 14,582, fol. 179^b⁸.
- LXXII. On Prayer: ܠܠܘܥܐܢܐ ܠܠܘܥܐܢܐ Add. 14,582, foll.
 181^a, 182^a⁹; Add. 18,817, fol. 71^b¹⁰.
- LXXIII. On Prayer: Add. 12,167, foll. 182^b, 183^a¹¹.

¹ See Wright, *Cat. Syr. MSS.*, p. 665. col. 1.

² See Wright, *Cat. Syr. MSS.*, p. 726. col. 1.

³ See Wright, *Cat. Syr. MSS.*, p. 725. col. 1.

⁴ See Wright, *Cat. Syr. MSS.*, p. 741. col. 1.

⁵ See Wright, *Cat. Syr. MSS.*, p. 829. col. 1.

⁶ See Wright, *Cat. Syr. MSS.*, p. 868. col. 2.

⁷ See Wright, *Cat. Syr. MSS.*, p. 788. col. 2.

⁸ See Wright, *Cat. Syr. MSS.*, p. 694. col. 2; Add. 18,817,
 fol. 70^a (Wright, *Cat. Syr. MSS.*, p. 804. col. 2); Add. 14,522,
 fol. 37^a (Wright, *Cat. Syr. MSS.*, p. 831. col. 2); Add. 14,614,
 fol. 69^a (Wright, *Cat. Syr. MSS.*, p. 832. col. 2); Add. 17,180,
 foll. 20^a, 21^a (Wright, *Cat. Syr. MSS.*, p. 852. col. 2); Add.
 14,728, fol. 185^a (Wright, *Cat. Syr. MSS.*, p. 884. col. 1).

⁹ See Wright, *Cat. Syr. MSS.*, p. 694. col. 2.

¹⁰ See Wright, *Cat. Syr. MSS.*, p. 804. col. 2; and p. 852. col. 2.

¹¹ See Wright, *Cat. Syr. MSS.*, pp. 771, 772.

- LXXIV. On Prayer—two extracts Add. 14,611, fol. 16¹;
Add. 14,522, fol. 39a²; Add. 14,614, fol. 70b³;
Add. 14,728, fol. 187a and b⁴.
- LXXV. Against passions in the soul: **לסכל עין**
דפוצא סזא רבא ודף דטלסא Add. 17,153,
fol. 127b (VIIth century)⁵.
- LXXVI. On the tonsure: **כל שפירא** Add. 14,613,
fol. 141b⁶; and Add. 17,193, fol. 83b⁷.
- LXXVII. On Virginity: **כל חטולה** Add. 17,215,
fol. 43a⁸.
- LXXVIII. On the Quotations in the Epistles of Saint
Paul: **דסזא פלמסא טלא דאזי פאלא**
† ספסא טא ספ חטא דל דספ
Add. 17,193, fol. 3b⁹.
- LXXIX. On the man who wilfully transgresseth the
prohibition of the priests: **כל סא דחזי**
† ספסא כל חטא דמסא¹⁰.
- LXXX. A hymn on the Nativity: **ספסא דכסא**
† ספסא דכסא¹¹.

Extracts from the writings of Philoxenus are also
found in Add. 17,173, fol. 80a; Add. 14,522, fol. 38b;

¹ See Wright, *Cat. Syr. MSS.*, p. 824. col. 1.

² See Wright, *Cat. Syr. MSS.*, p. 831. col. 2.

³ See Wright, *Cat. Syr. MSS.*, p. 833. col. 1.

⁴ See Wright, *Cat. Syr. MSS.*, p. 884. col. 1.

⁵ See Wright, *Cat. Syr. MSS.*, p. 728. col. 1.

⁶ See Wright, *Cat. Syr. MSS.*, p. 812. col. 2.

⁷ See Wright, *Cat. Syr. MSS.*, p. 999. col. 2.

⁸ See Wright, *Cat. Syr. MSS.*, p. 840. col. 1.

⁹ See Wright, *Cat. Syr. MSS.*, p. 990. col. 1.

¹⁰ See *B. O.*, ii. p. 46. col. 1. No. 23.

¹¹ See Wright, *Cat. Syr. MSS.*, pp. 727, 831, 832, 852, 855,
856, and 1007.

መድኃኒት : ነፍሰሙ ። Brit. Mus. MS. Orient. No. 578, fol. 223a¹.

V. The first part of a Series of questions and answers on the History of the Egyptian Monks (ወውአቱ : ክፍል : ቀዲሚ : ዘእምተስእሎታተ : ዜናሆሙ : ለአበው : መነኮሳት : ግብጻውያን) attributed to Philoxenus ወጸሐር : ቅዱስ : ፈልክስዮስ : ሶርያዊ : ኤጲስ : ቆጶስ : ዘመንበግ : Brit. Mus. MSS. Orient. Nos. 759, fol. 81a, 760, fol. 4a, 761, fol. 3a².

VI. Commentary on the Gospels³.

THE MANUSCRIPTS OF THE DISCOURSES OF PHILOXENUS.

The text of the Discourses of Philoxenus on Christian Life and Character as contained in Volume I is edited from eight MSS. preserved in the British Museum; they are indicated by the letters A, B, C, D, E, F, G, H respectively. The MS. A, numbered Add. 14,598 (see Wright, *Cat. Syr. MSS.*, 731. col. 1 f) contains the whole thirteen Discourses of Philoxenus. It is made up of parts of two manuscripts. The first part consists of 152 vellum leaves measuring $9\frac{7}{8} \times 6\frac{1}{2}$ in., and the second of 196 leaves; the first part is written in a good

¹ See Wright, *Cat. Ethiopic MSS.*, p. 122. col. 1; see also the index to Zotenberg, *Cat. MSS. Éthiopiens*, s. v. *Philoxène*.

² See Wright, *Cat. Ethiopic MSS.*, pp. 177, 178.

³ This is quoted in Orient. No. 736, foll. 36b, 41b, and 54a (see Wright, *Cat. Ethiopic MSS.*, p. 202. col. 1; and see Dillmann, *Cat. Codd. MSS. Orient. qui in Museo Britannico asservantur*, London, 1847 p. 11. col. 2).

hand of the VIIth century, and the second in a clear, bold hand of the IXth century. In each part there are two columns to a page, but in the former there are 31 lines in the column, and in the latter 36. The leaves of the first part were numbered with roughly written Coptic letters some centuries after they were written; in many places throughout the MS. the leather is becoming gelatinized. The headings and colophons of the discourses are written in red. From many of the leaves the ink on one side is rubbed off, and nothing but the scratch of the pen remains to shew where the writing has been. Quotations are indicated by marks on the margin which serve the purpose of inverted commas in modern books, and the source, or author, or subject of the quotation is often noted on the side of the column wherein it occurs; *e. g.*, ⲕⲏⲗⲓⲁ (fol. 5b), ⲕⲏⲗⲓⲁ (fol. 18b), ⲕⲏⲗⲓⲁ (fol. 21b), ⲕⲏⲗⲓⲁ (fol. 22a), ⲕⲏⲗⲓⲁ (fol. 35a), ⲕⲏⲗⲓⲁ (fol. 35b), ⲕⲏⲗⲓⲁ (fol. 35b), ⲕⲏⲗⲓⲁ (fol. 41b), ⲕⲏⲗⲓⲁ (fol. 43a), ⲕⲏⲗⲓⲁ (fol. 43b), ⲕⲏⲗⲓⲁ (fol. 44a), ⲕⲏⲗⲓⲁ (fol. 50b), ⲕⲏⲗⲓⲁ (fol. 55b), ⲕⲏⲗⲓⲁ (fol. 40a), ⲕⲏⲗⲓⲁ (fol. 88b), ⲕⲏⲗⲓⲁ (fol. 90b), ⲕⲏⲗⲓⲁ (fol. 32b). In several places (*e. g.*, foll. 103b, 106b, 107b, 110b, 118b) throughout the MS. the word ⲕⲏⲗⲓⲁ is written.

On fol. 13a is written:

ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ

ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ

and on fol. 19a we find the words ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ, and on fol. 105a ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ. In many places portions of sentences and remarks by readers are written, *e. g.*, ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ (fol. 51a); ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ (fol. 67a); ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ (fol. 77b); ⲕⲏⲗⲓⲁ ⲕⲏⲗⲓⲁ

זכור אלנו (fol. 79a); **זכור אלנו** (fol. 81b); **זכור אלנו** (fol. 96a); **זכור אלנו** (fol. 96b). On fol. 227b there is a small design in outline, and on fol. 321a, a drawing of a man in black and red. In the first portion of the MS. the running title of the Discourses is **זכור אלנו**, and in the second either this or **זכור אלנו** (fol. 205a). On fol. 239b is a note by David of Mar'ash, who informs us that he has read the book, and who prays that Christ may forgive the sins of anyone who shall pray for him **זכור אלנו** [זכור] **זכור אלנו** **זכור אלנו** **זכור אלנו** **זכור אלנו** **זכור אלנו** and on fol. 250a is added **זכור אלנו** "May God shew compassion on every one who readeth".

On fol. 183a, written between the end of the Xth Discourse of Philoxenus and the beginning of the XIth, is the **זכור** or "Revelation" of Gregory Thaumaturgus,¹ which reads:—

זכור אלנו : **זכור אלנו**
זכור אלנו **זכור אלנו** **זכור אלנו** **זכור אלנו**
זכור אלנו **זכור אלנו** **זכור אלנו** **זכור אלנו**
זכור אלנו **זכור אלנו** **זכור אלנו** **זכור אלנו**
זכור אלנו **זכור אלנו** **זכור אלנו** **זכור אלנו**
זכור אלנו **זכור אלנו** **זכור אלנו** **זכור אלנו**
זכור אלנו **זכור אלנו** **זכור אלנו** **זכור אלנו**
זכור אלנו **זכור אלנו** **זכור אלנו** **זכור אלנו**

¹ Born at Neocaesarea about A. D. 210.

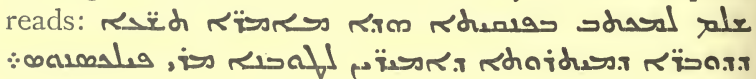
ԿՅՆ ԲԻԼԻԿ ԿՅՆ ԳԵՆ ԳՆԱԿԱՆ ԿՆԱՆ ԳՆԱԿԱՆ ԿՆԱՆ ԳՆԱԿԱՆ
 ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ
 ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ
 ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ
 ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ
 ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ
 ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ
 ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ ԿՆԱՆ

“[There is] one God, the Father of the Living Word,
 “and of the Wisdom which subsisteth, and of His Power
 “and of His Image, Perfect One, the begetter of a Per-
 “fect One, and Father of the only-begotten Son. And
 “[there is] One Lord, One Who [sprang] from One,
 “God of God, the Image and Form of Godhead; the
 “Living Word, the Wisdom which is the sustainer of
 “all, and the Power and Creator of all Creation; true
 “Son of the true One, Invisible of Invisible, Incor-
 “ruptible of Incorruptible, Immortal of Immortal, and
 “Eternal of Eternal. And [there is] one Holy Spirit,
 “Who is of God, and Who is revealed, that is, to man-
 “kind, through the Son, perfect Image of the Son, per-
 “fect Life which is the Cause of life, the holy One,
 “the Giver of holiness, through Whom is made known
 “God the Father, Who is over all and in all; and
 “God the Son, Who is through all. A perfect Trinity
 “undivided and not alien in glory, or eternity, or
 “royalty. There is then nothing which hath been created
 “or which hath been made subject in the Trinity; and
 “likewise there is nothing which hath been added newly
 “thereunto, which as if not having existed formerly

“was added afterwards. Never at any time was the “Father without the Son, nor the Son without the Spirit, “but the Trinity existeth everlastingly unchangeable and “unalterable”.

The Discourses of Philoxenus end on fol. 273*a*, col. 1.¹

The MS. B, numbered Add. 14,595 (see Wright, *Cat. Syr. MSS.*, p. 530, col. 1) contains the last six of the Discourses. It consists of 184 vellum leaves measuring $10\frac{1}{2} \times 6\frac{1}{2}$ in., and each page is divided into two columns of from 30—37 lines. The MS. is written in a good hand of the VIth century. The last words of the last Discourse are written incompletely, in a late hand, at the foot of fol. 184*b*.

The MS. C, numbered Add. 12,163 (see Wright, *Cat. Syr. MSS.*, p. 529, col. 1) contains the first nine of the Discourses. It consists of 126 vellum leaves measuring $9\frac{7}{8} \times 6\frac{1}{4}$ in., and each page is divided into two columns of from 36—38 lines. The MS. is written in a good hand of the VIth century. The colophon reads: 

The MS. D, numbered Add. 17,153 (see Wright, *Cat. Syr. MSS.*, p. 531, col. 1) contains the first nine of the Discourses. It consists of 99 vellum leaves measuring $10\frac{1}{2} \times 6\frac{1}{2}$ in., and each page is divided into two columns of from 34—41 lines. The greater part of the MS. is written in a good, bold hand of the VIth century, upon the fine skin which is characteristic of the period, but two quires (foll. 1—9, and 40—49) are written on thin, poor skin in a hand of the IXth cen-

¹ For the other contents of the MS. A. see Wright, *Cat. Syr. MSS.*, p. 732.

tury. Here and there passages have been retouched, probably by the same hand. The titles are in red, and quotations are indicated by marks on the margin. The running title is **ⲟⲗⲁⲙⲁⲗⲁ ⲛⲓⲁⲛ ⲛⲉⲑⲓⲁⲛⲓⲁⲛ ⲛⲉⲓⲁⲛⲓⲁⲛ**. When complete the MS. probably contained the whole thirteen Discourses.

The MS. E, numbered Add. 14,596 (see Wright, *Cat. Syr. MSS.*, p. 531, col. 2) contains the 5th, 6th, 8th, 9th, 10th, 11th, 12th and 13th Discourses; all are imperfect. It consists of 103 vellum leaves measuring $10 \times 6\frac{1}{2}$ in., and each page is divided into two columns of from 40—45 lines. The MS. was written by two scribes, the work of the first being foll. 1—43, and that of the second foll. 44—103. The running title is **ⲟⲗⲁⲙⲁⲗⲁ ⲛⲓⲁⲛ ⲛⲉⲑⲓⲁⲛⲓⲁⲛ ⲛⲉⲓⲁⲛⲓⲁⲛ**; at the foot on fol. 59^b is a rectangular, interlaced design coloured red and green. The MS. is written in a good hand of the VIth or VIIth century, and when complete contained the whole thirteen Discourses.

The MS. F, numbered Add. 14,625 (see Wright, *Cat. Syr. MSS.*, p. 532, col. 1) contains the 7th, 8th, 10th and 11th Discourses complete, and parts of the 2nd, 4th, 5th, 6th, 9th, 12th and 13th Discourses. It consists of 144 vellum leaves measuring $11\frac{5}{8} \times 9$ in., and each page is divided into two columns of from 30—34 lines; the MS. is written in a good hand of the Xth or XIth century. The titles of the Discourses are enclosed in rectangular coloured borders of interlaced work, and the first and last leaf of each quire are ornamented with coloured designs somewhat similar to those found in Coptic MSS. of the Xth century. The MS. was, no doubt, written in Egypt, and the original from which the scribe copied must have been a very good MS.

The MS. G, numbered Add. 14,601 (see Wright, *Cat. Syr. MSS.*, p. 790, col. 2), contains the 12th Discourse (fol. 105^b), and is written in a good hand of the IXth century. It consists of 182 vellum leaves measuring $12\frac{3}{4} \times 9\frac{1}{2}$ in., and each page is divided into two columns of from 38—50 lines.

The MS. H, numbered Add. 14,621 (see Wright, *Cat. Syr. MSS.*, p. 756, col. 2), contains the 9th and 11th Discourses, both of which are, however, imperfect at the beginning. It consists of 172 vellum leaves measuring $11 \times 7\frac{1}{2}$ in., and each page is divided into two columns of from 32—38 lines; the name of the scribe was George, and he finished his work A. Gr. 1113 = A. D. 802 (see fol. 171^b).

A copy of the 8th Discourse is found in Add. 14,611 (see Wright, *Cat. Syr. MSS.*, p. 826, col. 1), which we may attribute to the Xth century, and an imperfect VIIIth century copy of the 13th Discourse exists in Add. 12,170 (see Wright, *Cat. Syr. MSS.*, p. 747, col. 1).

An extract from the 7th Discourse is found in Add. 14,612 (VIth or VIIth century, see Wright, *Cat. Syr. MSS.*, p. 699, col. 1); an extract from the 8th Discourse is found in Add. 12,170 (VIIIth or IXth century, see Wright, *Cat. Syr. MSS.*, p. 747, col. 1); extracts from the 9th Discourse are found in Add. 14,577 (IXth century, see Wright, *Cat. Syr. MSS.*, p. 785, col. 1) and in Add. 17,185 (Xth or XIth century, see Wright, *Cat. Syr. MSS.*, p. 838, col. 1); an extract from the 11th Discourse is found in Add. 17,185 (see Wright, *Cat. Syr. MSS.*, p. 838, col. 1); an extract from the 12th Discourse is found in Add. 14,582 (dated A. Gr. 1127 = A. D. 816, see Wright, *Cat. Syr. MSS.*, p. 694, col. 2); and extracts from the 13th Discourse are found in Add. 17,185

(Xth or XIth century, see Wright, *Cat. Syr. MSS.*, p. 838, col. 1), Add. 14,522 (Xth century, see Wright, *Cat. Syr. MSS.*, p. 831, col. 2), Add. 14,614 (XIth century, see Wright, *Cat. Syr. MSS.*, p. 832, col. 2), and Add. 14,728 (XIIIth century, see Wright, *Cat. Syr. MSS.*, p. 884, col. 1).

THE DISCOURSES OF PHILOXENUS.

Of the period in the life of Philoxenus when the Discourses were written we know nothing, but if we may judge from the fact that all the quotations are taken from the Pëshîttâ it must have been before he published his translation of the Bible at Mabbôgh in 508. And if we take into consideration the large amount of time which even a rapid worker like Philoxenus would take to perform this difficult task, and add to it the fact that complete copies of the Discourses existed in the monasteries of the Natron Valley in Egypt already in the early part of the sixth century, wherein he is described as Bishop of Mabbôgh, it is pretty certain that they were written some years after 485, the year in which he was ordained bishop, and before the close of the Vth century. Without doubt the thirteen Discourses form a whole and connected work, but it seems that they were frequently divided into two volumes; the first volume contained the first nine, and the second volume the last four of the Discourses. It is nowhere said or even hinted by Philoxenus, but it seems very probable that he intended

his Discourses to be a supplement to the twenty—two Homilies which Aphrahaṭ or Farhād ܘܦܪܗܐܬܐ, ܦܪܗܐܬܐ (in Greek Ἀφραάτης) composed between the years 337—345.¹ Aphrahaṭ or Aphraates wrote Homilies on Faith, Love, Fasting, Prayer, Humility, Wars, the Children of the Covenant, Circumcision, Virginity and Holiness, and upon the subjects which vexed the souls of believers in his day, such as the Resurrection of the Dead, the Sabbath, Easter, and the like, but they, in many places, consist of long strings of Bible quotations, of which about 1135 occur in the work, which is less in length by about one quarter than the Discourses of Philoxenus, and the polemical nature of certain sections is evident. Much of the ground covered by Aphraates is gone over by Philoxenus, and though he never scruples to declare his belief openly, it is stated with a gentleness which, if we only had the accounts of his theological opponents whereon to rely, we should believe to be quite foreign to his nature. The thought of Aphraates is clear and his language simple, but Philoxenus was a clearer and deeper thinker and, in addition, a closer reasoner than Aphraates, and we see in the Discourses how easily his marvellous command over the Syriac language enabled him to express shades of thought and meaning for which we may look in vain in the writings of Aphraates. The description of motives and the part which they play in the Christian life is given by Philoxenus with a minute fulness not found in Aphraates, but this is partly due to the fact

¹ The Syriac text was published by Wright, *The Homilies of Aphraates*, London, 1869. A complete German translation by Bert appeared in Harnack's *Untersuchungen*, Leipzig, 1888.

that Philoxenus addressed himself chiefly to ascetics. That the reader may be able to judge for himself of the manner in which each of these distinguished Syrian writers treated the same subject, the one, Philoxenus, writing about one hundred and fifty years after the other, a translation of the first homily of Aphraates, that on Faith, has been given at the end of this Introduction, p. clxxvff.; the following brief summary will show the plan of the argument in the Discourses of Philoxenus.

THE PROLOGUE.

The man who would lead the Christian life rightly must lay a good and firm foundation so that the edifice of his character may not be moved; he must hear the Word and obey it, for if he heareth the Word and obeyeth it not he is like unto a dead man. The disciple must have the remembrance of his Master fixed in his soul, and he must meditate upon it day and night, and "Jesus Christ our God" must be the foundation upon which the foundation of his building of spiritual life must be laid. Farmers know when to sow and plant, and when to reap and gather in fruit, even so must the spiritual farmer know where to begin in his labours and where to end; and a man must learn before he can teach. The lusts which fight against man in every period of his life are well known and easily recognized, but he must learn what to do to overcome in the war of the passions of the soul which ariseth after the conquest of the lusts of the body, and which forces itself into his inmost thoughts. He must

learn to feel each sensation of victory and defeat, and to recognize the cause and origin of the lusts which come upon him in public and in solitude. He must learn what is poverty, what commandments to keep, what power is derived from the virtues, how to fast, how to quench passions, how to pray, how to avoid heretics and worldly converse, and how to recognize what constituteth the fasting and the contemplation which belong to the body, soul, and spirit. If a man would put on Christ he must put off the world absolutely, and he must do this when he is young and before the world hath exhausted his soul's power, for new wine must be put into new bottles, and both will be preserved. We must be physicians to ourselves and to each other, and the word of God must be our medicine; for every passion of sin this containeth an antidote (see p. 19—21). When a man hath subdued all passions and lusts he can say, "Yet I live; and yet "no longer I, but Christ liveth in me."

THE SECOND AND THIRD DISCOURSES—ON FAITH.

A man must first lay hold on the faith which maketh certain that God is, and which enquireth not, and which requireth neither proofs nor testimonies. The pot cannot chide the potter that made it, and a man hath no power to chide God, Who is too great to be investigated by the thoughts; His Nature is inscrutable, as also are His deeds and actions. The man who would draw nigh to God must first believe that He is, and if he do so he must draw nigh like a child to

his father; that we might come as children we were born a second time in baptism. Christ proclaimed His kingdom, seek not to search out the manner thereof: thou art called upon only to inherit it, and not to make or to build it. The disciple's duty is to keep the law of the kingdom. God is from everlasting and world without end, He existeth of Himself, and is self-derived; He is not One Person but a self-existent Nature which is believed and confessed in Three Persons. Christ the begotten cannot be separated from Him that begot, but the Father with the Son is everlastingly and eternally of like nature with the Holy Spirit. That these exist is all the disciple needs to know; all else is accepted by faith, without which the natural hearing could not bear the hearing of the things which are spoken about the Three Persons. Faith maketh us to believe in spiritual natures and orders of celestial beings, and to harmonize the different statements about them; our instruction is established by faith, and the whole world of the spirit existeth to us by faith. Without faith the Eternal God would not exist, and faith maketh things which are not to come into being for us. Christ gave us faith first that we might perceive Him, and faith is the tongue of God, and the command of the Creator; it will move mountains and do all things, and it was the source of the power of the Prophets of old. Christ made faith the foundation of His Church to teach all men to make it the foundation of their spiritual life. Fasting, benevolence, the life of the Nazarite and ascetic, humility and everything else are nothing but mere shadows without faith; faith is everything, for faith is sufficient to be everything. Wisdom was with God when He made the heavens and the earth, but

in His new creation of baptism faith was His helpmeet; without faith baptism is water only and the Mysteries are wine and bread only. Knowledge cannot occupy the place of faith which cannot be described by the tongue. The Mysteries looked upon with faith become the Body, and Blood, and Spirit of the Only One, and the power of Christ. By faith the bodies of the dead saints become living men, and through the revelation of itself to the dead body it hopeth to receive from the Giver what it lacketh. Without faith everything written in the Scriptures becometh a lie; it needeth not sight, nor feeling, nor signs, nor wonders, nor arguments, nor testimonies, but the Word of God only. Without faith no righteous man ever pleased God; faith gave us birth and faith is our mother. Faith glorifieth our poverty, it magnifieth the services of the Church, and by it we see the treasures which are laid up in heaven whilst yet we are here upon earth. Faith must be the cause of our forsaking the world, and let faith be to the soul what the eye is to the body; we must cast away the garment of error of the things of this world by faith, but let us take heed that we change not our faith.

THE FOURTH AND FIFTH DISCOURSES—
ON SIMPLICITY.

To us hath God given the true faith in His Gospel, but we must be obedient thereunto with simplicity, like the saints of old. Man cannot understand everything and a child hath not the power to receive the deep

things of the world; so likewise only by faith and simplicity can we understand the Mysteries. Abraham, the Apostles, and Zacchaeus are examples to us of simple belief, and these good men must we emulate; God Himself is called simple, and let us deserve that name. Saint Paul was a fool to the wisdom of the world, but by his knowledge he possessed the wisdom which is above the world. Simplicity is older than faith because faith is the daughter thereof. John the Baptist and all those who lived in the desert were simple folk, hence God led the children of Israel in the wilderness for forty years; those who were destroyed by the pestilence in the wilderness were the people of the former generation which had been corrupted in Egypt, and not those who had grown up in the wilderness. Moses, Joshua, David, Eli, Abel, and Paul are types of simple believers, and the Pharisees and Sadducees represent the cunning and crafty men of this world. Therefore to faith add simplicity from which is born the abundance of the spiritual mind, for without it no virtue can be cultivated; simplicity is the riches of Christ, and craftiness is the possession of the Calumniator. The man who would gratify his passions must become cunning, for only with the knowledge which ariseth therefrom can he find means to cover his wickedness. The life of Jesus is the type of simplicity, and if simplicity were removed therefrom, that life would be destroyed. Craftiness is to the disciple even as the converse with a harlot, and in it are deceit, falsehood, calumny, error, and prevarication; destruction is its friend, adultery and fornication are its friends, and it is the mother of deceit and lies; it is the strong tower of sin wherein all the wicked hide. Let the

disciple, then, rejoice in the names "simple" and "child", for they proclaim his innocency and freedom from guile. Simplicity is the field which bringeth forth all virtues, but craftiness is the ground cumbered with brambles and briars. Christ rejected the crafty and chose the ignorant and innocent; the Apostles were a band of simple men, and the opposites in every way of men like Caiaphas and Annas. Without innocency and simplicity no man can enter the kingdom of Christ, Who loved the innocency of children; Jesus Himself was hated because of His simplicity. Faith honoureth simplicity, and even the nobles of this world love it. Take heed to the prophet Isaiah who likened Christ to a simple lamb, and observe how He endured all things silently and did not forsake simplicity; David feigned himself mad to save his life, how much more then must a man sacrifice everything to preserve his spiritual life? The simple mind must not meddle in worldly affairs which it cannot understand without craft and guile; grieve not because thou understandest not the crafts of the world, for the knowledge of the things of the Spirit is our handicraft. The man ignorant of a worldly trade loseth worldly advantage, but the disciple ignorant of Christ's teaching loseth the kingdom of God. Rejoice in simplicity which is pleasing to God and to man, for simplicity of nature is the beginning of the path of the doctrine of Christ, and purity of spirit is the end of the path of righteousness. The simple man influenceth those who are near him, and his dwelling is a peaceful place of rest. We must endeavour to be like unto the disciples through whose simplicity Jesus triumphed.

THE SIXTH AND SEVENTH DISCOURSES—ON THE
FEAR OF GOD.

When a man hath laid hold upon faith, which is born of simplicity of nature, the fear of God is stirred up in him, and this fear protecteth him from all evil things, and is as a wall round about him. If a man hath faith he will have fear also, and faith is like an eye which seeth what evil things exist and warneth the soul to be afraid. The remembrance of God is the life of the soul, and the fear of God is a shield against all wickedness, for if man hath it not he cannot remember God. Whosoever is conscious of sin must increase his fear of God, and he must meditate upon it always. When the eyes of the body are opened light entereth through the eyes, and when the fear of God shineth into the mind it rouseth in him consciousness of sin. The man who liveth in the remembrance of God is filled with fear whenever a common movement of lust passeth over his soul. The fear and shame of men preserve the body from lusts, but only the fear and shame of God can preserve the soul from evil things; therefore a man should hedge himself about with a wall of the fear of God. Be ashamed before God inwardly and thy soul shall be pure, have the fear of Him always before thee and thou shalt be kept from sin; until thou forgettest God thou canst not sin. A naked man is ashamed when looked upon by anyone, even so is the sinful soul ashamed when looked upon by God. Whoso keepeth God's commandments through fear of Him is a true servant, but the labours which are visible are not sufficient to prove a man to be a true fearer of God. Tribulations may train the body, but they cannot cleanse

the understandig from sinful motions, and they do not of themselves make the soul to fear God, and the labours of the body are not justified without the service of the soul. Servants fear their earthly masters, then how much more should the disciple fear the Everlasting King? Let thy outer man and thy inner man fear God wholly, for God observeth thee always, and His eyes are ten thousand times brighter than the Sun, and the walls and roof of thy house cannot screen thee from Him. It is easier to sin in thought than in deed, and to guard against this facility for sin, a man must possess the fear of God which must be swifter than the motion of his thoughts. The fear of God may be called the "guard-house of virtues", for it giveth alms, it quencheth lust, it purifieth the thoughts, it driveth what is hateful from the mind, and it is a shield against all abominable things. Fear is also a schoolmaster to remind a man of what he hath received, and the prophet Jeremiah rebuked those who had cast off the yoke of fear. By fear let us make fear of none effect, and by death let us vanquish death; for the man who is always mindful of the hour of death will not run into sin readily.

The path of the Christian life hath been trodden smooth by the example of the holy men of old, and their foot-marks are, like the sign-posts and mile-stones of a natural road, set to mark out the way for us. The spiritual life is like the ladder which was prefigured by God to Jacob, and we must ascend it step by step, in fitting order; the first step is faith, the second simplicity, and the third the fear of God. But fear is of two kinds; the fear of a slave and the fear of a friend. The Prophets feared as friends of God and the Jews

as slaves. God must be feared, and we ought to fear Him either because we have sinned, or that we may not sin; and who can contemplate our great God suitably? and who would not be afraid to grieve Him? Whoso feareth God loveth Him, and whoso standeth in perfect love standeth in God. The fear of God is the beginning of the path of the spiritual life, and love is the end thereof. From the Prophets of old it is clear that God demands fear from man, and all His revelations in olden time were of fear; nature feareth Him, and man must likewise. When a man feareth not God he feareth everything else, but if the fear of God be in him, there is no room for the fear of other things to enter therein, for a vessel cannot be full of two different things at the same time.

THE EIGHTH AND NINTH DISCOURSES—ON POVERTY.

Those who live in the world may become justified, but they cannot become perfect, and Christ set grades and steps in His commandments and doctrine for the benefit of those who would follow His footsteps according to their power. The end of the path of righteousness is absolute poverty, for so long as a man possesseth human wealth he cannot follow the heavenly path; he cannot serve God and Mammon. A rich man may be justified, but he cannot become perfect or care wholly for God so long as he keepeth his riches. The rich man is poor spiritually, and the poor man is rich. The proof of this is the absolute poverty of Christ and of His disciples, for He made them to forsake every-

thing for His sake, and He sent them out to preach His Gospel in absolute poverty; the very fact of being called to be a Christian indicates self-denial and poverty. The disciple is known by his works; if thou art destitute then art thou like unto thy God Christ. The righteous stand on a lower level than the perfect; the former fear sin for some reason, but the latter fear it for its own sake. Christ fulfilled all that the law demanded, but He did not give up His own power as God; when He was baptized He had attained unto the limit of the righteousness of the law, but from that time to the Crucifixion He was spiritually perfect. The righteousness of the law is to labour in good works, but spiritual perfection is that which Christ taught between the times of His baptism and Crucifixion. Christ going forth to the wilderness is an excellent example of the doctrine of poverty; let us go forth from the world with nothing but our spiritual armour. When a man embraceth absolute poverty he goeth forth from the world; and by baptism he putteth on the new man, and casteth off the bondage of sin. Poverty is a light thing to those who possess it, and when our Lord lifted riches from the backs of His disciples He lifted from off them a heavy yoke. A man cannot bear the yoke of Christ and the yoke of the world, and all the saints of old who have followed in His steps have abandoned the world utterly. When Christ went forth to the desert He gained freedom, and a man in putting off the world gaineth freedom. The disciple hath two baptisms, one of water, and one of his own freewill; when he hath gone forth from the world devils will be gathered together against him, but he shall overcome them all and make his way through them, even as the Israelites

passed through the sea, for the Lord shall fight for him. The disciple will find help in the contemplation of the life of John the Baptist who received the Spirit before he was born, and was an example of absolute poverty. The disciple must also take heed that his discipleship be not for vainglory or for pleasure, and he should not begin to walk in the path of spiritual life unless he is determined to finish in it; whoso hath not made a promise is free, but whoso hath promised is bound. Christ had no home, no shelter and no possessions, and like Him must the disciple be; he must leave everything and follow Him. Moreover the spiritual life will not mingle with the wealth of the world, for if new wine be put into old bottles, the skins burst and the wine is wasted; turn not behind thee, and remember the fate of Lot's wife. Go forth, then, like the Apostles, renew thy spiritual life daily, and let the words, "We have left everything, and have followed Thee", be the motto of thy life. The promise that we shall be heirs of Christ, that our body of humility shall be changed into a spiritual body, and that we shall be glorified with Christ should wake up even a dead body. Ask not what manner of riches thou wilt receive in heaven in exchange for thy poverty here, for no words can describe them. Six things must a man do to arrive at the perfection of Christ: he must depart from evil and not do evil things, he must obey the law, he must do good deeds, he must set out on the path of the spiritual life, he must bear labours and endure sufferings, and he must carry his cross upon his shoulders. A man is born three times; his first birth is from the womb into creation, his second from bondage into freedom, and his third from the carnal into the spiritual

life. The living motions of the spiritually perfect cannot be described by mortal tongue, and their state is the end of the spiritual life.

THE TENTH DISCOURSE—ON THE LUST OF THE BELLY.

Of all evil passions the lust of the belly is that which Divine knowledge most abominateth, for it maketh men like beasts, it darkeneth their minds, and it is the door through which all wickedness entereth into them; the lust of the belly is an obstacle unto everything. The soul is fettered by the weight of meat, but it becometh refined by meagre food. This lust is a stupid thing, for if the belly were large enough to contain all the things after which the glutton lusteth all creation would not satisfy it. The glutton is worse than the beast, for it knoweth when it hath had enough, but the glutton doth not; the lust of the belly is the most disgusting of all the passions, the mother of which it is, and it bringeth a man down to Sheol. The fear of God is the beginning of the path of spiritual life, and this lust is the beginning of the path of all wickedness; if the latter vanquish the former then all spiritual life is destroyed at a blow. The glutton can only eat and blaspheme, and he sayeth and doeth anything to secure the means to lead his debauched life which maketh his soul more degraded and debased than the beasts. The glutton becometh sick through his excesses, and contrary to the words of the physicians he persisteth in his gluttonous habits; the sicknesses which

arise from over-eating belong to the rich and not to the poor. The glutton is a self-destroyer. Christ died for him, and yet he makes himself a grave of meats. The soul of a glutton is like unto the dog which sleeps through all noises, and which only stirreth at the sound of the platter; the glutton walloweth like a pig in the mire of lusts and he must be called a pig. His friends are in reality the friends of his belly, and he loveth only such as minister unto his lusts. He feigneth sickness to avoid the house of prayer, prayer and vigil terrify and torture him, his own prayer is short and his time of eating long, and all things belonging to God are done by him negligently. From such things must the disciple flee, and he must practise self-denial and abstinence. We know that we cannot serve two masters—God and mammon—how then can we serve three or more? If we open the door of the lust of the belly all evil passions crowd into our soul through it, and fornication, which destroyeth both body and soul. Meat and drink are the fuel of the fire of lust, and as smoke will darken the pure and clean air, even so will the stink of meat pollute the purity of the mind. But the disciple must avoid the over-eating of common as well as a superabundance of rich foods, for those who occupy themselves with meats will never be benefited thereby; when Israel had an abundance of food he waxed fat and kicked, and from gluttony he fell into lust, and his lust wrought his destruction. If we cannot serve God and mammon we cannot serve the belly and God. The lust of the belly led Adam to ruin, for it brought on sin which ended in death. Let us vanquish the first lust that we may overcome all the others.

THE ELEVENTH DISCOURSE—ON ABSTINENCE.

The first rule of the spiritual life is to cultivate fasting and abstinence. The disciple must fight against the lusts of the body and cultivate virtues, because for man alone is life reserved in the next world. Hunger is of several kinds, and not all meats satisfy want; the real hunger of nature is not the want of food in the stomach, but the want of the power of the food in the members. Man must not eat whenever he is hungry like the beasts, but he must forbear in order to shew the soul's power. Need too is of different kinds, and when we satisfy a want we must take care that it is necessary for our life, and that it doth not arise from lust, or health, or strength. The disciple must eat like a free man and not as a slave. If the lust of food overcome thee, O disciple, all other lusts will do the same; but if when are all gathered together against thee thou dost vanquish them one by one, they will be powerless to harm thee. In fighting think of the joys which are to come, and remember that by thy garb thou art dedicated to the spiritual life. When the lust of the belly joineth itself unto hunger against thee, stand up in prayer and despise it, even as mighty warriors scoff at those who are weaker; the lust of the belly belongeth to childhood, therefore fight it like a man, and defeat it. But abstinence is the refraining from poor and common meats as much as from costly ones; from whatever thou lustest for thou must abstain. Eat not abundantly even of garden herbs lest thou be moved to fornication; the food is not to be blamed, except when lust eateth it. Whosoever eateth

with lust rejecteth the Lord Who is in him. There is a great difference between the manner in which Esau and Elijah ate, and let us imitate Elijah and David, and the angels who ate with Abraham; the habit of abstinence bringeth freedom. Eat not to sin, drink not to error, and fast, that thy prayer may be pure. The lust of the belly ruined Cain, and brought blame upon Noah, Esau, the Sodomites, the children of Seth, the people of Israel, and upon Eli and Solomon. If the righteous men of the world need fasting and abstinence, how much more do those who have gone forth from the world to follow the spiritual life? Let us remember too that a full belly cannot produce a refined mind, and let us take away from the body that we may give to the soul. Spiritually minded men only need simple and sparing food, as is proved by the case of the children who were brought up at Babylon, who chose vegetable diet and not the dainty food of meats; their abstinence procured for them the wisdom of the Most High. To the disciple the table, which is a place of pleasure for others, must be a field of battle whereon he must overcome and slay the lust of the belly and those which spring from it; Christ began with fasting, let him do likewise, and the Apostles only received their greatest gifts after they had fasted and prayed. If we suffer with Christ we shall reign with Him.

THE TWELFTH AND THIRTEENTH DISCOURSES—ON
FORNICATION.

The lust for carnal intercourse hath been placed in our bodies by the Creator for the continuation of the world, but it must be to the disciple a reason for fighting and a cause of receiving crowns of victory. This lust is hotter and sweeter than any other lust, therefore must the fight against it be fierce, for though an excellent thing when coupled with marriage, yet is it a disgrace to those who have adopted the spiritual life. Adam and Eve were spiritual until lust moved in their members, and this shewed that the lust of the spirit precedeth the lust of the body in us. Fornication was the first thorn which sprang from the lust of the belly, and it is as a thorn in the spiritual eye; it destroyeth the sight of those who have not seen what is spiritual, and of those who have. Only when the beauty of the Eternal is destroyed in the soul can it subject itself to bodily beauty. The lust of the belly and the lust of fornication can only overcome a man when they are helped by him, and the disciple can conquer them if he will abstain from the food which is the fuel of the lust. Eat bread by weight, drink water by measure, avoid carnal pleasures, load thyself with afflictions and labours which will safeguard thee, torture thyself by hunger and thirst, vex thy body with watching, let it crave for sleep, but let it not sleep; gratify it in nothing, for pleasures beget lust. Listen not to stories of lust, keep away from thee the sight of the person which hath led thee captive, and uproot the remembrance of its beauty from thy mind.

Mention not the word fornication, eat not food and drink not wine overmuch, look not upon beauty, flee the converse of women, and arm thyself against lust with wrath. Direct all thine energies to save thy soul from lust, show not a glad face to it, but turn against it with a malignant eye, for lust is like the whore in the market-place who fleeth before a severe gaze. When the chaste mind putteth on lust it is as if a chaste and dignified man of the city were to carry a whore upon his shoulders through the market-place and through the streets and open places of the city. The fornication of the body is the act of adultery, but the fornication of the soul is when the thoughts thereof have intercourse secretly with the lust of fornication, and the fornication of the spirit is when the soul hath intercourse with devils. When the body hath intercourse with the soul, and the soul with the spirit, and through the spirit with the Trinity, in very truth the words, "The Lord is over all, and in us all", are accomplished. Let, however, lust move in thy body, not that thou mayest be defeated, but that thou mayest overcome it, for what training is so good as that which a man receiveth when he findeth victory over his passions? No lust is so unprofitable as that of fornication, and none is so absolutely weak; it hath no advantages, its season of enjoyment is short, and repentance, and fear, and shame, and terror, and loss, and evil name, and mockery all accompany this hot and fierce passion. We must be chaste outwardly before men, and inwardly before God, and our Lord, wishing to remove the cause and origin of lust from His disciples, said, "Whosoever looketh upon a woman to lust after her

hath already committed adultery with her in his heart", for He looked into our thoughts. Many men fornicate continually in their souls, and this kind of fornication must be especially avoided; the pain of lust maketh thee to suffer pain, therefore learn the cause thereof, and cut it off. A man must overcome his lusts in his youth; while there is still heat in thy body and natural lust liveth in thy members, be zealous to kindle in thee the heat of the spirit. Sow virtues in thy youth that thou mayest reap therefrom in thine old age; pluck things of excellence from the noontide of thy manhood, and lay them up for thy winter store. In fornication is all wickedness, and it is the helpmeet of all sin, and the disciple is bound to overcome the passion thereof in deed and in thought; if it be driven out of the thoughts it cannot live in the body. The Israelites who fought under Gideon must be examples unto us, for they drank water sparingly, and the blasts of their horns are types of the holy words which were uttered against the passion of fornication, and the breaking of the pitchers symbolizes the destruction of the passion of fornication. God warned the Israelites against the lust of the thoughts more than against the act of adultery, for He did not say, "Thou shalt not commit adultery with thy neighbour's wife", but, "Thou shalt not lust after thy neighbour's wife". Let us make examples to ourselves of Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, Elijah and Elisha, and if with these in view, we fall, we are feeble folk. Finally let us shut out sights and converse which are the entrances of lust, let us seal the fountain of our bodies, and let us cleanse our thoughts. If we can do this we

shall be at peace, and the course of our ship will be into the haven of peace, and we shall become a counterpart of the heavenly hosts. Though living in the body we shall be in the spirit, and shall live the life of the world to come, and we shall learn the cause of the coming of Christ into the world, which those who live in the body can never know.

TABLE OF SYRIAC MANUSCRIPTS IN
THE DISCOURSES

Discourse	Add. 14,598	Add. 17,153	Add. 12,163	Add. 14,595	Add. 14,596	Add. 14,625	Add. 14,601	Add. 14,601	Add. 14,601
1 Introduction	Fol. 3 <i>b</i>	Fol. 1 <i>a</i>	Fol. 1 <i>b</i>	—	—	—	—	—	—
2 On Faith	" 13 <i>a</i>	" 9 <i>a</i>	" 9 <i>a</i>	—	—	Fol. 1	—	—	—
3 On Faith	" 24 <i>a</i>	" 18 <i>a</i>	" 18 <i>a</i>	—	—	—	—	—	—
4 On Faith and Simplicity	" 34 <i>a</i>	" 25 <i>b</i>	" 26 <i>a</i>	—	—	Fol. 2 <i>a</i>	—	—	—
5 On Simplicity	" 54 <i>a</i>	" 41 <i>b</i>	" 43 <i>a</i>	—	Fol. 1 <i>a</i>	" 8 <i>b</i>	—	—	—
6 On the Fear of God	" 71 <i>a</i>	" 56 <i>a</i>	" 57 <i>b</i>	—	" 5 <i>b</i>	" 21 <i>a</i>	—	—	—
7 On the Fear of God	" 85 <i>a</i>	" 67 <i>b</i>	" 69 <i>a</i>	—	—	" 32 <i>a</i>	—	—	—
8 On Poverty	" 98 <i>b</i>	" 78 <i>a</i>	" 80 <i>a</i>	Fol. 1 <i>b</i>	Fol. 9 <i>a</i>	" 43 <i>a</i>	—	—	—
9 On Poverty	" 113 <i>a</i>	" 89 <i>a</i>	" 92 <i>b</i>	" 16 <i>b</i>	" 15 <i>b</i>	" 54 <i>b</i>	—	—	—
10 On the Lust of the Belly	" 153 <i>a</i>	—	—	" 61 <i>b</i>	" 47 <i>b</i>	" 75 <i>b</i>	—	—	—
11 On Abstinence	" 183 <i>a</i>	—	—	" 93 <i>b</i>	" 61 <i>a</i>	" 98 <i>a</i>	—	—	F. 1
12 On Fornication	" 215 <i>b</i>	—	—	" 126 <i>b</i>	" 80 <i>a</i>	" 122 <i>b</i>	F. 105 <i>b</i>	—	—
13 On Fornication	" 239 <i>a</i>	—	—	" 150 <i>b</i>	" 96 <i>a</i>	" 135 <i>a</i>	—	—	—
	A. 7th or 9th Century	B. 9th Century	C. 6th Century	D. 6th or 7th Century	E. 6th or 7th Century	F. 10th Century	G. 9th Century	H. A. 8c	

* An asterisk indicates an extract.

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ (Fol. 71a) וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

5

A CONFESSION OF FAITH.

(Brit. Mus. MS. Add. 14,529, fol. 68a).

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ (Fol. 68b)
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

AGAINST THOSE WHO DIVIDE OUR LORD.

(Brit. Mus. Ms. Add. 14,597, fol. 105^b.)

5 דַּבָּרֵינוּ אֵינוֹ אֶלְבַּן אֲחֵינוּ אֲשֶׁר יִפְתְּנוּ לָנוּ אֶת הַנֶּפֶשׁ
 אֲשֶׁר הָיְתָה לָנוּ מִלִּפְנֵי אֱלֹהֵינוּ אֲשֶׁר אֵינוֹ
 אֶלְבָּן אֲחֵינוּ אֲשֶׁר יִפְתְּנוּ לָנוּ אֶת הַנֶּפֶשׁ

10 אֲשֶׁר הָיְתָה לָנוּ מִלִּפְנֵי אֱלֹהֵינוּ אֲשֶׁר אֵינוֹ
 אֶלְבָּן אֲחֵינוּ אֲשֶׁר יִפְתְּנוּ לָנוּ אֶת הַנֶּפֶשׁ
 אֲשֶׁר הָיְתָה לָנוּ מִלִּפְנֵי אֱלֹהֵינוּ אֲשֶׁר אֵינוֹ
 אֶלְבָּן אֲחֵינוּ אֲשֶׁר יִפְתְּנוּ לָנוּ אֶת הַנֶּפֶשׁ

15 אֲשֶׁר הָיְתָה לָנוּ מִלִּפְנֵי אֱלֹהֵינוּ אֲשֶׁר אֵינוֹ
 אֶלְבָּן אֲחֵינוּ אֲשֶׁר יִפְתְּנוּ לָנוּ אֶת הַנֶּפֶשׁ
 אֲשֶׁר הָיְתָה לָנוּ מִלִּפְנֵי אֱלֹהֵינוּ אֲשֶׁר אֵינוֹ
 אֶלְבָּן אֲחֵינוּ אֲשֶׁר יִפְתְּנוּ לָנוּ אֶת הַנֶּפֶשׁ

20 אֲשֶׁר הָיְתָה לָנוּ מִלִּפְנֵי אֱלֹהֵינוּ אֲשֶׁר אֵינוֹ
 אֶלְבָּן אֲחֵינוּ אֲשֶׁר יִפְתְּנוּ לָנוּ אֶת הַנֶּפֶשׁ
 אֲשֶׁר הָיְתָה לָנוּ מִלִּפְנֵי אֱלֹהֵינוּ אֲשֶׁר אֵינוֹ
 אֶלְבָּן אֲחֵינוּ אֲשֶׁר יִפְתְּנוּ לָנוּ אֶת הַנֶּפֶשׁ

(Fol. 106a)

דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג

5

דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג

TWELVE CHAPTERS AGAINST THOSE WHO
 MAINTAIN TWO NATURES IN CHRIST, AND
 ONE PERSON.

(Brit. Mus. MS. Add. 14,597, fol. 91aff.)

10 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג

דגדג דגדג דגדג

דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 15 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 20 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג
 דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג דגדג

.כחאצק מכהמלך יל כל .כאצק מכהאצקכא רכא
 מכהאצק יל כל .כחאמלך מכהאצק כל א
 מכהאצק מכהאצק יל כל :כמלך מלכא מכהמלך
 מכהאצק יל כל רכא מלכא כמלך .כאצק מל
 יל כל .כחאצק מכהאצק יל כל כאצק מלכא :כאצק 5
 :כחאצק כל כחאצק מכהאצק מלכא כמלך
 כל רכא כאצק :כחאצק מלכא ,מכהמלך
 :כחאצק מלכא כחאצק יל כל אל .כחאצק
 כאצק יל כל .כאצק כל כאצק יל כל כמלך
 כאצק כמלך יל כאצק יל כל .כחאצק מכהמלך 10
 רכא יל כל :כחאצק כל כחאצק
 :כחאצק מכהמלך

✧ כחאצק כחאצק ✧

יל כל .כחאצק מכהמלך :כחאצק מלכא 15
 :כחאצק מכהמלך ,כחאצק מכהמלך .כחאצק
 כחאצק מכהמלך יל כל .כחאצק מכהמלך
 כחאצק מכהמלך :כחאצק מכהמלך .כחאצק
 כחאצק מכהמלך :כחאצק מכהמלך 20
 מכהמלך יל כל אל .כחאצק מכהמלך
 כל כחאצק מכהמלך :כחאצק מכהמלך
 כחאצק מכהמלך .כחאצק מכהמלך :כחאצק
 כחאצק מכהמלך :כחאצק מכהמלך 25
 כחאצק מכהמלך .כחאצק מכהמלך

הַשְׁמֵרָה הַזֶּה הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
וְהַיְיָ הַיְיָ הַיְיָ

❖ ❖ קִיּוּם הַשְּׁמֵרָה ❖ ❖

הַשְּׁמֵרָה הַזֶּה הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 5 כְּכַתּוּבִים הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 10 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 15 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 20 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם
 25 אֲנִי הֵיאָה לְפָנֵינוּ מִלְּפָנֵי הַשָּׁמַיִם

כח: על כל שפנים קהות. ארץ: ארץ. עב. עב. עב.
 אל כל: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 5 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 10 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 15 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 20 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:
 25 ארץ: משה. ארץ: ארץ. ארץ: ארץ. אל כל:

כְּעֵינֵינוּ חֲזַק בְּיָדֵינוּ וְכַדּוּשׁוֹת כְּחֵדֵינוּ חֲזַק בְּיָדֵינוּ
 כְּעֵינֵינוּ בְּכָדִים מְאֹד , מֵאַחַד הַמְּלָכִים מִבְּיַד (Fol. 67a)
 וְעֵינֵינוּ מֵחֵדֵינוּ בְּיָדֵינוּ . אֲנִי מְלַמֵּד . אֲנִי מְלַמֵּד
 ❖ אֲנִי מְלַמֵּד

מְלַמֵּד יְהוֹשֻׁעַ בְּנוֹ מְרִימֵנוּ מְלַמֵּד כַּדְּמָה בְּיָדֵינוּ ❖ 5
 . אֲנִי מְלַמֵּד מֵעוֹלָם מֵעוֹלָם מֵעוֹלָם מֵעוֹלָם . אֲנִי מְלַמֵּד .
 יְהוֹשֻׁעַ בְּנוֹ מְרִימֵנוּ מְלַמֵּד בְּיָדֵינוּ מֵעוֹלָם , מְלַמֵּד אֶת
 אֲנִי מְלַמֵּד אֶת : אֲנִי מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד
 מְלַמֵּד . אֲנִי מְלַמֵּד מְלַמֵּד מֵעוֹלָם מְלַמֵּד : אֲנִי מְלַמֵּד
 מְלַמֵּד מְלַמֵּד . אֲנִי מְלַמֵּד מְלַמֵּד . אֲנִי מְלַמֵּד מְלַמֵּד 10
 ❖ אֲנִי מְלַמֵּד

: אֲנִי מְלַמֵּד מְלַמֵּד מֵעוֹלָם מְלַמֵּד בְּיָדֵינוּ ❖ 15
 , מֵעוֹלָם מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד . אֲנִי מְלַמֵּד מְלַמֵּד
 מְלַמֵּד . אֲנִי מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד
 מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד 15
 . אֲנִי מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד , מְלַמֵּד . מְלַמֵּד
 מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד
 : אֲנִי מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד
 מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד
 מְלַמֵּד . אֲנִי מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד 20
 ❖ אֲנִי מְלַמֵּד , מְלַמֵּד

מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד ❖ 25
 מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד
 מְלַמֵּד (Fol. 67b) מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד
 מְלַמֵּד מְלַמֵּד , מְלַמֵּד מְלַמֵּד . אֲנִי מְלַמֵּד מְלַמֵּד מְלַמֵּד 25
 מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד מְלַמֵּד : אֲנִי מְלַמֵּד מְלַמֵּד מְלַמֵּד

אשׁוּרָא רַבִּי אֲבָהוּ בַּר אֲלֵיָהּ דְּרַבִּי חֲנַנְיָא דְּרַבִּי אֲבָהוּ
 בְּמַעַבְרַת אֶרֶץ אֲרָם. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ אֲמַר:
 מִן לֵב דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. בְּמַעַבְרַת
 אֶרֶץ אֲרָם בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 5 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 ❖❖

כִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 דְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ
 10 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 לֵב דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 דְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ אֲבָהוּ
 15 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. ❖❖

אֲבָהוּ בְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 20 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 דְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ
 דְּרַבִּי אֲבָהוּ (Fol. 99b) מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 25 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ: רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ
 מִן דְּרַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ. רַבִּי אֲבָהוּ בְּרַבִּי אֲבָהוּ

ד. ח. א. ב. ג. ד. ה. ו. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. טז. יח. יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל. לא. לב.

5. א. ב. ג. ד. ה. ו. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. טז. יח. יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל. לא. לב.

10. א. ב. ג. ד. ה. ו. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. טז. יח. יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל. לא. לב.

15. א. ב. ג. ד. ה. ו. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. טז. יח. יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל. לא. לב.

20. א. ב. ג. ד. ה. ו. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. טז. יח. יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל. לא. לב.

25. א. ב. ג. ד. ה. ו. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. טז. יח. יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל. לא. לב.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10

11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

אמרו : חתה דה דתת. וט חתה דתת חתה דתת :
:אחמח : אכח אכח חתה דתת חתה דתת :
אמרו : חתה דתת : חתה דתת : חתה דתת :
5 אכח חתה דתת. אמרו : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
10 חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
15 חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
20 חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
25 חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :
: חתה דתת : חתה דתת : חתה דתת : חתה דתת :

קע.ת.א.ס.ד. קטו'י פו קע.ת.א.ס.ד. קטו'י פו : קתוא.ת.ל.ח.
 2 (Fol. 66b). קי.פ. ה'ת.ש. א.ש.נ.א. קתוא.ת.ל.ח. קי.פ. ה'ת.ש.
 תי.ח.ה. ה.ת.ש. ל' ח.ת.א.ס.ד. קתוא.ת.ל.ח. קתוא.ת.ל.ח.
 פו א ק.ת.א.ת.ל.ח. ת.ש.ק.ת.א.ת.ל.ח. קתוא.ת.ל.ח. קי.
 5 א.ת.ש. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קי.פ. ה'ת.ש. תי.ח.ה.
 ,ל.ה. ,ת.ש.ק.ת.א.ת.ל.ח. ,ת.ש.ק.ת.א.ת.ל.ח. קי.פ. ה'ת.ש.
 .ת.ש.ק.ת.א.ת.ל.ח. : קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.
 ,ת.ש.ק.ת.א.ת.ל.ח. ,ת.ש.ק.ת.א.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.
 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.
 10 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.
 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.
 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.
 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.

SCRIPTURAL QUOTATIONS IN THE DISCOURSES
 OF PHILOXENUS COMPARED WITH THE
 PESHĪTTĀ AND OTHER VERSIONS.

Genesis ii. 17: Vol. i. p. 80, Vol. ii. p. 76.

ק.ת.א.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. Phil.
 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.
 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. Pesh.
 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.
 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.

Genesis xii. 1: Vol. i. p. 75, Vol. ii. p. 71.

קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. Phil.
 קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח. קתוא.ת.ל.ח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם : פֶּשֶׁח.

Genesis xviii. 1: Vol. i. p. 455, Vol. ii. p. 436.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם : פֶּשֶׁח.

Genesis xxv. 23: Vol. i. p. 97, Vol. ii. p. 93.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם : פֶּשֶׁח.

Genesis xxv. 27: Vol. i. p. 96. 97, Vol. ii. pp. 91. 92.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

Genesis xxvii. 46: Vol. i. p. 99, Vol. ii. p. 94.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם : פֶּשֶׁח.

Genesis xxviii. 1, 2: Vol. i. p. 99, Vol. ii. p. 94.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם וְאֶרֶץ מִצְרַיִם : פֶּשֶׁח.

וְלִי לִי מִן אֶרֶץ מִצְרַיִם : פֶּשֶׁח.

Genesis xxxi. 7: Vol. i. p. 100, Vol. ii. p. 95.

Phil. אלה עבדתי ויהי
הוא עבדתי

Pesh. אלה עבדתי ויהי
הוא עבדתי

Genesis xxxvii. 11: Vol. i. p. 111, Vol. ii. p. 106.

Phil. וישם יוסף את

Pesh. וישם יוסף את

Genesis xxxix. 8: Vol. i. p. 606, Vol. ii. p. 579.

Phil. וישם יוסף את

וישם יוסף את

וישם יוסף את

וישם יוסף את

Pesh. וישם יוסף את

וישם יוסף את

וישם יוסף את

וישם יוסף את

וישם יוסף את

Exodus xiv. 14, 15: Vol. i. p. 285, Vol. ii. p. 273.

Phil. וישם יוסף את

וישם יוסף את

וישם יוסף את

וישם יוסף את

וישם יוסף את

Pesh. וישם יוסף את

וישם יוסף את

עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ :
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ :
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ :

Exodus xxxii. 6: Vol. i. p. 405, Vol. ii. p. 388.

עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : Phil.
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : Pesh.
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ :

Exodus xxxiii. 11: Vol. i. p. 91. Vol. ii. p. 86.

עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : Phil.
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : Pesh.
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ :

Numbers xi. 33: Vol. i. p. 415, Vol. ii. p. 397.

עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : Phil.
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : Pesh.
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ :

Numbers xxv. 1: Vol. i. p. 89, Vol. ii. p. 84.

עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : Phil.
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : Pesh.
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ :

Numbers xxv. 9: Vol. i. p. 88, Vol. ii. p. 84.

עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : Phil.
 עליו : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ : וְיִזְכֹּר שְׂרָרָתוֹ :

1 Samuel xix. 5: Vol. i. p. 94, Vol. ii. p. 90.

* פיל. פיש.
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה

1 Samuel xx. 1, and xxiv. 11: Vol. i. p. 94, Vol. ii. p. 89.

* פיל. פיש.
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה

2 Samuel xi. 2: Vol. i. p. 603, Vol. ii. p. 575.

* פיל. פיש.
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה

1 Kings xvii. 1: Vol. i. p. 43, Vol. ii. p. 40.

* פיל. פיש.
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה

1 Kings xviii. 37: Vol. i. p. 45, Vol. ii. p. 42.

* פיל. פיש.
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה
 וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה וְעַתָּה אֵיךְ הָיָה לְפָנֶיךָ יְהוָה

2 Kings i. 10: Vol. i. p. 44, Vol. ii. p. 41.

אָ וּבַח אֵל אֱלֹהֵי דָאֵבְדִּיבִי Phil.

אָ וּבַח אֵל אֱלֹהֵי דָאֵבְדִּיבִי Pesh.

2 Kings ii. 9: Vol. i. p. 45, Vol. ii. p. 41.

וְעַל מַגִּיד דְּגִיבִי דְּאֵבְדִּיבִי לֵי. בָּ. לֵי אֵבְדִּיבִי Phil.

אֵל אֱלֹהֵי

וְעַל מַגִּיד אֱבִיבִי לֵי בָּ. לֵי אֵבְדִּיבִי אֱלֹהֵי Pesh.

Psalms xvi. 8: Vol. i. p. 605, Vol. ii. p. 578.

פְּתַח לִבִּי לְמַסְבֵּל כְּלָמְךָ. דֵּל אֱוִיבִי Phil.

פְּתַח לִבִּי לְמַסְבֵּל כְּלָמְךָ. אֱוִיבִי מִן מַסְבֵּל Pesh.

דֵּל אֱוִיבִי

Psalms xxii. 29: Vol. i. p. 212, Vol. ii. p. 205.

וְעַל מַגִּיד מִן מַגִּיד אֱוִיבִי בְּבִיבִי דְּאֵבְדִּיבִי Phil.

וְעַל מַגִּיד מִן מַגִּיד אֱוִיבִי מִן מַגִּיד אֱוִיבִי Pesh.

דְּאֵבְדִּיבִי

Psalms lxxiii. 13: Vol. i. p. 93, Vol. ii. p. 88.

אֱוִיבִי לֵי דְּאֵבְדִּיבִי אֱוִיבִי, Phil.

אֱוִיבִי אֱוִיבִי, אֱוִיבִי אֱוִיבִי Pesh.

Psalms lxxiii. 25: Vol. i. p. 92, Vol. ii. p. 87.

לֵי אֱוִיבִי מִן מַגִּיד אֱוִיבִי מִן מַגִּיד אֱוִיבִי : אֱוִיבִי Phil.

אֱוִיבִי אֱוִיבִי

מִן מַגִּיד אֱוִיבִי לֵי אֱוִיבִי מִן מַגִּיד אֱוִיבִי : מִן מַגִּיד אֱוִיבִי Pesh.

אֱוִיבִי

Psalms lxxviii. 70: Vol. i. p. 94, Vol. ii. p. 89.

וְעַל מַגִּיד מִן מַגִּיד אֱוִיבִי מִן מַגִּיד אֱוִיבִי Phil.

וְעַל מַגִּיד מִן מַגִּיד אֱוִיבִי מִן מַגִּיד אֱוִיבִי Pesh.

Psalm ci. 2: Vol. i. p. 93, Vol. ii. p. 89.

כָּהֵן : ,חַל כָּהֵן אֱלֹהֵי מִשְׁכַּנְךָ חַל מִשְׁכַּנְךָ Phil.

‡ ,חַל כָּהֵן אֱלֹהֵי מִשְׁכַּנְךָ

מִשְׁכַּנְךָ חַל מִשְׁכַּנְךָ : ,חַל כָּהֵן אֱלֹהֵי מִשְׁכַּנְךָ Pesh.

‡ ,חַל כָּהֵן אֱלֹהֵי מִשְׁכַּנְךָ

Psalm cxv. 5: Vol. i. p. 230, Vol. ii. p. 221.

כִּי אֵלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ . אֱלֹהֵי מִשְׁכַּנְךָ Phil.

כִּי אֵלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ : כִּי אֵלֹהֵי מִשְׁכַּנְךָ

‡ אֱלֹהֵי מִשְׁכַּנְךָ

כִּי אֵלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ : כִּי אֵלֹהֵי מִשְׁכַּנְךָ Pesh.

: אֱלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ . כִּי אֵלֹהֵי מִשְׁכַּנְךָ

אֱלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ . כִּי אֵלֹהֵי מִשְׁכַּנְךָ

‡ אֱלֹהֵי מִשְׁכַּנְךָ

Proverbs iii. 19. 20: Vol. i. p. 53, Vol. ii. p. 50.

‡ אֱלֹהֵי מִשְׁכַּנְךָ Phil.

‡ אֱלֹהֵי מִשְׁכַּנְךָ Pesh.

Proverbs viii. 29: Vol. i. p. 53, Vol. ii. p. 50.

‡ אֱלֹהֵי מִשְׁכַּנְךָ Phil.

‡ אֱלֹהֵי מִשְׁכַּנְךָ Pesh.

Isaiah xl. 6: Vol. i. p. 6, Vol. ii. p. 4.

אֵלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ . אֱלֹהֵי מִשְׁכַּנְךָ Phil.

אֱלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ . אֱלֹהֵי מִשְׁכַּנְךָ

אֱלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ . אֱלֹהֵי מִשְׁכַּנְךָ

‡ אֱלֹהֵי מִשְׁכַּנְךָ

אֱלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ : אֱלֹהֵי מִשְׁכַּנְךָ Pesh.

אֱלֹהֵי מִשְׁכַּנְךָ אֱלֹהֵי מִשְׁכַּנְךָ : אֱלֹהֵי מִשְׁכַּנְךָ

בַּיּוֹם הַהוּא אֶפְרַיִם אֶחָד וְאֶשְׂרָאֵל אֶחָד
 אֵלֶיךָ יָבֹאוּ וְעָבְדוּ לְיְהוָה אֱלֹהֵינוּ

Isaiah lviii. 1: Vol. i. p. 6, Vol. ii. p. 4.

Phil. מִן הַיּוֹם הַהוּא

Pesh. מִן הַיּוֹם הַהוּא

Ezekiel i. 18: Vol. i. p. 33. Vol. ii. p. 30.

Phil. וְעָבְדוּ אֶת יְהוָה אֱלֹהֵינוּ

Pesh. וְעָבְדוּ אֶת יְהוָה אֱלֹהֵינוּ
 מִן הַיּוֹם הַהוּא

Daniel vii. 10: Vol. i. p. 326, Vol. ii. p. 312.

Phil. אֵלֶיךָ יָבֹאוּ וְעָבְדוּ לְיְהוָה אֱלֹהֵינוּ

מִן הַיּוֹם הַהוּא

Pesh. אֵלֶיךָ יָבֹאוּ וְעָבְדוּ לְיְהוָה אֱלֹהֵינוּ

מִן הַיּוֹם הַהוּא

Jonah i. 3: Vol. i. p. 213, Vol. ii. p. 206.

Phil. וְעָבְדוּ אֶת יְהוָה אֱלֹהֵינוּ

Pesh. וְעָבְדוּ אֶת יְהוָה אֱלֹהֵינוּ

מִן הַיּוֹם הַהוּא

Jonah i. 16: Vol. i. p. 214, Vol. ii. p. 206.

Phil. וְעָבְדוּ אֶת יְהוָה אֱלֹהֵינוּ

Pesh. וְעָבְדוּ אֶת יְהוָה אֱלֹהֵינוּ

Malachi i. 6: Vol. i. p. 215, Vol. ii. p. 207.

Phil. וְעָבְדוּ אֶת יְהוָה אֱלֹהֵינוּ

מִן הַיּוֹם הַהוּא

Pesh. וְעָבְדוּ אֶת יְהוָה אֱלֹהֵינוּ

מִן הַיּוֹם הַהוּא

Ecclesiasticus xvii. 19: Vol. i. p. 182, Vol. ii. p. 175.

‡ אף שרצה גלגל סגור, † Phil.

‡ אף שרצה גלגל סגור, † Pesh.

Ecclesiasticus xxiii. 19: Vol. i. p. 182, Vol. ii. p. 175.

‡ חסד, דתור נתי על כוכב שרצה. אשׁוּא Phil.

‡ חסד חבדוּת דכתיב, †

‡ חסד, דאלמא תיב על כוכב שרצה. אשׁוּא Pesh.

‡ אשׁוּא דב חבדוּת

St. Matthew iii. 12: Vol. i. p. 8. Vol. ii. p. 6.

‡ דאשׁוּא¹ יפא כח: סגור אדיו, אשׁוּא Phil.

‡ אשׁוּא² יפא כח: סגור אדיו, אשׁוּא

‡ אשׁוּא

‡ אשׁוּא יפא כח: סגור אדיו, אשׁוּא Pesh.

‡ אשׁוּא יפא כח: סגור אדיו, אשׁוּא

‡ אשׁוּא יפא כח: סגור אדיו, אשׁוּא *C.

‡ אשׁוּא יפא כח: סגור אדיו, אשׁוּא

‡ אשׁוּא

St. Matthew iv. 17: Vol. i. p. 243, Vol. ii. p. 233.

‡ יצ, סגור אדיו, אשׁוּא יפא כח: סגור אדיו, אשׁוּא Phil.

‡ יצ, סגור אדיו, אשׁוּא יפא כח: סגור אדיו, אשׁוּא Pesh.

‡ יצ, סגור אדיו, אשׁוּא יפא כח: סגור אדיו, אשׁוּא C.

‡ יצ, סגור אדיו, אשׁוּא

¹ אשׁוּא St. Luke iii. 17.

² אשׁוּא St. Luke iii. 17.

* C = Curetonian version.

‡ Pesh. כח דעאל לך סכ למ ‡

St. Matthew vi. 24: Vol. i. p. 225, Vol. ii. p. 217.

‡ Phil. לך כעסמ כסוּן לַחַלּוּם לַחַיִּים כִּיּוֹ ‡

‡ Pesh. לך כע כעסמ לַחַיִּים כִּיּוֹ לַחַלּוּם¹ ‡

‡ C. לך כע כעסמ פלם וּחַיִּים כִּיּוֹ ‡

‡ Aph. לך לַחַיִּים כִּיּוֹ כִּיּוֹ כִּיּוֹ פלם וּחַיִּים כִּיּוֹ ‡²

St. Matthew vii. 14: Vol. i. p. 492, Vol. ii. p. 471.

‡ Phil. † פּוֹלֵס כַּלְסַרְס כַּוִּיּוֹן דַּחַבְלַר לַסְתִּי ‡

‡ Pesh. כַּר פּוֹלֵס וּחַיִּים כִּיּוֹ : כַּלְסַרְס כַּוִּיּוֹן כַּרְסַר ‡

‡ דַּחַבְלַר לַסְתִּי ‡

‡ C. כַּר כַּלְסַרְס וּחַיִּים כִּיּוֹן דַּחַבְלַר לַסְתִּי ‡

St. Matthew vii. 24-27: Vol. i. p. 4, Vol. ii. p. 2.

‡ Phil. כַּל כַּר דַּחַבְלַר כַּל כַּל כַּל כַּל כַּל כַּל : כַּחַבְלַר ‡

‡ : לַחַיִּים כִּיּוֹן : כִּיּוֹן דַּחַבְלַר כַּחַבְלַר כַּחַבְלַר ‡

‡ כַּל כַּר : כַּר כַּר כַּר כַּר כַּר כַּר : כַּר כַּר ‡

‡ כַּר כַּר : כַּר כַּר כַּר כַּר כַּר כַּר : כַּר כַּר ‡

‡ כַּר כַּר כַּר כַּר כַּר כַּר כַּר כַּר כַּר כַּר כַּר ‡

‡ כַּר כַּר כַּר כַּר : כַּר כַּר כַּר כַּר כַּר כַּר ‡

‡ כַּר כַּר כַּר כַּר כַּר כַּר כַּר כַּר כַּר כַּר ‡

‡ כַּר כַּר כַּר כַּר כַּר כַּר ‡

‡ Pesh. כַּר כַּר כַּר כַּר כַּר כַּר : כַּר כַּר כַּר ‡

‡ לַחַיִּים כִּיּוֹן : כִּיּוֹן דַּחַבְלַר כַּחַבְלַר ‡

‡ : כַּר כַּר : כַּר כַּר כַּר כַּר כַּר כַּר ‡

‡ כַּר כַּר : כַּר כַּר כַּר כַּר כַּר כַּר : כַּר כַּר ‡

‡ כַּר כַּר כַּר כַּר כַּר כַּר כַּר כַּר כַּר ‡

¹ St. Luke לַחַיִּים כִּיּוֹן דַּחַבְלַר לַחַלּוּם ‡ St. Luke xvi. 13. ² Wright, *Aphraates*, p. 181.

חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.

C. חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.

St. Matthew ix. 9: Vol. i. p. 78, Vol. ii. p. 73.

Phil. חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.

Pesh. חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.

St. Matthew ix. 15: Vol. i. p. 393, Vol. ii. p. 376.

Phil. חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.

Pesh. חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.

St. Matthew ix. 17(b): Vol. i. p. 19, Vol. ii. p. 16.

Phil. חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.

Pesh. חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.
 חַיִּים אֵלֶּיךָ מִן הַמָּוֶת. וְעַתָּה מִן הַמָּוֶת.

¹ So also St. Mark ii. 22; St. Luke v. 38 has חַיִּים אֵלֶּיךָ מִן הַמָּוֶת.

St. Matthew ix. 17(a): Vol. i. p. 318, Vol. ii. p. 304.

‡ דל סוכין סוכין לקח Phil.

(St. Matthew ix. 17) דל סוכין אקח

סוכין דל : סוכין סוכין לקח Pesh.

(St. Luke v. 37)

St. Matthew x. 9, 10: Vol. i. p. 227, Vol. ii. p. 219.

דל סוכין סוכין : דל סוכין דל Phil.

‡ סוכין : דל סוכין דל סוכין

דל סוכין : דל סוכין : דל סוכין Pesh.

סוכין . דל סוכין דל סוכין : דל סוכין

‡ סוכין : דל סוכין : דל סוכין

St. Matthew x. 28: Vol. i. p. 219, Vol. ii. p. 211.

דל סוכין סוכין סוכין סוכין . דל Phil.

סוכין סוכין סוכין סוכין סוכין סוכין

‡ סוכין סוכין סוכין סוכין

דל סוכין סוכין סוכין סוכין : דל סוכין Pesh.

דל סוכין סוכין סוכין סוכין . דל סוכין סוכין סוכין

‡ סוכין סוכין סוכין סוכין סוכין סוכין

St. Matthew xi. 28: Vol. i. p. 270, Vol. ii. p. 259.

דל סוכין סוכין סוכין סוכין סוכין Phil.

‡ סוכין סוכין סוכין

דל סוכין סוכין סוכין סוכין סוכין Pesh.

‡ סוכין סוכין Aph.

דל סוכין סוכין סוכין סוכין סוכין C.

‡ סוכין סוכין

¹ So also St. Mark ii. 22.

² Wright, *Aphraates*, p. 20.

St. Matthew xv. 11: Vol. i. p. 392, Vol. ii. p. 375.

† אבא לא מרג דגאל אבא לא אבא לא Phil.
 † אבא לא מרג דגאל אבא לא אבא לא Pesh.
 † אבא לא מרג דגאל אבא לא אבא לא C.
 † אבא

† אבא לא מרג דגאל אבא לא אבא לא } Aph.
 † אבא לא מרג דגאל אבא לא אבא לא }
 † אבא לא מרג דגאל אבא לא אבא לא }

St. Matthew xvi. 6: Vol. i. p. 113, Vol. ii. p. 108.

† אבא לא מרג דגאל אבא לא אבא לא Phil.
 † אבא לא מרג דגאל אבא לא אבא לא

† אבא לא מרג דגאל אבא לא אבא לא }
 (St. Matthew xvi. 6)
 † אבא לא מרג דגאל אבא לא אבא לא } Pesh.
 (St. Mark viii. 15)
 † אבא לא מרג דגאל אבא לא אבא לא }
 (St. Luke xii. 1)

† אבא לא מרג דגאל אבא לא אבא לא C.

St. Matthew xvi. 24: Vol. i. pp. 76, 392, Vol. ii. pp. 72, 376.

† אבא לא מרג דגאל אבא לא אבא לא } Phil.
 † אבא לא מרג דגאל אבא לא אבא לא }
 † אבא לא מרג דגאל אבא לא אבא לא }

¹ Wright, *Aphraates*, p. 46. ² Wright, *Aphraates*, p. 305.

† יֵצֵא , יֵצֵא כְּחַיֵּי אֲבוֹתָם † Pesh.
 יֵצֵאוּ . יֵצֵאוּ יֵצֵאוּ , יֵצֵאוּ כְּחַיֵּי אֲבוֹתָם
 † יֵצֵאוּ כְּחַיֵּי אֲבוֹתָם †

St. Matthew xvii. 20: Vol. i. p. 37, Vol. ii. p. 34.

אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם Phil.
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם
 † אֲנִי אֶמְצְאוֹתָם †

אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם C.
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם
 † אֲנִי אֶמְצְאוֹתָם †

אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם }
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם }
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם } Aph.
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם }
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם }
 † אֲנִי אֶמְצְאוֹתָם † }

St. Matthew xviii. 2, 3: Vol. i. pp. 116, 163, Vol. ii. pp. 111, 127.

אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם }
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם }
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם } Phil.
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם }
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם }
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם } Pesh.
 אֲנִי אֶמְצְאוֹתָם אֲנִי אֶמְצְאוֹתָם }

¹ Wright, *Aphraates*, p. 21. ² Wright, *Aphraates*, p. 394.

C. קָרַבְתָּ עִי וְיָחַד מִלִּי הַיְיָ

Aph. קָרַבְתָּ מִלִּי הַיְיָ¹

St. Matthew xviii. 6: Vol. i. p. 134, Vol. ii. p. 129.

Phil. הָיָה דְּנִשְׁבַּל לְמִלִּי וְחַיִּיתָ חֶפְזָא לֵאלֹהִים

הַלְלוּ יְיָ דְּנִשְׁבַּח חַיִּיתָ: מְחַבְּדֵי

חַבְּבֵי חַיִּיתָ, דְּנִשְׁבַּח

Pesh. הָיָה דְּנִשְׁבַּל לְמִי וְחַיִּיתָ דְּנִשְׁבַּח חַיִּיתָ:

חֶפְזָא לֵאלֹהִים הַלְלוּ יְיָ דְּנִשְׁבַּח

חַיִּיתָ: מְחַבְּדֵי חַבְּבֵי חַיִּיתָ

St. Matthew xix. 14: Vol. i. p. 29, Vol. ii. p. 26.

Phil. הָיָה דְּנִשְׁבַּח לְמִי וְחַיִּיתָ חַבְּבֵי חַיִּיתָ

דְּנִשְׁבַּח

Pesh. הָיָה דְּנִשְׁבַּח לְמִי וְחַיִּיתָ חַבְּבֵי חַיִּיתָ:

חַבְּבֵי חַיִּיתָ²

C. הָיָה דְּנִשְׁבַּח לְמִי וְחַיִּיתָ חַבְּבֵי חַיִּיתָ

חַבְּבֵי חַיִּיתָ

St. Matthew xix. 29: Vol. i. p. 327, Vol. ii. p. 313.

Phil. הָיָה דְּנִשְׁבַּח לְמִי וְחַיִּיתָ חַבְּבֵי חַיִּיתָ:

חַבְּבֵי חַיִּיתָ: חַבְּבֵי חַיִּיתָ, חַבְּבֵי

חַבְּבֵי חַיִּיתָ: חַבְּבֵי חַיִּיתָ חַבְּבֵי חַיִּיתָ:

חַבְּבֵי חַיִּיתָ חַבְּבֵי חַיִּיתָ

Pesh. הָיָה דְּנִשְׁבַּח לְמִי וְחַיִּיתָ חַבְּבֵי חַיִּיתָ:

חַבְּבֵי חַיִּיתָ: חַבְּבֵי חַיִּיתָ: חַבְּבֵי חַיִּיתָ:

חַבְּבֵי חַיִּיתָ: חַבְּבֵי חַיִּיתָ חַבְּבֵי חַיִּיתָ:

חַבְּבֵי חַיִּיתָ חַבְּבֵי חַיִּיתָ

¹ Wright, *Aphraates*, p. 221. ² St. Mark x. 14: חַבְּבֵי חַיִּיתָ

St. Matthew xxi. 22: Vol. i. p. 42, Vol. ii. p. 39.

⋆	<u> </u>	<u> </u>	<u> </u>	<u> </u>	<u> </u>	Phil.
						Pesh.

St. Matthew xxii. 37: Vol. i. p. 198, Vol. ii. p. 191.

						Phil.
						Pesh.

St. Mark x. 15: Vol. i. pp. 29, 116, 158, Vol. ii. pp. 26, 111, 152.

						} Phil.
						Pesh.

St. Luke ii. 51: Vol. i. p. 249, Vol. ii. p. 240.

⋆	<u> </u>	<u> </u>	<u> </u>	<u> </u>	<u> </u>	Phil.
						Pesh.

St. Luke ix. 59: Vol. i. p. 305, Vol. ii. p. 292.

						Phil.

¹ C. omits this clause, and St. Mark xii. 30 has .

‡ Pesh. כתיב, אפי' לא ילמדו אול סבבו אב.

‡ C. כתיב, אפי' לא ילמדו אול סבבו אב, אהא.

St. Luke ix. 61: Vol. i. p. 306, Vol. ii. p. 293.

‡ Phil. כתיב עד נח ה' אלהיו, : אהא : אפי' לא ילמדו :

‡ לא ילמדו אול סבבו אב.

‡ Pesh. כתיב לא ילמדו אול סבבו אב, אהא : אפי' לא ילמדו אול סבבו אב.

‡ אפי' לא ילמדו אול סבבו אב, אהא.

St. Luke xii. 37: Vol. i. p. 426, Vol. ii. p. 408.

‡ Phil. אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ Pesh. אהא : אפי' לא ילמדו אול סבבו אב.

St. Luke xiii. 32: Vol. i. p. 114, Vol. ii. p. 109.

‡ Phil. אהא : אפי' לא ילמדו אול סבבו אב.

‡ Pesh. אהא : אפי' לא ילמדו אול סבבו אב.

‡ C. אהא : אפי' לא ילמדו אול סבבו אב.

St. Luke xiv. 26: Vol. i. pp. 69, 77, Vol. ii. pp. 65, 73.

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

St. Luke xiv. 28: Vol. i. p. 310, Vol. ii. p. 297.

‡ Phil. אהא : אפי' לא ילמדו אול סבבו אב, אהא :

‡ אהא : אפי' לא ילמדו אול סבבו אב, אהא :

לְהַלְלֵהוּ: דַּל כַּח דַּי, דַּבְּרָא דַּל
 מַלְאָךְ: חַל נַח דַּבְּרֵי מַלְאָךְ לַעֲבֹד
 מַלְאָךְ: דַּבְּרֵי מַלְאָךְ דַּי, : דַּבְּרֵי לַעֲבֹד
 מַלְאָךְ מַלְאָךְ דַּבְּרֵי לַעֲבֹד דַּבְּרֵי
 מַלְאָךְ מַלְאָךְ: מַלְאָךְ מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ, מַלְאָךְ מַלְאָךְ. דַּל מַלְאָךְ
 מַלְאָךְ מַלְאָךְ חַל מַלְאָךְ: מַלְאָךְ דַּל מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ:

מַלְאָךְ חַל מַלְאָךְ מַלְאָךְ דַּבְּרֵי מַלְאָךְ: דַּל Pesh.
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ: מַלְאָךְ מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ. דַּל מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ: חַל מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ: מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ

St. Luke xiv. 33: Vol. i. p. 330, Vol. ii. p. 315.

מַלְאָךְ חַל מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ: מַלְאָךְ מַלְאָךְ Phil.
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ:

מַלְאָךְ חַל מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ: מַלְאָךְ Pesh.
 מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ:

St. Luke xvi. 9: Vol. i. p. 346, Vol. ii. p. 331.

מַלְאָךְ חַל מַלְאָךְ מַלְאָךְ מַלְאָךְ מַלְאָךְ: מַלְאָךְ מַלְאָךְ Phil.

דחלה. דמא דחרי נפלה כחללת
‡ דחלה

St. Luke xvii. 33: Vol. i. p. 330, Vol. ii. p. 316. Pesh.

‡ דחרי נפלה

St. Luke xvii. 33: Vol. i. p. 330, Vol. ii. p. 316.

‡ דחרי נפלה: דמא דחרי נפלה. Phil.

‡ דחרי נפלה נפלה נפלה. Pesh.

St. John vii. 8: Vol. i. p. 252, Vol. ii. p. 243.

‡ דמא דחרי נפלה. Phil.

‡ דמא דחרי נפלה נפלה נפלה. Pesh.

St. John x. 27: Vol. i. p. 77, Vol. ii. p. 73.

‡ דחרי נפלה נפלה נפלה. Phil.

‡ דחרי נפלה נפלה נפלה: דחרי נפלה נפלה. Pesh.

‡ דחרי נפלה נפלה. Phil.

St. John xii. 25. 26: Vol. i. p. 330, Vol. ii. p. 316.

‡ דחרי נפלה נפלה נפלה: דחרי נפלה נפלה. Phil.

‡ דחרי נפלה נפלה נפלה, דחרי נפלה. Pesh.

‡ דחרי נפלה נפלה נפלה נפלה נפלה נפלה נפלה נפלה. Pesh.

‡ דחרי נפלה נפלה נפלה נפלה נפלה נפלה נפלה נפלה. Pesh.

‡ דחרי נפלה נפלה נפלה נפלה נפלה נפלה נפלה נפלה. Pesh.

‡ דחרי נפלה נפלה נפלה נפלה נפלה נפלה נפלה נפלה. Pesh.

Acts iv. 13: Vol. i. p. 152, Vol. ii. p. 146.

‡ דחרי נפלה נפלה נפלה נפלה נפלה נפלה נפלה נפלה. Phil.

‡ דחרי נפלה נפלה נפלה נפלה נפלה נפלה נפלה נפלה. Pesh.

‡ דחרי נפלה נפלה נפלה נפלה נפלה נפלה נפלה נפלה. Pesh.

‡ דחרי נפלה נפלה נפלה נפלה נפלה נפלה נפלה נפלה. Pesh.

Acts ii. 44-47 and iv. 32: Vol. i. p. 95, Vol. ii. p. 90.

חַיִּים מִן הַמָּוֶת אֲחֵנִּים. אֲחֵנִּים. Phil.

מִן הַמָּוֶת עַד חַיִּים: אֲחֵנִּים וְאֵלֶּיךָ. וְכִבְדֵם מִן הַמָּוֶת
מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת שֶׁבִּיחַת בָּרָא
זִוּיָם. וְכִבְדֵם מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת
אֲחֵנִּים. אֵלֶּיךָ אֲחֵנִּים מִן הַמָּוֶת חַיִּים וְכִבְדֵם מִן הַמָּוֶת
מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת
חַיִּים מִן הַמָּוֶת. וְכִבְדֵם מִן הַמָּוֶת חַיִּים.

Phil. Pesh.

.... אֲחֵנִּים אֲחֵנִּים מִן הַמָּוֶת חַיִּים וְכִבְדֵם מִן הַמָּוֶת
וְכִבְדֵם מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת חַיִּים.
וְכִבְדֵם מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת חַיִּים.
וְכִבְדֵם מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת חַיִּים.
וְכִבְדֵם מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת חַיִּים.
וְכִבְדֵם מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת חַיִּים.

Acts x. 9: Vol. i. p. 486, Vol. ii. p. 465.

Phil.

Pesh.

Acts xiii. 22: Vol. i. p. 95, Vol. ii. p. 90.

Phil.

Pesh.

אֲחֵנִּים לְבָרָא מִן הַמָּוֶת חַיִּים. וְכִבְדֵם מִן הַמָּוֶת חַיִּים.

Romans vi. 11: Vol. i. pp. 348, 394, Vol. ii.

pp. 332, 377.

Phil.

וְכִבְדֵם מִן הַמָּוֶת חַיִּים.

אמלל אביר קינא : אבילל אביר קינא Pesh.
 * אביר אביר אביר *

Romans vii. 5: Vol. i. p. 611, Vol. ii. p. 584.

אביר אביר אביר אביר אביר אביר Phil.
 * אביר אביר אביר אביר *

אביר אביר אביר אביר אביר אביר Pesh.
 אביר אביר אביר אביר אביר אביר
 * אביר אביר *

Romans vii. 7: Vol. i. p. 602, Vol. ii. p. 595.

* אביר אביר אביר אביר אביר אביר Phil.
 אביר אביר אביר אביר אביר אביר Pesh.
 * אביר אביר *

Romans xiv. 6: Vol. i. p. 449, Vol. ii. p. 430.

: אביר אביר אביר אביר אביר אביר Phil.
 אביר אביר אביר אביר אביר אביר
 * אביר אביר אביר אביר אביר אביר
 אביר אביר אביר אביר אביר אביר Pesh.
 אביר אביר אביר אביר אביר אביר
 * אביר אביר אביר אביר אביר אביר

1 Corinthians i. 27: Vol. i. p. 82, Vol. ii. p. 78.

* אביר אביר אביר אביר אביר אביר Phil.
 אביר אביר אביר אביר אביר אביר Pesh.
 * אביר אביר *

1 Corinthians ii. 6, 7: Vol. i. p. 83, Vol. ii. p. 79.

אביר אביר אביר אביר אביר אביר Phil.
 * אביר אביר אביר אביר *

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם וְלִפְּרִיָּתָם וְלִפְּרִיָּתָם Pesh.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם

I Corinthians iii. 11: Vol. i. p. 7, Vol. ii. p. 5.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם Phil.

וְהַיְהוּדִים

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם וְלִפְּרִיָּתָם Pesh.

I Corinthians iv. 10: Vol. i. p. 62, Vol. ii. p. 59.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם : וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם Phil.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם : וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם Pesh.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם : וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם : וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם

I Corinthians vi. 13: Vol. i. p. 393, Vol. ii. p. 376.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם וְלִפְּרִיָּתָם Phil.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם וְלִפְּרִיָּתָם Pesh.

I Corinthians ix. 22: Vol. i. p. 126, Vol. ii. p. 121.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם וְלִפְּרִיָּתָם Phil.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם וְלִפְּרִיָּתָם Pesh.

I Corinthians xv. 19: Vol. i. p. 62, Vol. ii. p. 59.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם וְלִפְּרִיָּתָם Phil.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם וְלִפְּרִיָּתָם Pesh.

I Corinthians xv. 48: Vol. i. p. 588, Vol. ii. p. 561.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם : וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם Phil.

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם וְלִפְּרִיָּתָם : וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם

וְהַיְהוּדִים הָיוּ לְעֵלְיוֹתָם

: אפיקא : מן אפיקא : אפיקא Pesh.
 אפיקא : מן אפיקא : אפיקא
 אפיקא

2 Corinthians iv. 2: Vol. i. p. 112, Vol. ii. p. 107.

אפיקא אפיקא אפיקא Phil.
 אפיקא אפיקא אפיקא Pesh.

2 Corinthians iv. 18: Vol. i. pp. 68, 329, Vol. ii.
 pp. 64, 118.

אפיקא אפיקא אפיקא	} Phil.
אפיקא אפיקא אפיקא	
אפיקא אפיקא אפיקא	} Pesh.:
אפיקא אפיקא אפיקא	

2 Corinthians vi. 10: Vol. i. p. 62, Vol. ii. p. 59.

אפיקא אפיקא אפיקא Phil.
 אפיקא אפיקא אפיקא Pesh.

2 Corinthians ix. 13: Vol. i. p. 117, Vol. ii. p. 112.

אפיקא אפיקא אפיקא Phil.
 אפיקא אפיקא אפיקא Pesh.

2 Corinthians x. 3: Vol. i. p. 124, Vol. ii. p. 119.

אפיקא אפיקא אפיקא Phil.
 אפיקא אפיקא אפיקא Pesh.
 אפיקא אפיקא אפיקא

2 Corinthians xi. 3: Vol. i. p. 117, Vol. ii. p. 112.

אפיקא אפיקא אפיקא Phil.
 אפיקא אפיקא אפיקא Pesh.

2 Corinthians xi. 6: Vol. i. p. 83, Vol. ii. p. 78.

Phil. דבא דא רב, לשכחא דאלא. אל לא כדחא,

‡ מן ארע עבדא דאלא דאלא

Pesh. ארע דא דא דא, אל לא כדחא.

‡ אל כאלא דאלא דאלא

Galatians ii. 20: Vol. i. p. 25, Vol. ii. p. 22.

Phil. ארע דא דא דא: אל לא דא

‡ דא

Pesh. ארע דא דא דא: אל לא דא

‡ דא

Galatians vi. 14: Vol. i. p. 275, Vol. ii. p. 264.

Phil. ארע אל אלא דאלא ארע דא

Pesh. אלא ארע דא: ארע אל אלא דאלא

Ephesians iv. 6: Vol. i. p. 524, Vol. ii. p. 499.

Phil. אל ארע דאלא דאלא, דא

Pesh. דא אלא דאלא דאלא: אל ארע דאלא

‡ דאלא

Ephesians iv. 13: Vol. i. p. 267, Vol. ii. p. 256.

Phil. אל דאלא דאלא דאלא

Pesh. דאלא אל דאלא דאלא דאלא

Ephesians v. 25: Vol. i. p. 117, Vol. ii. p. 112.

Phil. דאלא דאלא דאלא דאלא

Pesh. דאלא דאלא דאלא: דאלא דאלא דאלא

Ephesians vi. 5, 6: Vol. i. p. 116, Vol. ii. p. 111.

Phil. דאלא דאלא דאלא דאלא דאלא: אל

דאלא דאלא דאלא דאלא דאלא דאלא דאלא

אלא כדגלסא סכחיה סכחיה סכחיה
 אף דלמסא :

בגדא סכחיה לחינא דכבשוי : כדגלסא : Pesh.

סכחיה סכחיה : סכחיה סכחיה : אף דלמסא .
 אל כדגלסא סכחיה אף סכחיה דלמסא פתח
 אסח : אלא אף בגדא דלמסא דכחיה
 סכחיה דלמסא :

Philippians iii. 20: Vol. i. p. 292, Vol. ii. p. 297.

דגלסא דגלסא דגלסא דגלסא דגלסא דגלסא , כי Phil.

דגלסא דגלסא דגלסא דגלסא דגלסא
 דגלסא דגלסא דגלסא דגלסא : דגלסא דגלסא : דגלסא דגלסא :
 כדגלסא דגלסא :

Colossians ii. 20: Vol. i. p. 348, Vol. ii. p. 332.

א סכחיה א סכחיה א סכחיה א סכחיה א Phil.

דגלסא : דגלסא : דגלסא : דגלסא : דגלסא :
 כדגלסא : כדגלסא : כדגלסא : כדגלסא : כדגלסא :
 א סכחיה א סכחיה א סכחיה א סכחיה א Pesh.
 דגלסא : דגלסא : דגלסא : דגלסא : דגלסא :
 כדגלסא א סכחיה :

1 Timothy iv. 4: Vol. i. p. 393, Vol. ii. p. 376.

דגלסא דגלסא דגלסא דגלסא דגלסא Phil.
 דגלסא דגלסא דגלסא דגלסא דגלסא Pesh.

Hebrews i. 14: Vol. i. p. 326, Vol. ii. p. 312.

א סכחיה א סכחיה א סכחיה א סכחיה א Phil.
 א סכחיה א סכחיה א סכחיה א סכחיה א Pesh.
 כדגלסא א סכחיה :

Hebrews ii. 17: Vol. i. p. 46, Vol. ii. p. 43.

‡ דַּבְּחֵיכֶם וְדַבְּחֵיכֶם לִפְנֵי ה' וְדַבְּחֵיכֶם לִפְנֵי ה' Phil.

‡ דַּבְּחֵיכֶם וְדַבְּחֵיכֶם לִפְנֵי ה' Pesh.

Hebrews xi. 3: Vol. i. p. 58, Vol. ii. p. 55.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Phil.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Pesh.

Hebrews xi. 16: Vol. i. p. 75, Vol. ii. p. 71.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Phil.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Pesh.

‡ מִי אֵלֶּיךָ

Hebrews xiii. 9: Vol. i. p. 403, Vol. ii. p. 386.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Phil.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Pesh.

‡ מִי אֵלֶּיךָ

St. James i. 22: Vol. i. p. 4, Vol. ii. p. 2.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Phil.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Pesh.

I St. Peter iv. 12: Vol. i. p. 600, Vol. ii. p. 572.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Phil.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Pesh.

‡ מִי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ

‡ מִי אֵלֶּיךָ אֵלֶּיךָ

1 St. John iv. 18: Vol. i. p. 195, Vol. ii. p. 188.

‡ אֱלֹהֵי הַלְלוּ אֱלֹהֵי אֱמוּנָה Phil.

: אֱלֹהֵי אֱמוּנָה אֱלֹהֵי אֱמוּנָה Pesh.

‡ אֱלֹהֵי אֱמוּנָה אֱמוּנָה

Quotation unidentified—Vol. i. p. 324, Vol. ii.

p. 310.

‡ אֱלֹהֵי אֱמוּנָה אֱמוּנָה אֱמוּנָה

BIBLE PASSAGES QUOTED OR REFERRED TO
BY PHILOXENUS IN THE DISCOURSES.

	Vol. I.	Vol. II.		Vol. I.	Vol. II.
	Page	Page		Page	Page
Genesis			Genesis		
ii. 17. . .	80, 186	76, 179	xxxI. 7. . .	100	95
ii. 24. . .	523	498	xxxii. 10. . .	100	95
iii. 6. . .	446*, 458*	428, 439	xxxiii. 1. . .	96*	91
iii. 6, 7. . .	412	395	xxxvi. 3. . .	98*	93
iv. 4. . .	109	105	xxxvii. 11. . .	111	106
iv. 8. . .	110, 458*	105, 439	xxxix. 8. . .	606	579
vi. 2. . .	458*	439	xxxix. 9. . .	608	580
viii. 20. . .	453*	434	xxxix. 10. . .	605*	578
ix. 21. . .	458*	439	xli. 39. . .	112	107
xii. 1. . .	75	71			
xviii. 7. . .	453*	434	Exodus		
xviii. 8. . .	455	436	xii. 37. . .	88*	84
xix. 8. . .	458*	439	xiii. 21. . .	87*	83
xix. 26. . .	321*	307	xiv. 14. . .	285, 287	272, 274
xxv. 23. . .	97	93	xiv. 14, 15.	285	273
xxv. 27. . .	96, 97, 109*	91, 92, 105	xiv. 28. . .	87*	82
xxv. 33. . .	415*	397	xv. 25. . .	87*	83
xxvi. 34. . .	98*	93	xvi. 3. . .	450	431
xxvii. 11, 12.	97	92	xvi. 13. . .	87*	83
xxvii. 13. . .	97	93	xvi. 20. . .	451*	432
xxvii. 25. . .	453*	434	xvi. 31. . .	451	433
xxvii. 36. . .	458*	439	xvii. 6. . .	87*	83
xxvii. 46. . .	99	94	xx. 13. . .	186	179
xxviii. 1, 2. . .	99	94	xx. 14. . .	186, 585	179, 557
xxviii. 9. . .	98*	93	xx. 17. . .	600, 602*	572, 574
xxviii. 12. . .	192*	185	xxi. 12. . .	186*	179
xxviii. 16. . .	100*	95	xxi. 25. . .	621	593
			xxiv. 18. . .	489*	467

* An asterisk indicates that the verse or passage is referred to only.

	Vol. I. Page	Vol. II. Page		Vol. I. Page	Vol. II. Page
Exodus			Deuteronomy		
xxx. 14. . .	608	580	vi. 11, 12.	418	400
xxxii. 4. . .	458*	439	viii. 3. . .	432*	414
xxxii. 6. . .	405	388	xxii. 22. . .	186*	179
xxxii. 10. . .	415	397	xxxii. 13—17.	404	387
xxxii. 19—28.	197*	189	xxxii. 14. . .	459	440
xxxii. 20. . .	89*	84	xxxii. 15. . .	458*	439
xxxiii. 11. . .	91, 95*, 109*	86, 91, 104	Joshua		
xxxiv. 28. . .	489*	467	vi. 4. . .	90*	86
			vi. 20. . .	47	44
			x. 12. . .	47	44
Leviticus			Judges		
iii. 9. . .	622	594	vii. 3. . .	598	570
x. 1, 2. . .	197*	189	vii. 17—20.	601*	573
xv. 16. . .	622	594	1 Samuel		
xix. 2. . .	623	595	i. 28. . .	109*	104
xx. 10. . .	186*, 622*	179, 595	ii. 13—15.	460*	440
xxiv. 17. . .	186*, 380	179, 363	ii. 23—25.	109*	104
			ii. 25. . .	607	579
Numbers			iii. 8. . .	105	100
xi. 18. . .	450	431	iii. 4—10.	104*	100
xi. 19, 20.	450	432	iii. 11. . .	108	104
xi. 21. . .	88*	84	iv. 11. . .	460	440
xi. 33. . .	197*, 415, 449	189, 397, 431	ix. 24. . .	453*	434
xv. 32—36.	197*	189	xiii. 14. . .	95	90
xvi. 3. . .	197*	189	xvii. 42. . .	439*	421
xvi. 12. . .	197*	189	xix. 5. . .	94	90
xvi. 18. . .	458*	439	xx. 1. . .	94	89
xvi. 31. . .	451	433	xxi. 13. . .	140*	134
xvi. 32. . .	197*	189	xxiv. 4—10.	94*	90
xvi. 35. . .	458*	439	xxiv. 11. . .	94	89
xx. 12, 13.	197*	189	2 Samuel		
xxi. 5, 6. . .	197*	189	xi. 2. . .	603	575
xxv. 1. . .	89, 598	84, 571	xv. 12. . .	94*	89
xxv. 9. . .	88	84	xxiii. 16. . .	453*	434
xxv. 6—8, 15.	88	84	1 Kings		
xxvi. 64, 65.	90*	85	xi. 5. . .	460*	440
xxx. 11. . .	88	84	xvii. 1. . .	43	40
xxx. 13. . .	88	84	xvii. 4. . .	453*	434
xxxii. 13. . .	90*	85	xvii. 6. . .	451*	432
xxxv. 16—21, 30, 31.	186*	179			

	Vol. I. Page	Vol. II. Page	Psalms	Vol. I. Page	Vol. II. Page
Kings					
xviii. 37. . .	45	42	— lxxiii. 25. . .	92	87
xviii. 42. . .	44	41	Ⓟ lxxvii. 3. . .	199	192
xix. 8. . .	489*	467	Ⓟ <i>mostly</i> lxxvii. 3—7.	200	193
			— lxxviii. 70. . .	94	89
2 Kings			Ⓟ = <i>Sylh</i> lxxviii. 72. . .	94	89
i. 10. . .	44	41	<i>allusion</i> lxxviii. — . . .	215*	208
ii. 9. . .	45	41	Ⓟ xciv. 12. . .	208	200
			— ci. 2. . .	93	89
Job			Ⓟ ci. 7. . .	93	89
i. 21. . .	338	323	Ⓟ cii. 5. . .	489	468
iii. 24. . .	491*	469	Ⓟ cii. 9. . .	490	468
xiii. 14, 15.	491	470	Ⓟ civ. 7. . .	219	211
xiv. 8, 9. . .	553*	526	Ⓟ Ⓟ civ. 32. . .	38, 219	35, 211
			<i>allusion</i> cv. — . . .	215*	208
			<i>allusion</i> cvi. — . . .	215*	208
Psalms			Ⓟ cvi. 14. . .	450	431
Ⓟ i. 1. . .	208	200	Ⓟ cix. 24. . .	489	468
Ⓟ Ⓟ v. 8. . .	207, 212	199, 205	Ⓟ cx. 10. . .	213	205
Ⓟ vi. 3, 6, 7.	206	199	<i>except</i> cxii. 1. . .	207, 208*	200, 201
<i>order</i> xiii. 1, 2.	206	199	<i>allusion</i> Ⓟ cxii. 7, 8. . .	200	192
— xvi. 8. . .	605	578	Ⓟ cv. 5. . .	230	221
— xxii. 29. . .	212	205	Ⓟ Ⓟ cxix. 83. . .	206, 490	199, 469
<i>allusion</i> xxv. 7. . .	213*	205	Ⓟ cxix. 120. . .	206	199
<i>allusion</i> xxv. 21. . .	91, 148	87, 142	<i>allusion</i> cxxxvii. 9. . .	438*	420
Ⓟ xxvi. 2. . .	93	89	Ⓟ cxliii. 2. . .	201	194
Ⓟ xxxii. 1. . .	208	201	Ⓟ cxliv. 4. . .	604	576
Ⓟ xxxiii. 8. . .	209	201	<i>except</i> cxlvi. 3, 4. . .	604	576
Ⓟ xxxiv. 14. . .	334	319	<i>hangover from</i> <i>Isaiah</i>		
<i>and</i> xxxvii. 9, 10.	207	200			
Ⓟ xxxviii. 3—9.	207	199	Proverbs		
Ⓟ xxxviii. 8. . .	207	199	iii. 19, 20.	53	50
Ⓟ xxxviii. 10. . .	207	200	vii. 22. . .	156	150
Ⓟ xxxix. 2, 3. . .	207	200	viii. 28, 29.	53	50
<i>and</i> xli. 4. . .	200*	192	xxx. 18—20.	561	534
Ⓟ 1. 16, 17.	5	3			
<i>Sylh</i> li. 10. . .	95	90	Isaiah		
<i>and</i> lxvi. 12. . .	491	469	v. 11. . .	396, 458*	379, 439
Ⓟ lxviii. 5, 6. . .	513	489	vi. 3. . .	326	312
Ⓟ lxviii. 6. . .	512	488	xxviii. 16. . .	422	405
<i>and</i> lxix. 10, 11.	490	468	xl. 6. . .	6	4
Ⓟ lxxi. 16. . .	93	88	xl. 12, 15.	216*	208
Ⓟ lxxiii. 1. . .	92	88	xl. 17. . .	39	35
Ⓟ lxxiii. 13. . .	93	88, 89	liii. 7. . .	137	131
Ⓟ lxxiii. 22. . .	91	87	lviii. 1. . .	6	4
Ⓟ lxxiii. 24. . .	92	87			

	Vol. I. Page	Vol. II. Page	St. Matthew	Vol. I. Page	Vol. II. Page
Isalah					
lxiv. 4. . .	329*	315	iii. 1. . .	248	237
lxvi. 24. . .	189*	182	iii. 2. . .	31, 475	28, 455
			iii. 4. . .	483*	461
Jeremiah			iii. 12, 17.	8	6
v. 5. . .	188	181	iii. 13. . .	248*	237
v. 22. . .	214	206	iv. 4. . .	432	414
xi. 19. . .	137*	131	iv. 17. . .	243	233
			iv. 18. . .	76	72
Ezekiel			iv. 20, 21.	237*	228
i. 16, 18.	33	30	v. 8. . .	93	88
iv. — . .	489*	467	v. 27. . .	555	528
x. 1—22.	326	312	v. 28. . .	555, 600,	572, 575,
xvi. 4. . .	321*	307		602	528
xvi. 49. . .	415	397	v. 42. . .	116	111
xxv. 12. . .	96	91	vi. 19, 20.	227	219
			vi. 24. . .	225, 310,	216, 217,
Daniel				398	296, 381
ii. 18, 19.	473*	452	vi. 34. . .	227*, 498*	219, 476
vii. 10. . .	326	312	vii. 13. . .	336, 419	321, 403
x. 2, 7. . .	488*	466	vii. 14. . .	492	471
			vii. 15. . .	113	108
Hosea			vii. 24—27.	4	2
vii. 11. . .	156	150	viii. 3. . .	46	43
			viii. 12. . .	189*	182
Amos			viii. 22. . .	314	301
i. 11. . .	96	91	viii. 26. . .	46	43
			viii. 40. . .	242	232
Jonah			ix. 9. . .	78	73
i. 3. . .	213	206	ix. 15. . .	393	376
i. 9. . .	214	206	ix. 17. . .	19, 318	16, 304
i. 16. . .	214	206	x. 9, 10.	227, 231	219, 223
			x. 10. . .	498*	476
Nahum			x. 16. . .	115*	110
i. 4. . .	38	35	x. 28. . .	169, 219	162, 211
			x. 34. . .	307*	294
Malachi			x. 38. . .	330	316
i. 6. . .	215	207	xi. 11. . .	300	287
			xi. 28. . .	270	259
Wisdom of Solomon			xii. 48. . .	249	240
i. 4. . .	123	118	xiv. 19. . .	45	42
			xv. 11. . .	392	375
Ecclesiasticus			xvi. 6. . .	113	108
xvii. 19. . .	182	175	xvi. 24. . .	76, 237*,	72, 228,
xxiii. 19. . .	182, 595	175, 567		250*, 305,	241, 291,
				330, 392	316, 376

	Vol. I. Page	Vol. II. Page		Vol. I. Page	Vol. II. Page
St. Matthew			St. Luke		
xvi. 25. . .	393	376	iii. 2. . .	132*	126
xvii. 20. . .	37	34	iv. 4. . .	432*	414
xvii. 27. . .	234*	225	v. 10. . .	237*	228
xviii. 2. . .	133	127	vii. 14. . .	46	43
xviii. 3. . .	116, 158*	111, 152	vii. 28. . .	300	287
xviii. 6. . .	134	129	ix. 3. . .	227*	219
xix. 5. . .	523	498	ix. 23. . .	250*, 330*	241, 316
xix. 13. . .	234*	225	ix. 58. . .	312	299
xix. 14. . .	29	26	ix. 59. . .	305	292
xix. 16. . .	345	330	ix. 60. . .	305	292
xix. 21. . .	337, 349	322, 333	ix. 61. . .	306	293
xix. 27. . .	317	303	ix. 62. . .	306, 314	293, 301
xix. 28. . .	326	311	x. 4. . .	231*, 308	223, 295
xix. 29. . .	327	313	x. 7. . .	231*	223
xxi. 12. . .	244*	234	x. 27. . .	198*	191
xxi. 22. . .	42	39	x. 42. . .	235	226
xxii. 37. . .	198*	191	xii. 4. . .	169	162
xxiii. — . .	114*	110	xii. 14. . .	315	301
xxiii. 23. . .	460*	440	xii. 37. . .	426	408
xxv. 34, 35.	345	330	xiii. 31. . .	114	108
xxvi. 17—21.	393*	376	xiii. 32. . .	114	109
xxvi. 24. . .	71*	67	xiv. 26. . .	69, 77, 305	65, 73, 291
xxvi. 52. . .	138	132	xiv. 28. . .	310	297
			xiv. 29, 30.	7	5
St. Mark			xiv. 33. . .	330*	315
i. 19. . .	237*	228	xvi. 9. . .	346	331
ii. 18. . .	484	463	xvii. 21. . .	475	455
v. 42. . .	46	42	xviii. 32. . .	321*	307
vi. 8. . .	227*	219	xviii. 33. . .	330	316
vii. 33, 34.	45	42	xix. 4. . .	79*	74
viii. 34. . .	250*, 330*	241, 316	xix. 45. . .	244*	234
ix. 25. . .	46	43	xxi. 34. . .	454	435
ix. 43. . .	189*	182	xxiv. 42. . .	393	376
ix. 46. . .	189*	182			
x. 15. . .	29, 116 158	26, 111, 152	St. John		
x. 17. . .	333	319	i. 29, 36.	140*	135
xi. 11. . .	244*	234	i. 43. . .	78	73
xii. 30. . .	198*	191	ii. 1—4.	250*	241
xii. 30, 31.	334	319	ii. 2. . .	234*	225
			ii. 7. . .	46	43
			ii. 13, 14.	247*	237
St. Luke			ii. 15. . .	244*	234
ii. 46. . .	247*	237	iii. 1—7.	342*	326
ii. 51. . .	249	240			

	Vol. II.	Vol. II.		Vol. I.	Vol. II.
St. John	Page	Page	Romans	Page	Page
iii. 3. . .	258, 343	248, 328	vii. 1—3.	614	586
iv. 24. . .	351	335	vii. 2. . .	615	588
v. 1. . .	247*	237	vii. 4. . .	611, 614, 616, 617, 618	584, 587, 588, 589, 590
v. 30. . .	250*	240	vii. 5. . .	611	584
vi. 9. . .	393*	376	vii. 6. . .	612, 615	584, 587
vi. 67. . .	324	310	vii. 7. . .	602, 612	575, 585
vi. 68. . .	325	311	vii. 7, 8. .	500	478
vii. 8. . .	252	243	vii. 24. . .	303, 304	290
vii. 10. . .	237*	247	viii. 15. . .	198	191
viii. 36. . .	615	587	viii. 17. . .	327, 347, 493	313, 331, 471
x. 22, 23.	247*	237	x. 17. . .	36	33
x. 27. . .	77	73	xii. 8. . .	116	111
xi. 41. . .	45	42	xii. 11. . .	572	544
xii. 12. . .	247*	237	xii. 21. . .	334	319
xii. 25, 26.	330	316	xiii. 1. . .	499	476
xiv. 31. . .	330	316	xiii. 3. . .	334	319
xvi. 33. . .	393	376	xiv. 3. . .	393, 443	377, 425
xix. 26, 27.	252*	242	xiv. 6. . .	449	430
xxi. 15—17.	140	134	xiv. 21. . .	394, 448*	377, 429
			xiv. 22. . .	608*	580
Acts of the Apostles			I Corinthians		
i. 13. . .	485*	463	i. 20. . .	82	78
ii. 44—47.	95	90	i. 21. . .	37, 82, 107	33, 78, 102
iv. 6. . .	132*	126	i. 25. . .	139	133
iv. 13. . .	152	146	i. 26. . .	82	78
iv. 32. . .	95	90	i. 27. . .	82	78
vi. 3, 4. . .	485	464	ii. 6, 7. .	83	79
ix. 9. . .	486*	464	ii. 9. . .	329	315
x. 9. . .	486	465	iii. 11. . .	7	5
xii. 5. . .	486*	464	iii. 13. . .	6	4
xiii. 2. . .	485	464	iii. 16. . .	524	499
xiii. 14. . .	95	90	iii. 17. . .	524	499
xiv. 22. . .	394, 492	377, 471	iv. 10. . .	62*	59
			vi. 9. . .	600, 623	572, 595
Romans			vi. 10. . .	403	386
i. 19. . .	67	63	vi. 12. . .	456	437
ii. 13—15.	4	2	vi. 13. . .	393, 394, 419, 456, 618	376, 377, 402, 437, 590
iv. 15. . .	449*	431			
iv. 17. . .	38, 434	35, 416			
v. 3. . .	476	455			
vi. 4. . .	65*	61			
vi. 6. . .	303	289			
vi. 11. . .	348	332			
vi. 12. . .	613	586			

	Vol. I. Page	Vol. II. Page		Vol. I. Page	Vol. II. Page
I Corinthians			Ephesians		
vi. 15. . .	618, 620, 621, 623	591, 592, 593, 595	iv. 14, 15.	113	108
vi. 18. . .	618, 621	590, 593	v. 5. . .	230*, 403*, 600	221, 386, 572
vi. 19, 20.	565	537	v. 18. . .	454	435
ix. 22. . .	126	121	v. 25. . .	117	112
ix. 25. . .	316	302	vi. 5, 6. .	116	111
ix. 27. . .	478, 597	457, 569			
x. 8. . .	90*, 599	85, 571, 572	Philippians		
xv. 19. . .	62	59	ii. 7. . .	139*, 241	133, 231
xv. 45. . .	616	589	iii. 19. . .	411	393
xv. 48. . .	588	561	iii. 20. . .	292	279
xv. 50. . .	470	450	iii. 21. . .	327	313
			iv. 12. . .	486	465
2 Corinthians			Colossians		
iv. 2. . .	112	107	ii. 20. . .	348	332
iv. 16. . .	582	554	iii. 3. . .	348	332
iv. 18. . .	68, 329	64, 315	iii. 5. . .	230*, 588*	221, 561
vi. 10. . .	62	59			
ix. 10, 11.	117	112	I Thessalonians		
ix. 13. . .	117	112	ii. 9. . .	486*	465
x. 3. . .	124	119	v. 16. . .	476	455
xi. 3. . .	117	112			
xi. 6. . .	83	78	I Timothy		
xi. 27. . .	486	464	i. 9. . .	245, 334	235, 319
xii. 10. . .	465	445	iv. 4. . .	393, 442	376, 424
xii. 16. . .	112	107	iv. 5. . .	448	429
			vi. 7. . .	339	324
Galatians			2 Timothy		
i. 2. . .	615	587	ii. 4. . .	316	302
ii. 20. . .	25	22	ii. 12. . .	327, 493	313, 471
v. 13. . .	443	425	ii. 13. . .	42	39
v. 17. . .	359, 465	342, 446	ii. 17. . .	236	227
v. 21. . .	403*	386			
v. 25. . .	546	520	Hebrews		
vi. 6. . .	120	115	i. 14. . .	326	312
vi. 14. . .	275, 347	264, 332	ii. 17. . .	46	43
			iii. 6. . .	524*	499
Ephesians			vi. 19. . .	102, 606*	97, 578
ii. 14. . .	86*	81	ix. 11. . .	299	286
ii. 21, 22.	524*	499	xi. 3. . .	58	55
iv. 6. . .	524	499	xi. 4. . .	59	56
iv. 13. . .	267, 346*	256, 331	xi. 6. . .	28, 59, 73	35, 56, 69
iv. 14. . .	157	151			

	Vol. I.	Vol. II.		Vol. I.	Vol. II.
	Page	Page		Page	Page
Hebrews			I St. Peter		
xi. 10. . .	75	71	iii. 11. . .	334*	319
xi. 13. . .	59	56	iv. 12. . .	600	572
xi. 16. . .	75	71			
xii. 16. . .	418, 452,	401, 433,	I St. John		
	600, 602*	572, 574	iii. 4. . .	449*	431
xiii. 9. . .	403	386	iv 18. . .	195	188
St. James			Revelation		
i. 22. . .	4	2	v. 11. . .	326*	312
iv. 1. . .	600	572			
			Unidentified quo-		
I St. Peter			tations occure		
i. 16. . .	623	595	on	324, 476,	310, 455,
ii. 6. . .	422*	405		532	507

APHRAATES ON FAITH.¹

Hear then, my beloved, and open unto me the internal eyes of thy heart and the spiritual perceptions of thy understanding to that which I will say unto thee. Now faith is built up of many things, and is crowned with many colours; it is like unto a building which is built up of many materials, and its fabric mounteth to the top. But know, O my beloved, that stones must be laid in the foundations thereof, and then the whole edifice goeth upwards until it is finished. And thus also must it be with our whole building; its foundation must be the true Rock, which is Jesus Christ² our Lord, and upon [this] Rock is faith founded, and upon faith the whole building riseth until it is finished. [This] foundation is the beginning of the whole building, for when a man draweth nigh to faith, he is founded upon the Rock which is our Lord Jesus Christ.³ And his building will not be washed away by the waves, and it will not be injured by the winds, and it will not fall through storms, because his building riseth upon the rock of the true Rock.⁴ And in calling Christ the "Rock" I have not spoken according to my opinion, but the Prophets of old called Him "Rock", and [this] I will prove to thee.

But for the present listen concerning the faith which is founded upon the Rock, and concerning the building which riseth upon the Rock. First of all a man must believe, and when he hath believed he will love, and when he loveth he will hope, and when he hopeth he will be justified, and when

¹ The Syriac text is printed in Wright, *Homilies of Aphraates*, London, 1869, pp. 6—23. For a German translation of this Homily see Bert, *Aphrahat's des Persischen Weisen Homilien*, Leipzig, 1888, p. 3 ff. ² Cf. I Corinthians iii. 11. ³ Cf. I Corinthians x. 4. ⁴ Cf. St. Matthew vii. 24, 25.

he is justified he will be perfect, and when he is perfect he will be completed; and when his whole building hath risen up, and hath been finished and perfected then will he become a temple for the dwelling-place of Christ, even as the prophet Jeremiah said, "The temple of the Lord, the temple of the Lord, ye are the temple of the Lord if ye make fair your ways and your deeds."¹ And again it saith in the prophet, "I will dwell in you, and I will walk in you".² And again the blessed Apostle spake thus, "Ye are the temple of God, and the spirit of Christ dwelleth in you".³ And our Lord also thus spake to His disciples, "Ye are in Me, and I am in you".⁴ And when a man hath become a house and a dwelling-place then he beginneth to take care for what is required by him that dwelleth in the building, just as if a king, or some honourable man who was called by the name of king were to tarry in a house; for then all the appurtenances of royalty would be required for the king, and all the ministration which is necessary for the honour thereof. For in a house which lacketh all good things a king will neither tarry nor dwell, nay, a king requireth all the furniture in a house with nothing whatsoever lacking; and if anything is lacking in the house in which the king abideth, the keeper of the house is delivered over unto death, because he did not make ready for the service of the king.

Thus also let the man who becometh a house and a dwelling-place for Christ see what appertaineth unto the service [of the house] in which Christ dwelleth, and with these things let him make it fair. First of all let him build his building upon the Rock which is Christ, and upon the Rock let faith be founded, and upon faith all the building shall rise up. And for making the house habitable pure fasting which is stablished by faith is necessary; and he requireth the pure prayer which is accepted by faith; and to him is useful the love which is compounded with faith; and he needeth the alms which are given in faith; and he must ask for the humility which is ornamented with faith; and virginity which is beloved of faith must be chosen

¹ Jeremiah vii, 4. 5.

² 2 Corinthians vi. 16.

³ 1 Corinthians iii. 16.

⁴ St. John xiv. 20.

by him; and he must bring nigh unto him the holiness which is planted by faith; and he must meditate upon the wisdom which is discovered by faith; and he must seek after the hospitality which is increased ^{by} faith; and the simplicity which is mingled with faith is necessary for him; and he must seek after the patience which is perfected in faith; and his mind must abide in the long-suffering patience which is acquired by faith; and he must love the life of an anchorite which appeareth by faith; and he must seek after the purity which is preserved by faith; all these things the faith which is founded upon the true Rock, which is Christ, asketh, and these things are required by the King Christ Who dwelleth in the children of men who have been builded with these works.

And if thou sayest, "Since Christ hath been laid in the "foundation, how can Christ dwell in the building when it is "finished?" [I answer], the blessed Apostle said these two things: "I, like a wise architect, have laid the foundation",¹ and he distinguished there also concerning the foundation, and showed [what it was], and spake, saying, "Other foundation besides this "which is laid, which is Jesus Christ, can no man lay".² And moreover, that Christ dwelleth in the building is said in the words which have been written above, for Jeremiah calleth the children of men "temples", [and saith] that God dwelleth in them.³ And the Apostle saith, "The spirit of Christ dwelleth "in you",⁴ and our Lord spake, "I and My Fâther are one";⁵ therefore the words, "Christ dwelleth in the men who believe "in Him", and "He is the foundation upon which the whole "building riseth" agree.

And now I come to the first words which I spake, that Christ was called "Rock" in the Prophets. First of all David saith concerning Him, "The rock which the builders rejected "hath become the head of the building".⁶ And as the builders rejected this Rock, which is Christ, even so also did they reject it before the face of Pilate, saying, "This [man] shall not be "king over us",⁷ and again in that parable which our Lord

¹ I Corinthians iii. 10. ² I Corinthians iii. 11. ³ Jeremiah vii. 4.

⁴ I Corinthians iii. 16. ⁵ St. John x. 30. ⁶ Psalm cxviii. 22. ⁷ St. John
xix. 15.

spake of a certain great nobleman who went to receive a kingdom and to return to rule over the people thereof, but they sent messengers after him, saying, "This man shall not be king over us".¹ Thus did they reject the Rock, which is Christ. And how hath it become the head of the building, except that it hath risen up over the building of the nations? and upon it hath risen up all their building. And who are the builders except the priests and Pharisees who build not a true building, but who throw down what He hath built, even as it is written in Ezekiel the Prophet, "He built a wall, but they beat upon it that it might fall".² And again it is written, "I sought for a man among them, that should make up the fence and stand in the gap for the earth, that I might not destroy it, but I found [him] not".³ And again Isaiah of old prophesied concerning this Rock, for he said, "Thus said the Lord, Behold I lay in Zion a chosen Rock, in the honourable corner, the head of the wall of the foundation".⁴ And again he said there, "Whosoever believeth on it shall not fear, and whosoever falleth on that Rock shall be broken, and on whomsoever it shall fall, it shall grind him to powder".⁵ The people of the house of Israel fell upon it, and their breaking was for ever; and it fell upon the image and shattered it to pieces;⁶ and the nations believe therein and are not afraid.

And he proved concerning the Rock that it is laid as the head of the wall and [as] the foundation; now if this Rock hath been laid as the foundation, how can it also be the head of the wall? Only [in this wise]. When our Lord came He set faith in the earth like a foundation, and He went up above all the heavens like the head of a wall, and the whole building, above and below, was completed. And as concerning what I spake of faith, He hath set this faith in the earth, this did David proclaim of old concerning Christ, for he said, "Faith shall spring up out of the earth";⁷ and [showing] that He is above, he saith, "Righteousness looked forth from heaven".⁸ And again,

¹ St. Luke xix. 14. ² Ezekiel xiii. 10, 11. ³ Ezekiel xxii. 30.
⁴ Isaiah xxviii. 16. ⁵ Isaiah xxviii. 16. ⁶ Daniel ii. 34. ⁷ Psalm
lxxxv. 11. ⁸ Psalm lxxxv. 11.

Daniel also spake concerning this Rock which is Christ, for he said, "A Rock was hewn out of the mountain, not with hands, "and it smote the image, and the whole earth was filled there-
"with";¹ this foreshewed concerning Christ that the whole earth should be filled with Him, for with the faith of Christ behold all the ends of the earth are filled, even as David spake, "In
"all the earth hath gone forth the word of the Gospel of
"Christ".² And again when He sent forth His disciples, He spake to them thus, "Go forth, and teach all nations to believe
"on Me".³ And Zechariah the prophet also spake concerning this Rock, which is Christ, for he said, "I have seen a choice
"stone of beauty and mercy".⁴ That [this Rock is called]
"choice" [means] that He is with His Father, and that he speaks of "mercy" is because when He came to the world He spake to His disciples thus, "This is My commandment, that ye love
"one another."⁵ And again He said, "I have called you
"friends".⁶ And the blessed Apostle speaks thus: "God hath
"mercy upon us in the love of His Son;⁷ in very truth Christ
"hath loved us, and hath given Himself for us".⁸

And he explained and made manifest concerning this Rock, [saying], "Behold I will open upon this Rock seven eyes".⁹ And what then are the seven eyes which have been opened upon [this] Rock except the Spirit of God, which abideth on Christ in seven things, even as the Prophet Isaiah saith, "The
"Spirit of God shall rest and dwell in Him, the spirit of wis-
"dom, of understanding, of counsel, of strength, of knowledge,
"and of the fear of the Lord".¹⁰ These are the seven eyes which have been opened upon the Rock, and these are the seven eyes of the Lord which "look upon the whole earth". And this also is said concerning Christ, for he spake, saying, "Light hath
"been given unto all nations", even as saith Isaiah the prophet, "I have set thee to be a light unto all nations, that My redemp-
"tion may be to the ends of the earth".¹¹ And David also

¹ Daniel ii. 34. 35.² Psalm xix. 4.³ St. Matthew xxviii. 19.⁴ Zechariah iv. 7.⁵ St. John xv. 12.⁶ St. John xv. 15.⁷ Romans

v. 8, 10.

⁸ Ephesians v. 2.⁹ Zechariah iii. 9.¹⁰ Isaiah xi. 2.¹¹ Isaiah xlix. 6.

spake, "Thy word is a lamp unto my feet, and a light to my "paths".¹ And moreover the word and speech of the Lord is Christ, as it is written in the beginning of the Gospel of our Life-giver, "In the beginning was the Word";² and concerning the light there also he testifieth, "The light shone in the darkness, "and the darkness comprehended it not".³ And what have the words, "The light shone in the darkness, and the darkness "comprehended it not", reference to except Christ Who made His light to shine upon the people of the house of Israel, but the people of the house of Israel comprehended not the light of Christ because they believed not upon Him, even as it is written, "He came unto His own, and His own received Him "not"?⁴ And our Lord Himself also called them "darkness", for He said to His disciples, "That which I say unto you in the "darkness, say ye in the light; among the nations shall your "light shine",⁵ because they have received the light of Christ Who is the light of the nations. And He spake also to His disciples, "Ye are the light of the world".⁶ And again He said unto them, "Let your light shine before the children of men that "they may see your good works and glorify your Father which "is in heaven".⁷ And again He shewed concerning Himself that He was the light, for He said to His disciples, "Walk while "the light is yet with you, before the darkness overtaketh "you".⁸ And again He spake to them, "Believe in the light, "that ye may become the children of the light".⁹ And again He said, "I am the light of the world".¹⁰ And again He said, "No man lighteth a lamp and placeth it under a bushel or "under a bed, or placeth it in a hidden place, but he setteth it "on a candlestick that every man may see the light thereof".¹¹ And a shining lamp is Christ, even as saith David, "Thy word "is a lamp unto my feet, and a light unto my path".¹² And moreover, Hosea the prophet also said, "Kindle ye a light and "seek the Lord";¹³ and our Lord Jesus Christ said, "What wo-

¹ Psalm cxix. 105. ² St. John i. 1. ³ St. John i. 5. ⁴ St. John i. 11. ⁵ St. Matthew x. 27. ⁶ St. Matthew v. 14. ⁷ St. Matthew v. 16. ⁸ St. John xii. 35. ⁹ St. John xii. 36. ¹⁰ St. John viii. 12. ¹¹ St. Matthew v. 15; St. Mark iv. 21; St. Luke viii. 16; xi. 33. ¹² Psalm cxix. 105. ¹³ Hosea x. 12.

“man, having ten *zûzê* and losing one of them, will not light “a lâmp and search round the house looking for the *zûzâ* which “she hath lost”?¹ And who is this woman except the congregation of the house of Israel unto whom the ten commandments have been given, and which hath lost the first of them with which God admonished it, saying, “I am the Lord thy “God Who brought thee up out of the land of Egypt”?² And when the congregation had lost the first commandment it was unable to keep the remaining nine, because the nine depend upon the first, for it was an impossible thing when they were worshipping Baal to keep the nine commandments; thus they lost the first commandment like the woman who lost one *zûzâ* out of ten. And the prophet cried to them, “Light ye a lamp “and seek the Lord”.³ And moreover, the prophet Isaiah also said, “Seek ye the Lord, and when ye have found Him, call “upon Him. And when He hath drawn nigh, let the sinner forsake his way, and the man of iniquity his evil thoughts”.⁴ For He lighted a lamp, but they sought not thereby the Lord their God; and His light lightened the darkness, and the darkness comprehended it not. And the lamp went up upon a candlestick, but those who were in the house saw not the light thereof. Now what do the words “the lamp went up upon a “candlestick” mean except His going up upon the Cross? whereby all the house became dark upon [its inhabitants]. Now when they crucified Him the light became dark to them, but it shone upon the Gentiles. For from the sixth hour when they crucified Him until the ninth hour darkness came upon all the land of Israel, and the sun set at noonday, and the earth became dark during broad daylight, even as it is written in the prophet Zachariah,⁵ “And it shall come to pass in that day, saith the “Lord, that I will make the sun to set at noon, and I will “make the earth dark during broad daylight”.

And now I come to my first statement concerning faith upon which all the fair deeds of the building ascend. And, moreover, that which I have spoken concerning the building I

¹ St. Luke xv. 8.² Exodus xx. 2.³ Hosea x. 12.⁴ Isaiah

lv. 6, 7.

⁵ Not Zechariah, but Amos, chap. viii. 9.

have not spoken in a strange manner, but the blessed Apostle wrote in the first Epistle to the Corinthians, and said,¹ "I have laid the foundation like a wise architect, and every man buildeth thereupon. Some build with silver, and gold, and precious stones, and some build with reeds, and hay, and stubble, but at the last day the building will be tried by fire". The gold, and silver, and precious stones will be preserved by the fire, because they are the true building; but over the hay, and the reeds, and the stubble will the fire gain the mastery, and they will burn away. Now what are the gold, and silver, and precious stones upon which the building riseth except the good deeds of faith which are preserved in the fire? In that true building Christ dwelleth, and it is He that will preserve it from the fire. Now let us see and understand from the similitude which God also gave us in this world in order that the promises of that world might be sure unto us; and let us also understand from those three righteous men who fell in the fire, and were not consumed, —Ananias, Azarias, and Misael—upon whom the fire gained not dominion², because they built a sure building, and rejected the command of Nebuchadnezzar the king, and did not worship the image which he made. But upon those who transgressed the commandment of God the fire gained dominion straightway, and it set them on fire and they were burned mercilessly. And the Sodomites were burned like hay, and reeds, and stubble; and Nadab and Abihu who transgressed the commandment of God were also burnt; and two hundred and fifty men who were offering [strange] incense were also burnt; and the two captains, together with a hundred men who were with them, who had drawn nigh to the mountain upon which sat Elijah, who went up to heaven in a chariot of fire, were also burnt; and the calumniators also were burnt who dug pits for righteous men. On this account, my beloved, the righteous are tried in the fire like gold, and silver, and precious stones, and the wicked are consumed by fire like hay, and reeds, and stubble, over which the fire gaineth dominion, even as saith the prophet Isaiah, "The Lord judgeth by fire, and therewith He trieth all flesh".³ And

¹ 1 Corinthians iii. 10—12.

² Daniel iii. 23, 27.

³ Isaiah lxvi. 16.

again he saith, "Ye shall go forth and see the dead bodies of the men who have wrought iniquity against Me, whose worm dieth not and whose fire is not quenched; and they shall be a wonder unto all flesh".¹ And, moreover, the Apostle hath explained unto us concerning this building, and concerning this foundation, for he saith thus: "Foundation other than this which is laid can no man lay, which is Jesus Christ".² And again the Apostle speaketh concerning the faith which is mingled with hope and love, for he spake thus: "Now these three abide, faith, hope, and charity",³ and he shewed concerning faith that it is founded as a sure foundation first of all.

Now the sacrifice of Abel was accepted because of his faith. And because Enoch pleased [God] by his faith he was removed from death. And because Noah believed he was saved from the Flood. And because Abraham had faith he was blessed, and it was reckoned unto him for righteousness. And because Isaac believed he was loved. And Jacob was preserved because of his faith. And because of his faith Joseph was tried in the waters of contention, and he was delivered from temptation, and the Lord set a testimony upon him, even as David spake, "He set a testimony on Joseph".⁴ Moses too by faith wrought many marvellous and mighty deeds, and by faith he made an end of the Egyptians with ten plagues. And again by faith he divided the sea, and led his people over, and drowned the Egyptians in it. By faith he cast a stick in the bitter waters, and they became sweet; by faith he brought down the manna, and satisfied his people; by faith he spread out his hands, and overcame Amalek, even as it is written, "His hands were [stretched out] in faith until the sun set".⁵ By faith also he went up to Mount Sinai, having twice fasted forty days; and by faith he overcame Sihon and Og, kings of the Amorites.

Now this is a wonderful and great marvel which Moses wrought in the Sea of Reeds, for the waters were divided by faith, and they stood up like high mountains, and mighty rocks, and they were restrained, and stood up by the command, and

¹ Isaiah lxvi. 24.² 1 Corinthians iii. 11.³ 1 Corinthians xiii. 13.⁴ Psalm lxxxi. 5.⁵ Exodus xvii. 12.

were confined as in leather bottles, and they were shut in above as well as below; and their mobility did not pass over the boundary [set for them], and they changed the nature in which they had been created, "and though insensible creatures they became obedient. And the waves stood upright awaiting the reward when the people should have passed over, and the billows marvelled and waited, and were looking towards the commandment and the reward. The foundations of everlastingness were revealed, and that which had been wet from the beginning suddenly became dry. And the doors lifted up their heads, and the everlasting gates were lifted up."¹ And a pillar of light went in and illumined all the camp, and the people passed over in faith, and a righteous judgment came upon the Pharaoh, and his host, and his chariots. Thus also did Joshua the son of Nun by his faith divide the Jordan, and the children of Israel passed over as in the days of Moses.

Now know, O my beloved, that that passage of the Jordan was divided three times: first of all by Joshua, the son of Nun, secondly by Elijah, and thirdly by Elisha. Now the word of the Book maketh known that Elijah was taken up to heaven opposite that place of crossing by Jericho. For when Elisha returned from following him, and divided the Jordan and passed over, the sons of prophets of Jericho went out to meet Elisha, and said, "The spirit of Elijah dwelleth in Elisha".² And of the people when they crossed over in the days of Joshua, the son of Nun, it is written, "The people passed over opposite "Jericho"³. And Joshua, the son of Nun, by faith overthrew the walls of Jericho, and they fell without labour. And again by his faith he destroyed thirty-one kings, and made the children of Israel to inherit the land. And again by his faith he spread out his hands to heaven, and held back the sun in Gibeon, and the moon in the valley of Ajalon, and they were restrained and stood still in their courses. Finally, all the righteous fathers have by faith triumphed in everything which they have done, even as the blessed Apostle testifieth concerning them all, saying, "By faith they became prosperous".⁴ And again Solomon saith,

¹ Psalm xxiv 7. 9.

² 2 Kings ii. 15.

³ Joshua iii. 16.

⁴ Hebrews xi.

“Many men are called merciful, but who can find a faithful “man”?”¹ And again Job saith, “Remove not my integrity from “me, and I will continue in my righteousness”.”²

And our Lifegiver spake unto every one that drew nigh unto Him to be healed thus: “According to thy faith shall it “be unto thee”.”³ When the blind man came to Him, he said to him, “Dost thou believe that I am able to heal thee?” and he said unto Him, “Yea, Lord, I do believe”;⁴ and his faith opened his eyes. And to him whose son was sick He said, “Believe, and thy son shall live”. He saith unto Him, “Lord, “I believe, help Thou my little faith”;⁵ and by his faith his son was made whole. And by faith was healed the son of the royal servant who came to Him, and said to our Lord, “Speak “the word, and my child shall be healed”;⁶ and our Lord wondered at his faith, and according to his faith so was it unto him. And when the chief of the congregation asked Him concerning his daughter, He spake thus to him, “Believe only, and “thy daughter shall live”;⁷ and he believed, and his daughter lived and stood up. And when Lazarus died, our Lord said to Martha, “If thou believest thy brother shall rise up”. Martha saith to Him, “Yea, Lord, I do believe”;⁸ and He raised him up after four days. And Simon, who was surnamed ‘Rock’, because of his faith was called “the true Rock”. And when our Lord gave the mystery of baptism unto His disciples, He spake unto them thus: “Whosoever believeth and is baptized “shall live; but whosoever believeth not shall be condemned”.”⁹ And again He said unto His disciples, “If ye believe, and doubt “not, there is nothing which ye shall not be able to do”.”¹⁰ For when our Lord walked on the waves of the sea, Simon also, by his faith, walked with Him, but when his faith wavered and he began to sink, our Lord called him “little of faith”.”¹¹ And when His Apostles asked our Lord, they begged for nothing from Him, but they said to Him, “Increase our faith”.”¹² He

¹ Proverbs xx. 6.² Job xxvii. 5. 6.³ St. Matthew ix. 29.⁴ St. Matthew ix. 28.⁵ St. Mark ix. 23, 24.⁶ St. Matthew viii. 8;

St. Luke vii. 7.

⁷ St. Mark v. 36; St. Luke viii. 50.⁸ St. John

xi. 23, 27.

⁹ St. Mark xvi. 16.¹⁰ St. Matthew xxi. 22; St. Mark

xi. 23.

¹¹ St. Matthew xiv. 31.¹² St. Luke xvii. 5.

saith unto them, "If ye have in you faith, even a mountain "shall depart from before you".¹ And He said to them, "Be "not doubtful, and be not sunk in the world", like Simon who as soon as he doubted began to sink in the sea. And again He spake thus: "This shall be a sign unto those who believe: "They shall speak with new tongues, and devils shall be driven "out, and [when] their hands shall be laid upon the sick they "shall be healed".²

Let us then, my beloved one, draw nigh unto the faith whose mighty deeds are so many. For faith lifted up to heaven; it overcame the Flood; it made barrenness to give birth to children; it enriched the poor; it unloosed the prisoners; it saved the persecuted; it extinguished the fire; it divided the sea; it cleaved the rock and made the thirsty to drink; it satisfied the hungry; it vivified the dead; it brought up out of Sheol; it calmed the waves; it healed the sick; it vanquished hosts; it swept away walls; it closed the mouths of lions; it extinguished the flame of fire; it humbled the boastful; and brought the humble to honour. All these mighty deeds were wrought by faith.

Now this is faith. A man must believe in God the Lord of all, Who created the heaven and the earth, and the seas and all that therein is, Who made Adam in His image, Who gave the Law to Moses, Who sent His Spirit into the Prophets, Who also sent His Christ into the world; and a man should believe in the vivification of the dead, and also in the mystery of baptism. This is the faith of the Church of God. And a man must be free from the keeping of hours, and weeks, and months, and seasons, and incantations, and enchantments, and the magic of the Chaldeans, and sorcery, and from harlotry, and singing and dancing, and vain doctrines, and the vessels of the Evil one, and the blandishments of sweet words, and blasphemy, and adultery; and a man must not bear false witness, neither must he speak with a double tongue. These are works of the faith which is set upon the sure Rock, which is Christ, upon Whom riseth the whole building.

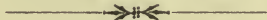
¹ St. Matthew xvii. 20.

² St. Mark xvi. 17. 18.

And, moreover, O my beloved, in the Holy Scriptures are many things concerning the matter of faith, but these few out of many have I written to remind thy love that thou mayest know, and make known, and mayest believe and make thyself a believer. And when thou hast read and learned the works of faith thou shalt be like unto that tilled land upon which the good seed fell, and which brought forth fruit, some a hundred-fold, some sixtyfold, and some thirtyfold;¹ and when thou shalt depart to thy Lord, He shall call thee "good, and excellent, and faithful servant", who on account of his exceedingly great faith shall enter into "the kingdom of his Lord".²

¹ St. Matthew xiii. 8.

² St. Matthew xxv. 21. 23.



ERRATA.

VOLUME I.

- Page 10. l. 19. Read, with C. **א.ל.ל.ל**
- „ 17. l. 3. For **כָּ**, read **כֶּ**
- „ 20. l. 12. „ **.מממ**, read : **מממ**
- „ 29, note 5. „ quodation, read quotation.
- „ 30. ll. 4. 6. „ **ל**, read **לֵ**
- „ 32. l. 11. „ **כ.ת.ו.ו.**, read **כ.ת.ו.ו.**
- „ l. 21. „ **ל**, read **לֵ**
- „ 33, note 2. „ Isaiah, read Ezekiel.
- „ 36. l. 12. „ **כ**, read **כֶּ**
- „ 37. l. 5. „ **מממ**, read **מממ**
- „ 38. note 6. Read Nahum I. 4 and add Psalm civ. 32 to note 7.
- „ 40. l. 7. For **כ.ת.ו.ו.**, read **כ.ת.ו.ו.**
- „ l. 22. „ **מממ**, read **מממ**
- „ 42, note 7. „ 22, read 13.
- „ 43. l. 2. Add a point after **כ.ת.ו.ו.**
- „ l. 19. Delete the point after **מממ**
- „ 47. l. 20. For **כ**, read **כֶּ**
- „ 48. l. 1. „ **א**, read **אֵ**
- „ l. 14. „ **מממ**, read **מממ**
- „ l. 20. „ **כ.ת.ו.ו.**, read **כ.ת.ו.ו.**
- „ 53. note 1. „ viii. 19, read iii. 19, 20.
- „ 54. l. 9. „ **כ.ת.ו.ו.**, read **כ.ת.ו.ו.**
- „ 69. note 1. Read St. Matthew xvi. 24; St. Mark viii. 34; St. Luke xiv. 26.

- Page 77. note 4. For x. 4, read x. 27.
- „ 80. l. 3. „ כָּשֶׁשׁ , read כָּשֶׁשׁ
- „ 85. l. 11. „ כָּחֹלֵלֵי , read כָּחֹלֵלֵי
- „ 86. l. 12. „ .חַפְּסֵי , read .חַפְּסֵי
- „ 1. 22. „ כָּלֵלֵי , read כָּלֵלֵי
- „ 91. l. 13. „ כָּיִינֵי , read כָּיִינֵי
- „ 92. note 9. „ lxxiii. 25, read lxxiii. 1.
- „ 95. note 4. „ iv. 32, read iv. 42.
- „ 104. l. 9. „ כָּרָא , read כָּרָא
- „ 110. l. 22. „ כָּרֵיבֵי , read כָּרֵיבֵי
- „ 112. l. 16. „ כָּלֵלֵי , read :כָּלֵלֵי
- „ 113. l. 12. „ כָּרֵיבֵי , read כָּרֵיבֵי
- „ 120. l. 7. „ כָּרֵיבֵי , read כָּרֵיבֵי
- „ 127. l. 2. „ כָּפֵי , read כָּפֵי
- „ 1. 13. Add a point after כָּלֵלֵי
- „ 1. 17. For כָּלֵלֵי , read כָּלֵלֵי
- „ 1. 17. Add a point after כָּלֵלֵי
- „ 134. l. 21. For כָּיִינֵי , read כָּיִינֵי
- „ 145. l. 19. „ כָּחֹלֵלֵי , read כָּחֹלֵלֵי
- „ 147. l. 5. „ כָּשֶׁשׁ , read כָּשֶׁשׁ
- „ 177. l. 12. „ כָּלֵלֵי , read כָּלֵלֵי
- „ 1. 18. „ כָּרֵיבֵי , read כָּרֵיבֵי
- „ 181. l. 23. „ כָּרֵיבֵי , read כָּרֵיבֵי
- „ 183. l. 19. „ כָּשֶׁשׁ , read כָּשֶׁשׁ
- „ 199. l. 22. „ כָּרֵיבֵי , read כָּרֵיבֵי
- „ 206. note 10. „ preceding, read preceding.
- „ 208. note 2. „ cxiv. 12, read xciv. 12.
- „ 221. l. 15. „ כָּשֶׁשׁ , read כָּשֶׁשׁ
- „ 1. 18. „ כָּרֵיבֵי , read כָּרֵיבֵי
- „ 225. l. 6. „ כָּחֹלֵלֵי , read כָּחֹלֵלֵי
- „ 235. note 5. „ Matthew, read Luke.
- „ 240. l. 19. „ כָּרֵיבֵי , read כָּרֵיבֵי
- „ 269. l. 6. „ כָּשֶׁשׁ , read כָּשֶׁשׁ
- „ 288 l. 2. „ .כָּלֵלֵי , read .כָּלֵלֵי

- Page 288. l. 21. For **חכמה**, read **חכמה**
- „ 291. l. 8. „ **כח**, read **כח**
- „ 304. l. 5. „ **משה**, read **משה**
- „ 316. note 3. „ Corinthians, read I Corinthians.
- „ 333. note 7. „ **הלכות**, read **הלכות**
- „ 334. note 3. Read Psalm xxxiv. 14; 1 Peter iii. 11.
- „ 337. l. 5. For **שם**, read **שם**
- „ 348. l. 17. „ **החלוקה**, read **החלוקה**
- „ 366. l. 15. „ **יהוה**, read **יהוה**
- „ 367. l. 17. „ **שם**, read **שם**
- „ 371. l. 8. „ **כח**, read **כח**
- „ 1. 19. Read **החלוקה**, in one word.
- „ 373. l. 9. For **השם**, read **השם**
- „ 375. l. 5. „ **לשם**, read **לשם**
- „ 1. 23. „ **כח**, read **כח**
- „ 378. l. 2. „ **החלוקה**, read **החלוקה**
- „ 383. l. 7. „ **שם**, read **שם**
- „ 387. l. 14. „ **החלוקה**, read **החלוקה**
- „ 389. l. 9. „ **שם**, read **שם**
- „ 390. l. 17. „ **לשם**, read **לשם**
- „ 392. l. 7. „ **כח**, read **כח**
- „ 399. l. 7. „ **החלוקה**, read **החלוקה**
- „ 405. l. 14. „ **החלוקה**, read **החלוקה**
- „ 407. l. 19. „ **שם**, read **שם**
- „ 408. l. 21. „ **החלוקה**, read **החלוקה**
- „ 411. l. 16. „ **החלוקה**, read **החלוקה**
- „ 413. l. 1. „ **כח**, read **כח**
- „ 1. 14. „ **החלוקה**, read **החלוקה**
- „ 1. 20. „ **שם**, read **שם**
- „ 414. l. 7. „ **כח**, read **כח**
- „ 1. 14. Read **החלוקה**
- „ 422. l. 5. For **החלוקה**, read **החלוקה**
- „ 424. l. 13. „ **שם**, read **שם**

- Page 428. l. 22. For $\kappa\iota\sigma\alpha$, read $\kappa\iota\sigma\alpha$
 „ 429. l. 19. „ $\kappa\iota\sigma\alpha\varsigma$, read $\kappa\iota\sigma\iota\alpha\varsigma$
 „ 445. l. 2. „ $\kappa\iota\sigma\alpha\alpha$, read $\kappa\iota\sigma\alpha\alpha$
 „ 485. l. 19. „ $\delta\upsilon\kappa$, read $\kappa\upsilon\kappa$
 „ 527. note 2. „ $\kappa\iota\upsilon\alpha$, read $\kappa\iota\upsilon$
 „ 529. note 1. add the word “omits”.
 „ 532. l. 2. For $\kappa\theta\iota\alpha\kappa\kappa$, read $\kappa\theta\iota\alpha\kappa\kappa$
 „ 544. l. 23. „ $\kappa\omega\alpha$, read $\kappa\omega\alpha$
 „ 546. l. 1. „ $\kappa\upsilon\sigma\iota\kappa\iota$, read $\kappa\upsilon\sigma\iota\kappa\iota$
 „ 556. l. 5. „ $\kappa\iota$, read $\kappa\iota$
 „ 573. l. 19. „ $\kappa\omega\upsilon$, read $\kappa\omega\upsilon$
 „ 576. l. 8. „ $\kappa\upsilon$, read $\kappa\upsilon$
 „ 581. l. 18. „ $\kappa\omega\sigma\iota\alpha$, read $\kappa\omega\sigma\iota\alpha$
 „ 600. Delete note 5.
 „ 605. l. 6. For $\alpha\upsilon\sigma\iota\kappa$, read $\alpha\omega\sigma\iota\kappa$.

VOLUME II.

- Page 43. l. 14, read, He called His “brethren”.
 „ 61. l. 7, „ which go up on the spiritual altar are.
 „ 104. l. 9, „ wickedness was.
 „ 115. l. 4, „ excellences.
 „ 125. l. 4, „ he who.
 „ 133. l. 30, „ children of men.
 „ 145. l. 18, „ unto.
 „ 146. l. 20, „ wise men.
 „ 159. l. 10, „ which is within it.
 „ 171. l. 25, „ There are many.
 „ 256. l. 15, „ hastening that the.
 „ 307. l. 13, „ he hath served.
 „ 369. l. 15, „ right.

- Page 386. l. 21, read, all wickedness.
" 446. l. 14, " ever so little.
" 447. l. 14, " if it is thought.
" 481. l. 13, " loathsome.
" 514. l. 14, " conquereth.
" 518. l. 15, " vengeance to come which is.
" 523. l. 15, " purity of our souls.
" 527. l. 9, " delete the words, "not only".
-

TRANSLATION.

[Page 3]. THE DISCOURSES UPON DISCIPLINE OF LIFE AND CHARACTER WHICH WERE DELIVERED BY THE BLESSED MÂR PHILOXENUS, BISHOP OF MABBÔGH, IN WHICH IS SET FORTH THE WHOLE ORDER OF INSTRUCTION—HOW A MAN SHOULD BEGIN THE DISCIPLESHIP OF CHRIST, AND IN WHAT LAWS AND MANNER OF LIFE HE SHOULD WALK UNTIL HE ARRIVETH AT SPIRITUAL LOVE, FROM WHICH IS BORN PERFECTION, AND IN WHICH WE BECOME CHILDREN OF THE LIKENESS OF CHRIST, EVEN AS SPAKE PAUL THE APOSTLE.¹
NOW THE FIRST DISCOURSE IS BY THE
GRACE OF OUR LORD THE PROLOGUE
TO ALL THIS VOLUME.

Our Lord and our Redeemer Jesus Christ in His living Gospel invited us to draw nigh in wisdom to the work of keeping His commandments, and to lay within ourselves the foundation of His discipline rightly, in order that the edifice of our life and character might mount up straightly. For he who knoweth not how to begin wisely the building of this tower which goeth up to heaven is not able to complete [it] or to bring it to the finish which is of wisdom. For knowledge and wisdom should order, and arrange, and [p. 4] work the beginning and end and founding² [of the edifice],

¹ Compare 2 Corinthians iii. 18; Philippians iii. 21.

² כוונת

and whosoever beginneth thus is called a wise man by the word of our Redeemer, "Whosoever heareth these "My words, and doeth them, is like unto a wise man "who hath dug, and made deep, and set his building "upon the rock: and the rain descended, and the rivers "came, and the winds blew, and beat upon that house; "and it fell not; for its foundations were laid upon the "rock. But whosoever heareth and doeth not, is like unto "a foolish man who set his building upon the sand, and "even if feeble things beat upon his building they will "sweep it away".¹ We are therefore bound by the word of our Teacher not to be constant listeners only to the Word of God but also constant doers.² For the man who, though listening not, doeth, is better than the man who is constant in listening and empty of works, even as the word of the apostle Paul teacheth us, "For not "the hearers of the law are righteous before God, but "the doers of the law shall be justified: for if the "Gentiles which have no law do by their own nature "[the things] of the law, these, having no law, are a "law unto themselves; and they show the work of the "law written upon their hearts, and their conscience "testifieth concerning them".³ The hearing of the law is good, for it bringeth to the works thereof, [p. 5] and reading and meditation in the Scriptures, which purify our secret understanding from thoughts of evil things, are good, but if a man is constant in reading, and in hearing, and in the meditation of the word of

¹ St. Matthew vii. 24—27.

² "But be ye doers of the word, and not hearers only, deluding your own selves". St. James i. 22.

³ Romans ii. 13—15.

God, and yet perfecteth not by his reading the labour of works, against this man hath the Spirit of God spoken by the hand of the blessed David, rebuking and reprovng his wickedness, and restraining him from taking even the Holy Book into his polluted hands, saying, "For to the sinner speaketh God, What hast thou [to do] with the books of My commandments, that thou hast taken My covenant in thy mouth? Thou hast hated My instruction, and thou hast cast My words behind thee,"¹ together with the other things which are written after these. Now as for the man who is constant in reading and remote from deeds, his reading is his own condemnation, and he is the more deserving of judgment, in that while he listeneth every day, he mocketh and is contemptuous every day, and he is thenceforth like a dead man and a corpse which hath no feeling, for if ten thousand trumpets and horns were to blow in the ear of a dead man he would not hear [them]; even thus is the soul which is dead in sins. And the understanding, from which the remembrance of God hath perished in the death-dealing error of the thoughts [of evil things], will not hear the sound of the cries of the divine voices, nor will the trumpet of the word of the Spirit move it, but it is sunk into the sleep of death which is pleasant to it; and although dying, it perceiveth not its death that it might turn and seek life for itself. And as the man who hath died according to nature is not sensible of his death, even so the dead man who dieth by his own will to the knowledge of God feeleth not his death, [p. 6] nor perceiveth his destruction, that he might find

¹ Psalm l. 16, 17.

a way and seek out an invention of life for himself. For also when God saw the dying condition of the Jews who of their own will stopped their ears, and blinded their eyes, and made thick their hearts against the remembrance of the knowledge of God, He stirred up Isaiah to rouse them up, and cried to him to cry into their ears, saying, "Cry with thy throat, and spare not, and lift up thy voice like a trumpet, and shew My people their iniquity, and the house of Jacob their sins".¹ And again in another place² the same prophet saith, "He said to me, Cry. And I said, What shall I cry? All flesh is grass, and all the glory thereof is like the grass of the field". Yea, "like the grass" and like the herb which drieth up before the sun, which when once its natural juiciness and moisture have dried up neither the rain nor all the watering of the fountains can make grow green again, even so became the nation which was dead to all the vivification of the Spirit, and like grass and straw it became dry and withered by reason of the noonday heat of error, and by the hotness of evil things. The soul dieth without the remembrance of God, and when it dieth all its discretion dieth therewith, and all its emotions of thought of heavenly things are annihilated therefrom. While the soul liveth in its natural state it is dying by its own desire; and while it is found in uprightness it is lost in respect of its freedom.

The disciple of God, then, should seek to have the remembrance of his Master Jesus Christ fixed in his soul and to meditate upon it day and night. [p. 7] And it is right for him to know where he should begin, and

¹ Isaiah lviii. 1.

² Isaiah xl. 6.

how and where he must raise the structure of his building, and how he should begin and finish it, that he be not laughed at by all those who pass along the road, even as our Lord spake concerning that man who began to build a tower and was not able to finish it, that he became a laughing-stock and a mockery to all who saw him.¹ And who is this man who began the building of the tower of whom our Redeemer spake, if it be not the man who setteth out on the path of the Gospel of Christ? Now the beginning of the building of this disciple who hath agreed to go forth from the world and to keep the commandments is his promise and his covenant with God; and he should begin, and run his course, and finish it, collecting and bringing together from all places fine stones of a noble life and character for the building of the tower which reacheth up to heaven. Now the foundation is set and laid, and is, according to the word of Paul,² "Jesus Christ our God," and every man, howsoever he pleaseth, buildeth upon that foundation. For by His love the foundation hath been laid down once and for all to receive everything which might be set upon it, until the coming of the day of the revelation in which the work of every man will be tested and proved; and He who hath been the foundation stone in the corner of the building will go up and become the Judge and Head in the top of the building. And according to what Paul himself spake, "If any man buildeth on this foundation gold, [p. 8] or silver, or stones of price, "or wood, or hay, or stubble, each man's work shall "be revealed, for that day shall reveal it, inasmuch as

¹ St. Luke xiv. 29.

² I Corinthians iii. 11.

“it shall be revealed by fire, and the fire shall prove each man’s work of what sort it is.”¹ Now Paul likeneth the conduct of Christian life and character and the beauties of righteousness to gold and silver and precious stones, and among these faith is as gold, and the restraining of the passions and desires, and fasting, and self-denial and the other works of righteousness are as silver; and he likeneth to precious stones love, and peace, and hope, and pure thoughts, and holy meditations, and a mind which is wholly afraid in the Spirit, and which at all times reserveth in all its emotions wonder at God and admiration for the majesty of His Being, and an understanding which keepeth silence in trembling before the inexplicable and inexpressible mysteries of God. Now these heavenly thoughts, and emotions, and anxious fears, and life of the Spirit Paul calleth “precious stones;” and error and wickedness and the ministry of all the lusts he calleth wood, and hay, and stubble. And since the building itself is fixed in the ground every man can build and raise upon it whatsoever he pleaseth, until the day which shall decide is revealed, and He shall come of Whom it is said, “He holdeth His fan in His hand and He will purify His threshing-floors; and He will gather His wheat into the garner, but the straw He will burn up with unquenchable fire.”² And the Husbandman who planted in the world the tree of our mankind will shew Himself [to be] the Judge, and He will hold in His hand the axe for cutting down [p. 9], and every tree which beareth not good fruit He will cut down and cast into the fire. When that Fisherman

¹ 1 Corinthians iii. 13.

² St. Matthew iii. 12; St. Luke iii. 17.

who hath cast His net into the sea of the world, and hath filled it with fish, both great and small, which are the races and families of mankind, and the nations and tribes of the children of flesh, of divers tongues and innumerable kinds, shall appear He will strike and bring up His net to the sea shore, even as He Himself hath said, and He will gather together the fine fish and cast them into His baskets,¹ which are the living treasuries of His kingdom, and the poor ones He will cast forth into outer darkness, where there will be weeping and gnashing of teeth. These things are laid up to take place through Him at that time when the Prince of the shepherds shall be revealed in the glory of His kingdom. The time of trial is one, the time of teaching is another, the time of reading is another, and the time of proving is another; and as in this season of teaching there is no [time of] trial, even so in that season of trial there will be no [time of] teaching.

Let us therefore, my beloved, hearken unto the living voice of God Who hath called us to give us life everlasting. His voices are filled with life, and they give life unto him that will hearken unto them. With life are those living voices filled, and by the living voices is life given unto those who with a living hearing incline their ears unto their words.

But inasmuch as it is meet for us to speak separately concerning each matter in its place, and to make known in our discourse which cometh first and which cometh last, and how these good things, one after the other, should be kept and perfected, [p. 10] we have composed this introduction to be an encouragement to the

¹ Literally "vessels."

reader [to proceed] to the wealth of the things which follow after. For it is meet for the man who would begin in the way of the commandments of Christ to know where he should begin, and what stone should properly be the first in the edifice of his instruction, and what stone should be second, and what stone should be third, lest being ignorant of the art of building, and not having learned where to begin, he know not also where and how to finish, and lest, by reason of his lack of knowledge of instruction, he make the last things first and the first last, and place some of them in the middle. Now if the farmers and husbandmen of [this] world know that there are certain seasons for sowing grain and planting trees, and others for harvest and the ingathering of fruit, and they preserve the order of the seasons that their affairs suffer not injury and become not confused, how much more is it meet for the spiritual farmer and husbandman and for the true disciple to know what things befit his first beginning in instruction, and where it is proper for him to begin? so that having laid the first stone in its place in the foundation of his teaching, he may build up the whole of the building according to the law. And in this manner both builders and architects work, for having begun to lay the foundation of their building with fine, large stones, and great strong door-posts and sockets,¹ even though they set in the building itself those which are inferior, the solid foundation is able to receive and to carry substances which are less strong. But if in the foundations which

¹ Syr. *حقتل*. There is no example of the use of this word in Payne Smith's *Thesaurus*.

are beneath they were to lay [p. 11] small or bad stones, and upon them massive and fine stones, all their building would be overturned and would fall down. And again, let us take an example also from the learned who transmit instruction to the young, and who teach them knowledge according to rule. They do not pass over [certain of the] canons of instruction and disturb the order thereof and the consecutiveness of human learning, but they know which to give first and which should follow after, until the learner arriveth at the limit of his capacity for learning. And so also according to law is this instruction in proper order known among all the handicrafts of the world. For those things which are given to apprentices to do when they first of all begin to learn their craft, are, according to their feeble capacity, the unimportant things in the handicraft, and their masters shew them how to do them, so that if it should happen that there be a loss the loss is a little one. Even so is it with those who learn the art of the strife of the Christian life, for it is laid down for them with what forms of contests they must begin with first of all, and with what grades they must mount up and ascend in the art of the strife of the Christian life. First of all they must learn to exhibit towards each other the readiness of standing in position, and after this they must throw their hands each upon each, and thus they are stimulated, and draw nigh to the perfect contest.

And again also those who are chosen for the military service of [this] world learn the art of war on this system, [p. 12] and their instruction is neither confounded nor confused, but each of the things which they learn they learn in its proper place and order. And so with every

thing else in [this] world, of which the beginning and middle and end are known. Now therefore, [judging] from the examples of the demonstrations which we have brought, this systematic order of things is especially useful to us, and the knowledge of the first rule of conduct of the Christian life and of that which followeth is very necessary for us; for it is in this world that the art of spiritual strife is to be learned, and we have been chosen for the service of those who are in heaven. And just as those who are chosen to perform service before the kings of [this] world learn the king's laws and customs from those who have served before them, and those who come last learn from those who have been before them how to walk, and how to dress and how to talk, and how far they may properly speak in his presence, and those who have been newly chosen [learn] from those who have been before them, even so also in this case it is necessary for the man who hath been chosen, whether by his own decision or by the promise of his parents that he should serve Christ, that he should learn this service from those who have [served] before him, or from the Holy Scriptures, or from men of the spirit who have walked in this path according to the law, and who began with works, and have finished in the spirit and have been made perfect in love.

Now those lusts which fight against us in the beginning [p. 13] of our youth are well known, and also those which war against us in the middle of youth, and at the end of the period of youth. And those which fight against us in the beginning, and middle, and end of [our] manhood, and those [which fight against us] in the stage which is after manhood in the

self-same manner, even from the beginning until the end of this period, are well known; and also those passions, which in the time of old age war against us until our going forth from the world, and also what are those which come into being from us in infancy and childhood in emotions and natural movements, before the discernment of freewill hath been moved in it, and before we arrive at the knowledge which distinguisheth virtues from vices. And moreover, it is meet that we should know at the time when we are leading the Christian life and doing the works thereof which passion fighteth with which, and which lust contendeth with which, and at the end of that good work what evil thing can be stirred up against us, and how in [our] overcoming one lust another gaineth the victory, and how when we have subdued the lusts of the body there is stirred up against us the war of the passions of the soul, and how when we have cast out the evil thing from us it returneth to array itself with our innermost thoughts, and when we have slain it in our bodily members it cometh to life in the living motions of the soul, and when we have cut it off and cast it out from us it entereth and lieth in ambush [p. 14] that it may be within us. And [we should know] what feeling is born to the soul by the fasting of the body, and what feeling by self-denial, and what feeling by singing psalms and hymns with the voice, and what feeling by prayer in silence, and what feeling by the lack of possessions, and what feeling by poverty of dress. And [we should know] what feeling is born in us by general loving-kindness to all mankind, and what feeling is stirred up in us when our conduct of life is more excellent than that of our brother, and what feelings arise from the knowledge

of the mind, and what feelings arise from words of instruction, and what feelings arise from the words which are handed on to us in books. And [we should know] into what feeling we shall fall when we have conquered the lust of the belly in everything, and what feeling is stirred up against us at the end of the triumph of the war against fornication, and what feeling is born in us by obedience to those in authority, and by obedience to every man, and what are the feelings which arise in us when we resist obedience, and by what doctrine the opinion which will not be persuaded by its teachers may be abated, and by what consideration we may root up from ourselves the doubt [which cometh] from knowledge which ariseth in us against our soul. And [we should know] what feelings can be conquered by other feelings, and what lusts can be abated by others, and of what [nature] is the war against things of the body, and of what [nature] is that which is against the things of the soul and against things of the spirit, and [we should know] what it is meet that corporeal beings should do when they wish to overcome the lusts of the body, and what beings endowed with souls [should do] [p. 15] to overcome the passions of the soul, and what spiritual beings [should do] to be delivered from the failings¹ which befall spiritual beings in the country of the spirit. And [we should know] how far the fight can be extended in each one of these series, and how we may know when the emotion of lust springeth from ourselves, and how and when it befalleth us externally at the instigation of the Enemy, and by what things the lust which is born of ourselves

¹ ῥηθιας = τὸ παράπτωμα, Romans v. 15.

and that lust which the Adversary stirreth up against us may be overcome, and whether by any means that same lust can be overcome at all times, or whether in order to overcome at other times other means are necessary to us. And [we should know] how, and by what [means], we may perceive when, either by the power of our endurance or by the grace of God, our lusts have been vanquished by us, and what manner of strife may be stirred up against us when we are among men, and also what manner of strife may be raised up against us when we are in solitude, and how the soul may be especially purified and cleansed, and what place is an assistance to the labour of the body. And [we should know] with what things it is meet that we should begin when we have drawn nigh to the discipleship of Christ, and what feeling will be aroused in us at the praise which may be bestowed upon us by people in authority, whether by reason of our knowledge or on account of our rule of life, and what feeling will be aroused in us when we are applauded by the greater number of the assembly in church. And [we should know] with what thoughts we should observe the onset of passions, and how we may guard ourselves from being disturbed by them when they attack us, and what [p. 16] opinions we may take unto ourselves when we overcome their struggling. And [we should know] how we may obtain the possession of humility, and with what thoughts we may abate in us the pride which is the opposite of humility, and with what minds we may hold fast patience within ourselves. And [we should know] what is the poverty of the body, and what is the renunciation of [the things of this] world, and what is the poverty of the soul, and how when we

have made ourselves beggars in respect of the riches of the things which are seen we may possess the wealth of the gifts of Christ. And [we should know] what commandments are meet for us to observe at the beginning of our instruction, and how we should listen to our teachers, who give us counsel and teach us good things, without observing their shortcomings. And [we should know] what power our soul obtaineth from each one of the virtues which are exercised by us, and how it is meet for us to bear ourselves in a correct manner in the dwellings of our brethren. And [we should know] to what extent it is right for us to fast, and how at all times likewise [we may know] how to add unto or to diminish our bodily food, and how and in what way it is meet for us to endure patiently when the war of lust attacketh us. And [we should know] what to do when we desire to quench the passions of the soul in ourselves, and with what meditation of the mind we may root out enmity from us. And [we should know] how and whence pure prayer is born in us, and what intuitions strike us by the admiration of God, and how we should move within ourselves at all times a passion for God, and how many are the feelings and aspects which belong to this passion for God, and how when we come [p. 17] into a life of contemplation we may preserve our thoughts from wandering outside ourselves. And [we should know] what loss will arise to a man from communion with heretics, and how by human conversations and meetings our heart is made thick, and how the remembrance and the thought of God are darkened. And it is meet that we should know what is fasting of the body, and what is fasting of the soul, and what is fasting of the spirit; and what is purity of the body, and

purity of the soul, and purity of the spirit; and what is poverty of the body, and poverty of the soul, and poverty of the spirit. And [we should know] what are the distinguishing characteristics of contemplation of the body, and of the soul, and of the spirit; and how the soul may be taught to fast from evil things, even also in like manner as the body is taught to fast from meats.

These and many other things like unto them the disciple of Christ is bound to learn and to know in order to walk confidently on the path of his service, and to do the will of the heavenly King Whom he serveth. For if those who learn the handicrafts of [this] world learn carefully all the secrets of their trades, and are incited to know all the [different] kinds of work which are in each of them, how much more is it meet for him that hath been chosen for this spiritual trade—if we are right in calling it a trade—to know all the ways, and paths, and signs, and marks of the mysteries of this Divine manner of life? And he should know that, although he is a man according to the body, he is chosen to work spiritual things, and that, by the grace of God, he hath been held worthy of the life of heavenly things, [p. 18] and that, although he existeth in the flesh in [this] world, he should walk in the path which is superior to his nature.

We are bound then, if we be disciples, to ask and to learn all those things whereby we may obtain our living like disciples; and as disciples learn their crafts from their masters, even so let us learn and receive [instruction] from our spiritual masters. Now no man is able to become a master except he be first of all a disciple, and he cannot help and profit others unless he gathereth useful things from others, and subdueth

himself to receive [instruction] and to learn from every man, and esteemeth every man greater and more excellent than himself. For our nature hath been created, and when as yet we were not we existed in the will of the Creator, and we have [but] recently been able to possess the doctrine of good things. And as we came into existence from a condition of non-existence, even so from [being] sinners have we become righteous. When once a man hath cast off the world wholly he can then put on himself completely the manner of the life of Christ, for until he hath cast off from himself the polluted garment, and hath cleansed himself by means of tears of repentance from the blemishes of evil things, he cannot array himself in the purple of the knowledge of Christ. The man who is befouled either with thoughts or deeds of iniquity is first of all bound to heal his sores, and to rub away the blemishes of his soul and body, and then he may come to the feast chamber of divine mysteries, arrayed in the spiritual garments of the feast. And for this reason it is especially meet that every one who becometh a disciple of Christ should, from his earliest age, lay the foundation of his instruction in such a way that all his [p. 19] subsequent growth may receive goodly habits, and that the world may not exhaust the power of his soul and body, after which he may draw nigh to this service like an old and worn out vessel; but, according to what is said by our Lord,¹ "Let us put new wine into new bottles, and both will be preserved". And thus in the beginning of our youth, when as yet our foundation is new, and while our strength is yet in us, and our

¹ St. Matthew ix. 17.

freshness hath not been made old by sin, let us put within ourselves the new wine of the doctrine of Christ, that we may be able to endure the fervour of the love of the doctrine of Christ, so that while we preserve it we may ourselves be preserved through it from all evil things, more especially when the power of our soul hath not been violated and carried off by the work of the service of profane things.

Whosoever then would begin this course of life in his youth, it is meet for him to be under the care of masters and to be obedient to their words without judging their shortcomings. And those teachers also should put themselves in the position of foster-parents to whom the bringing up of the children of the heavenly king, whose father is a king, and whose brother is a king, and whose mother is a queen, hath been delivered. And as those who educate the children of a king of [this] world shew endless care for their growth and progress, and watchfulness and zealousness to please their parents in them and the children also when they arrive at the honour of royalty, even so also should the master of disciples consider that he is educating the children of a king, and he should be watchful and take heed to their custody and to their growth and progress.

[p. 20] It is meet also that we should be like unto physicians towards ourselves and towards each other. For there is no physician who, being smitten with pain in his own body, will not exercise care concerning it before [he attendeth] to the healing of the sicknesses of others; if however, other people fall sick, the law of the art of healing requireth him to run to heal them. And like physicians it is meet that we should

know first of all what are the causes of the pains and then should apply medicines, so that we may not be unto the sick man a medicine which increaseth the sickness. For we have received soul and body by the grace of God in the construction of our created form, and it is required from us that we should take care of both. Now as concerning sicknesses and bodily sufferings, that same bodily nature maketh demands from us concerning meat, and drink, and clothing, for those natural needs compel us to take thought for the body, and we are not able to neglect it, even if we wish to do so, for the force of its feelings draweth us to heal it, and the demands [made] by its needs [draw us] to supply the things which it requireth. And concerning the healing of our soul, the command of the word of God urgeth us to heal its sicknesses, and to cure its sufferings, and to satisfy its hunger with the food of doctrine, and to give it to drink of the knowledge of God, and to clothe it with the dress of belief, and to shoe it with the preparation of hope, and to rear it in goodly habits, and in the perfection of all good things, and in the obedience which is ready [p. 21] for the work of the commandments of God, so that, our secret parts being holy and our visible parts being pure, we may become vessels prepared for the Spirit of God, so that He may dwell in us purely and holily, we having cured the diseases which smite us by knowledge and wisdom, and having healed in our souls the wounds of sin.

Now there is no single sickness of the lusts for which healing medicine is not given to us by the word of God. For like as medicines are mixed and prepared by the physicians for bodily sicknesses, even so

are medicines made ready and prepared by the Spirit of God for the sufferings of sin, so that whosoever perceiveth his sickness may find medicine by his side, and may at once bring help nigh to himself; and every disease, as it appeareth in most cases, can be healed by something which is opposite [in nature], in order that the contrariety of the medicine may combat the injurious effect of the disease. The sicknesses which arise through cold are healed by roots (*or* drugs) having astringent properties, and those which arise through heat are helped to decrease by things of a cooling nature. Thus also is it with those which arise from dampness, for dryness cureth [them], and to heal those which arise from moisture medicines which dry up are given.

From this similitude then, take an example, O understanding man, who desirest to heal the sicknesses of the soul, and do to thy soul what the art of healing doeth to thy body; for this work of things which are manifest is set before our eyes that it may be a demonstration of doctrine for the things which are hidden. And in the same way in which the body is healed let us heal the soul [p. 22] from the sicknesses of evil things, and let us make ready the medicine which is the antidote against every passion of sin. Against doubt, faith; against error, truth; against suspicion, certain assurance; against lying, integrity; against craft, simplicity; against cunning, uprightness; against wiliness, sincerity; against hardness, gentleness; against asperity, graciousness; against the lust of the body, the lust of the Spirit; against enjoyment, suffering; against joy of this world, joy of Christ; against profane songs, psalms of the Spirit; against lewdness, groanings and tears; against prodi-

gality in eating and drinking, fasting; against drinking unto drunkenness, the parching thirst of prudence; against the rest of pleasure, labour; against enjoyment, tribulation; against fleshly pleasure, pleasure of the thoughts which rejoice in the Spirit; against speech, silent meditation; against external conversations, silence; against slackness, strenuousness; against inactivity, activity; against negligence of the thoughts, keenness of understanding; against weariness, endurance; against cruelty, loving-kindness; against wickedness of the mind, piety of the soul; against haughtiness, humility; against boasting, contempt; against the love of honour, subjection; against praise, contumely; [p. 23] against riches, poverty; against possession, want; against enmity, peace; against hatred, love; against anger, conciliation; against wrath, propitiation; against envy, love; against evil jealousy, the love of mankind; against cursing, blessing; against smiting upon the cheek, the turning of the other cheek to him that smiteth us; against trouble, joy; against suspicion of ourselves, confident hope towards God; against the passions of the body, the passions of the spirit; against the sight of the body, the sight of the spirit; against ornament in dress, the want of attire; against luxury, asceticism; against fatness, emaciation; against the mind which meditateth upon meats, the mind which contempleteth heavenly things; against the sight of everything which is visible, the remembrance of everything which is invisible; against the world which is present, the quest of the world which is to come; against the love of parents of the body, the love of parents of the spirit; against the bond of relationship which is in the human race, the bond of our understanding in our heavenly kinship; against a city and a

house on earth, the dwelling of Jerusalem which is above.

All these things then, and others which are like unto them, are healed by what is opposite in nature to them, and are made whole by [their] antidotes; and it is meet that whosoever lusteth after spiritual things should deny [himself] corporeal things. For until one lust is dead in us another cannot live within us, that is, until the lust of the body is dead the lust of the spirit cannot live in our thoughts; for the death of one of them is that which maketh its fellow come to life. When the body [p. 24] with all its lusts liveth in us the soul with all its lusts is dead, but when the soul is associated with the life which is in the spirit, all its members—which are its thoughts—live with it. Then riseth man from the dead, and liveth in the new life of the new world. Until we have cast off from us the old man we cannot put on the new man of the spirit; and even though, by grace, we may put him on yet we do not perceive him.

Now all these sicknesses which we have enumerated can be healed by these medicines, and it belongeth therefore to the man that is sick to know his sickness, and to be a physician unto himself, and for each of these sicknesses which we have enumerated let him apply the medicine which is its antidote. For behold, by the side of the sickness a drug for healing is laid, and near the blain is the medicine which will cure it. If thou wouldst seek to heal thy sicknesses, behold the medicines for their cure are by their side; but [first] understand thy diseases and acquire the knowledge of the drugs which have the power to heal them. And from the slight indication which I have described for thee

thou must understand that [all] the rest belongeth to thine own care; for instruction doth not teach thee everything lest thou become sleepy and useless. Now if these things which have been or which are about to be written are thought by thee to be more difficult than thy strength [is able to bear], cry unto God for help, and from Him thou shalt obtain grace which will assist thee in the war in which thou standest.

We will then draw nigh, by the help of God, and in few [p. 25] words we will write concerning each of these passions so far as power [lieth] in us—that is according as grace shall sustain [us]—for our own benefit and for the profit of others. And we will set these matters in order, one after the other, and we will show where it is meet that the disciple should begin, and how he should advance and ascend all the grades of the Christian life and conduct, until he arriveth at the topmost step of love, from whence he shall ascend to the grade of perfection. Then will the spiritual land of the joy of Christ receive him, and when he hath stood upon it he will be free from passions, and will be delivered from lusts, and he will have subdued all his enemies under his feet, and that man will speak with boldness the word of the Apostle, saying, “Yet I live; [and yet] no longer I, but Christ liveth in me”:¹ to Whom be glory for ever. Amen.

Here endeth the First Discourse which is the
Prologue of the volume.

¹ Galatians ii. 20.

WHICH TEACHETH WHICH IS THE FIRST COMMANDMENT THAT
THE MAN WHO DRAWETH NIGH TO THE DISCIPLESHIP
OF CHRIST SHOULD LAY HOLD UPON.

Whosoever wisheth to draw nigh in systematic order to the life and conduct of the discipleship of Christ before all things it is meet that he should within himself lay hold upon sure faith, which maketh certain that God is, and enquireth not; which holdeth His words to be sure; and seeketh not to investigate His nature; which hearkeneth to His words, and judgeth not His deeds and actions. For faith maketh [man] believe God in everything that He speaketh without requiring testimonies and proofs of the certainty of His word, the certain proof that it is God Who speaketh being sufficient for him. Signs and testimonies and proofs are demanded when it is man who doeth or sayeth anything, but when it is God Himself who speaketh, and the Lord of the universe Who sayeth that He will perform [it], it is necessary for us to believe, it being sufficient for the persuading of our faith that it is God Himself Who speaketh and will perform. And man hath not the power to judge His will; for how can [p. 27] man who hath been made judge the will of Him that created him? For as the vessel cannot chide the handicraftsman and [ask] why he hath thus formed it,

or judge any of his works, so also is it with man who is a rational vessel, and he hath no power to chide with the Workman Who made him. And although man possesseth the speech of knowledge it was not given to him to judge the will of Him that made him, but that he might be a panegyrist of the knowledge which formed him; for the rational man is farther removed from the power of scrutinizing His Creator, than is the speechless vessel from the power of criticising him that made it. For the giving of thanks have we received speech from God our Creator, and in order that we may admire His created things hath He placed in us thoughts of knowledge. That we may perceive Him He hath made us to possess a sense of wisdom, and that we may receive a foretaste of His gracious acts hath He placed within our soul the sense of discernment. That we may see Him in His works He hath given to us the eye of faith which can see deeply into His secret things. God is too great to be investigated by the thoughts, and His dispensation surpasseth the seeking out of speech. And with His nature go also His works: for as His nature is inscrutable so also the deeds and actions of His nature cannot be sought out. And His will and wish cannot be judged, either for what reason hath He willed thus, or for what reason hath He done thus; for as He cannot be judged by us as to why He hath made us in this form, and why He hath formed us, and placed us in the world in this order of constitution, so also none of His wishes can be found fault with by us, either as to why He willed thus, [p. 28] or why He performed.

“He that would draw nigh to God is bound to believe that He is, and [that] to those who seek Him He

“will be a rewarder;”¹ this law hath Paul committed to the man who wisheth to draw nigh to God, and this obligation of rewarding [him] is laid upon God. He must believe only that God is, and whosoever believeth that He is, from what time and in what manner [He existeth] he will not enquire. So also is it with His will, if he heareth [it], and His word, and His doctrine; that it is the will of God Himself he will be sure, and the voice and commandment of God he will hearken unto and believe. That he should judge why, and in what form, and for what reason [He is] thus is the insolent investigation of the soul which hath not perceived God.

It is meet for every man that would draw nigh to God that he should possess the mind of a child; and as a child is towards his father and mother, so should he be towards God and towards His dispensation. And as the child receiveth instruction from his master without searching into his words or examining his doctrine, and without judging in his thoughts that which he teacheth him—for he hath not sufficient ability in his own thoughts to be a judge of what he heareth—so also is it meet for the man to be towards God, neither enquiring into Him with his words, nor judging His deeds and actions in secret thoughts; for he is a child, and like a child he should incline his ear unto His instruction, and receive it with faith. And it was also for this reason that God gave birth to us a second time, that He might teach us that we were children [p. 29] and infants of the world born unto faith, for the womb which gave us birth—that is,

¹ Hebrews xi. 6.

baptism in which the Spirit is mingled—has been made the means. Now we have been born in faith, and as the natural child who is born from the womb existeth wholly in natural simplicity and knoweth nothing of the world, and seeketh not to know, and enquireth not, and thinketh not, and speaketh not, except that he moveth only with the living motions of nature, being remote from all power of the mind, so also this child of the Spirit, who hath been brought forth by the womb of baptism instead of by the natural womb, is not bound to enquire concerning Him that begot him while he listeneth to His words with sincerity, and he should become like a child to His doctrine, accepting [His] commands and drawing not nigh to enquire into them. And as that natural child learneth the names of the things of the world without understanding their power, so also let [the child of the Spirit] accept the names and words, and God shall give him the secret of understanding them. For in respect of that knowledge we are children and infants compared to the unspeakable wisdom of God, and thus also are we called by the word of our Redeemer, [Who said], “Suffer little children to come unto Me, and restrain them not, for of those who are like these is the kingdom of God”.¹ And again in another place He said, “Whosoever will not receive the kingdom of God like a little child shall not enter into it.”²

For as is the faith of little children in respect of the things of [this] world, so is it meet [p. 30] that our faith should be towards the words which are spoken to us by God, because thus is also the child to-

¹ St. Matthew xix. 14.

² St. Mark x. 15.

wards the word which he heareth from his father, and everything which is promised to him by him he believeth without doubt that he will give him and that he will not fail in his word, and he doth not question him; he doth not first make investigations concerning it, and test its power, and attack its trustworthiness, and then accept it. And if the thing which hath been promised unto him be too great for the power of his father [to perform] he knoweth not how to distinguish it, but everything which he saith to him he accepteth from him directly and doubteth not. And if he seeth purple raiment upon a king's son, or the crown which is placed upon his head, he asketh his father to give them to him, and he believeth in the sincerity of his mind that he will give them to him, for concerning him he thinketh that he is able to do everything. And if he seeth a snake or a scorpion he doth not hesitate to stretch out his hand towards them in his simplicity, and he biddeth his father or his mother to give them to him, and he also maketh known the desire of his simplicity by his weeping [if they give them not to him]; and his constant importunity concerning them, and his cries, and his tears, testify that he asketh [for them] with all the power of his nature, believing that the power of his father is able to resist the injuries of the harmful reptile, and he hath no doubt whatever in his soul that that which he desireth can be given to him.

Therefore after this type of children did our Lord command that all those who would receive His kingdom should become, believing and holding to be sure the promises of God unto them like children. For our Lord proclaimed and revealed His kingdom to corporeal beings, and said, [p. 31] "Repent ye, for the king-

dom of heaven hath drawn nigh."¹ Thou hast heard the voice of him that proclaimed concerning His kingdom, believe it then undoubtingly, especially since thou hast learned that it is the voice of God. Meditate not in thy soul how this kingdom can be, and try not to search out these spiritual countries in thy imagination; take not upon thyself the customary habit of the thoughts of the body when thou hearest of incorporeal countries, and fashion not imaginary forms out of thy heart concerning these glorious mansions which the Ascension of the Son hath prepared [for thee]; and think not to order in thy knowledge that which the knowledge of God hath fashioned aforetime. Thou wast not called to search out the kingdom, neither its preparation nor construction, but only to be an heir and a guest, that thou mightest enjoy thyself out of the overflowing abundance of its spiritual delights. Thou hast heard the word concerning the kingdom which Jesus speaketh to thee, "Repent, for the kingdom of heaven hath drawn nigh;" to thee He hath said, "Repent," and not that thou shouldst be one who should try to examine into the kingdom, for that is near unto thee if thou wilt draw nigh unto it. Now the drawing nigh unto the kingdom cannot be arrived at by the questionings of these words which enquire, "How, and in what manner, and what the kingdom is "like;" but let each of us keep the laws of the kingdom, and perform the commandments which have been committed unto us by the Ruler of the kingdom.

All these things by faith thou hast heard concerning God, that He is from everlasting [p. 32] and world

¹ St. Matthew iii. 2.

without end, and that He existeth in His own being, and that He hath not come into being from any other substance; and that He is not One Person, but a Nature, existing of Itself, which is believed and confessed in Three Persons. And moreover, the word of faith teacheth thee to be certain concerning the Persons, that He Who begot cannot be divided, and that He Who was born cannot be separated,¹ but the Father together with His Son is everlastingly and eternally of like nature with the Holy Spirit. That they exist is all that thou [needest] to confess. How, and from what time, or in what manner, and to what limit, and with what form and order, and what is their likeness, and how they can be Three not being divided from each other, and how it is that since they are in each other they are called Three, and how the Son can have been born since He hath not been separated from the Father, and how the Father begot him since He hath not gone forth from Him, and how it is that having been in existence from everlasting and world without end they are not described as Three Beings—these things and others which are like unto them are accepted by faith, and without faith man is not able to hear them [and believe them]. Even the ordinary hearing is not able to bear them unless faith be found to precede them and to accept them.

And thus also is it in respect of the spiritual natures and orders of celestial beings, and it is faith which maketh it possible to receive every word which is spoken concerning them; [p. 33] for otherwise there must necessarily be unbelief, since the Book calleth them

¹ Literally "cut."

“absolute spiritual beings” [in one place], and in another it speaketh of them as “compact bodies,” to which it attributeth forms which are different from each other. Concerning the Seraphim¹ we are told by the word of the Book [that they have] wings and faces, and concerning the Cherubim² [we are told that they have] other forms which are different from each other; which of these statements are we to accept as true? for according to the outward hearing of the word each contradicts the other. The statement that they are spirits we believe, the statement that they are compacted bodies we hold to be true, the statement that their construction consisteth of forms of different kinds we accept; and we receive them all by faith, because it hath been said by God that their [four] sides were “living animals” [which] were “full of eyes as they turned round.”³ And by this word He hath taught us that the whole of the spiritual nature can see, and that all of it can hear, and that all of it can perceive, and that all of it can think, and that all of it can put things to the test,⁴ and that all of it can understand, and that all of it can desire with the desire of its nature; and it doth not hear with one member and not with another, or see with one and not with another, but the whole of it is hearing, and the whole of it is seeing, and everything which it is that it is wholly. And its hearing is not disturbed by its vision when with the member with which it heareth it [also] seeth, or when with that with which it thinketh it also tasteth; and we believe them to be undisturbed and undestroyed by each other.

¹ Isaiah vi. 2; Ezekiel i. 7.

² Ezekiel x. 1—22.

³ Ezekiel i. 18.

⁴ Literally “taste.”

Now in respect of compacted bodily natures which have been discovered to be the opposites of these spiritual beings, in that they hear with one [member], and see with another, and taste with another, and smell with another, and feel with another, and think with another, contrary to the constitution of their members the movement of their passions maketh division; [p. 34] but above, with these spiritual natures, each one of them is wholly and entirely one thing in all his motions, and his members—head, and feet, and hands, and face, and back, and front, and length, and breadth, and colour, and forms which are different from each other—are not separated. For in these natures there is not the composition of these members, and it happeneth not that because there is no eye there is no vision of the eye, or that because there is no ear there is no hearing of the ear, or that because there is no bodily palate they have no [power of] tasting spiritual things, or that because they have no wings they cannot fly, or that because they have no legs they cannot move about, or that because they have none of the members of the heart they cannot think; but they possess all the service of the members, although they have no compacted members. And how the operation of the members is established without the members themselves we have no power in our own knowledge to understand; but by this [power] which is given to us by God, I mean faith, we understand these things, and although they do not at all fall under the investigation of the human thoughts they are accepted by us without any doubt. For from faith we learn this [fact] that they exist, and not they only, but also the Being Who existeth of Himself, their Creator, by faith we accept that He is.

The stablishing of all our instruction (*or* doctrine) is in faith, for although the appearance and march of things teacheth and maketh understanding men wise concerning [p. 35] their Creator, yet faith should precede even this, for behold, because there was no faith this became a lie unto many. And to speak briefly, everything which is of the spirit, and the whole world of spiritual beings, faith seeth and faith perceiveth. If we do not take faith within our soul we shall understand nothing outside of that which can be seen. To [understand] these things which are seen faith is unnecessary because the vision of the eye seeth them, for they are corporeal in their nature, and man looketh at them corporeally; but the whole world of the spirit is perceived by faith, and it seems as if that world could not exist if there were no faith.

Observe then how great is the power of faith, for all the spiritual things which are would, without it, be as if they existed not; and not only living works or spiritual countries, but that Being which is, would be, if we had no faith, as if He existed not. For this reason Paul looked upon the mystery of our doctrine, and said, "He that would draw nigh to God is bound to believe that He^r is;" he commanded the disciple [first] to take faith upon himself, and then to draw nigh to the discipleship of Christ. For Paul knew that the spiritual nature could not fall under the bodily senses, and that it could not be known, for not even one of the bodily senses [p. 36] could subjugate it, and for this reason he commanded us in his doctrine to believe only that He is. Now the Creator divided the whole

^r Hebrews xi. 6.

of the corporeal nature into five kinds; one may be seen, another may be heard, another may be smelled, another may be perceived, and another may be touched; and He gave to man five senses with which he might be sensible of the world in its multitudinous varieties. Therefore, outside these five senses which I have enumerated a man can neither perceive anything of the corporeal world, nor doth the world exist to him outside these senses. And the remainder of everything which is spiritual, whether it be that which existeth of itself or whether it be things which are created, cannot be subjected to one of these five forms, neither can it be experienced by [any] one of these five senses. And for this reason also when our Lord gave us this blessing of perceiving Him, He delivered unto us first of all faith, with which we might perceive Him, and then He revealed to us concerning Himself, and for this reason the blessed Paul said¹ that "Faith [cometh] "from the hearing of the ear, and the hearing of the "ear from the word of God." By the hearing of the word of God Paul taught us to receive faith, and although faith hath been implanted in our construction by God our Creator, yet hath it been corrupted and changed from faith to error, and after the manner of that natural wisdom which hath also been given to us in our construction we have changed it, and instead of the wisdom of God we have gathered together the wisdom of [this] world with it. And something else which is external to God through the wisdom of God have we changed, [p. 37] even as Paul saith, "Through the wisdom of God the world knew not the wisdom of God."²

¹ Romans x. 17.

² I Corinthians i. 21.

And thus also hath the natural faith which is in us been turned into error, and these things which have been given to us by the Creator for [our] advantage have been found by us to be a loss, for we have changed their profitable orderings, and we have made use of them in a manner other than that for which they were designed. Our faith hath believed in what is unseemly, and our wisdom hath made acquaintance with what is not befitting; for where faith was unnecessary there have we made use of faith. For what the eye of the body saw, and what all the bodily senses perceived, that thing was understood to be something else by our faith, and we expected one thing in the place of another. And because of all this the ordering of the faith which was implanted in us by the Creator hath been destroyed, the word of God hath been implanted in us a second time, and the power which is in us hath been stirred up by the doctrine of Christ; for this reason He urgeth with all His words, high and low, that faith should be in us, saying, "Verily I say unto you if there be in you faith like a grain of mustard seed ye shall say to this mountain, Remove hence; and it shall remove; and nothing shall be too difficult for you."¹

He taught us by faith that nothing should be too difficult for us, and according to this everything can be overcome by the power of faith, according to the command (*or* decision) of the word of Christ. For by faith signs took place, and wonderful deeds were wrought, and mighty works were completed, [p. 38] and things worthy of admiration were accomplished.

¹ St. Matthew xvii. 20.

Everything which is above nature faith alone performeth, whether it be the raising of the dead, or the healing of the sick, or the curing of those who are smitten with disease, or the cleansing of lepers, or the opening of the eyes of the blind, or the making the lame to walk, or the making sound and stablishing of all the other members of the body, or the making to speak those having impediments, or the making the deaf to hear, or the driving away of devils: all these faith perfecteth. By faith a mountain removeth from its place, by faith the sea and rivers have been crossed on foot, and by the power of faith all natural things have been obedient to the voice of man. And to speak briefly, faith giveth the power of God to man, for when he hath once believed, everything that he wisheth he doeth by the power of faith. Faith changeth feebleness of the body into its own mightiness, and the despicable order of man it maketh into the audible command of God. Faith looketh upon something which existeth not as if it were something which doth exist, and that which existeth it accounteth as if it existed not. And this also is an example of the power of God, concerning Whom Paul spake, "He calleth the things that are not "as though they were."¹ And the Prophet said, "He rebuketh the sea, and maketh it dry, and drieth up "all the rivers;"² and again, "He looketh on the earth "and it trembleth; He rebuketh the mountains, and they "smoke."³ And again the prophet Isaiah saith, [p. 39] "All the nations are accounted as nothing by Him."⁴

Now these things the Spirit of God spake concern-

¹ Romans iv. 17.

² Nahum i. 4.

³ Psalm civ. 32.

⁴ Isaiah xl. 17.

ing the power of God, that those things which were not He called to come into existence, and that what did exist He called and changed into nothing. To this power also He compareth faith, not only in that matter of [the working] of signs and wonderful things, in that the things which are not it worketh after the manner of God, and those which are it bringeth to an end and finisheth by the power of God, but also in that those things which, because of their being hidden, were accounted as if they existed not, were perceived by it as if they were manifest, and those which are, and in which we labour, and by which we are ministered unto, are accounted as if they existed not, for [faith] saw aforetime their dissolution. And although their nature was not to pass away, it made them pass away; and although they existed, it dissolved them; and although they were visible, they were to it invisible; and although their delights could be experienced, they were as nothing to it; and although all created things were to run, to faith they would be at rest. When it seeth death it maketh not sure that it is death, and riches are accounted poverty by it, and everything which is in the world or is even of the nature of the world it looketh upon as if it existed not, because its course is about to be annulled, and its affairs to cease.

The things which are remote and afar off, it bringeth and placeth near in front of it, and it looketh upon them face to face; and without a covering (*or* veil) it looketh upon all secret things and regardeth all things that are hidden. To the sight [p. 40] of the body the kingdom of heaven is afar off, yet the eye of faith regardeth it; these mansions in the house of the Father, which are remote according to the body, hath

faith already dwelt in. That spiritual light shineth in its country gloriously, and faith hath already walked therein and gazed upon it. The apparel of our glory is in heaven, but faith hath already put it on. Our spiritual riches and possessions are there, and our faith receiveth therefrom and giveth away. Our true city is in heaven, and faith henceforth dwelleth therein. Our race, and family, and parents are in that country, and faith speaketh with them, and is in conversation with them always. The table of our happiness is there set, and faith rejoiceth thereat continually. The spring of life from which we drink there floweth, and faith at all times drinketh therefrom. The powers of life and ranks of light are in the country of life, and faith glorieth with them.

And why should I speak concerning things which, although they be glorious, are externals, and although they be mighty and worthy of wonder, have been newly constituted? If they are remote from us now by reason of their hiddenness, yet are we about to draw nigh unto them when we have become [beings] of the spirit according to the ordering of their country. And what shall we say concerning these things? Wherever is the self-existent Nature of God, Who is remote and afar off from everything, He is near to faith; and however remote He may be He is not remote from it; and however far off He may be He is not far off from it; and although He be away beyond everything [p. 41] yet is He near to faith; and although He be within all rational things and inarticulate things, and in things which have life and in things which feel not, wherever He may be, there is faith with Him. For this is the nature of the vision of faith;

what cannot be seen it seeth; what cannot be known it knoweth; what cannot be perceived it perceiveth; and what is illimitably afar off it seeth and becometh nigh thereunto. And however minute, and concealed, and hidden, and spiritual, and exalted, and unutterable be that natural thing which faith seeketh to see, the more triumphant is its vision of it. Now on those things which are very great faith is wont to seize and show her [power] of investigation, for it is accounted by her a disgrace to remain with small things, and to be held back to created things, and therefore she passeth through everything and is detained by nothing, except by the Creator. The capacity of creatures is not able to bear and to grasp the power of faith, for not one of them can believe therein, and if it believeth therein [it thinketh] that faith is a created thing, and not that it is self-existent; now the trial thereof can only be made in God; for it casteth everything away and setteth all natural things upon one side, and doth itself draw nigh to the Creator. For faith maketh to pass away the things which now exist, and it bringeth on those which are about to come into existence. Faith is the tongue of God, and faith is the command of the Creator. Faith commandeth, and like God it is obeyed in every thing; [p. 42] it beckoneth, and all creation respondeth to it. And the power of God is the power of faith, because the power of faith is derived from God. Faith is the mistress of created things, and as a mistress who giveth orders to her handmaids and is obeyed by them, even so faith commandeth all creation, and it obeyeth her. And it is a marvellous thing that not only are created things obedient unto faith, but even the Creator Himself resisteth

not her will; whatsoever she seeketh she receiveth, and whatsoever she asketh from Him He giveth to her, and [when] she calleth to Him He answereth her.

The door of the Giver is opened to the petitions of faith, even as He said, "Whatsoever ye shall ask, not being doubtful, ye shall receive."¹ In the house of God faith giveth her commands like a mistress of wealth and a ruler of possessions. The mystery of faith is a wonderful and exalted thing, and no man is able to fathom its mystery; and it is so great that it is a place of habitation for God. Faith is that which is not a name only, nor is it even voice or speech; but it is that which sheweth itself by the true examination of the soul, and by the sure and certain stability of the thoughts, and it denieth not itself, but in this respect also it is to be compared with God, concerning Whom Paul saith, "He cannot deny Himself."² Thus also is it with the faith which denieth not itself, which bringeth not doubt upon itself, upon which no suspicion falleth, and whose power fear reacheth not. Everything that it wisheth, it doeth, and whatsoever it seeketh is given unto it.

[p. 43] The man who would draw nigh unto God is bound to lay hold upon faith in his soul, for faith hath no thoughts which dissolve one the other, neither hath it opinions which annul each other. Faith retracteth not what it doeth and sayeth, and it blameth not itself when once it hath spoken and asked for what it desireth. And as in God there can be no repentance concerning anything which He doeth and speaketh, even so there ariseth no repentance in faith concerning

¹ St. Matthew xxi. 22.

² 2 Timothy ii. 13.

whatsoever it doeth, so that in this respect it is to be likened unto God. Faith is a command, and its command ruleth; it prayeth with confidence, and according to its confidence its prayer is straightway perfected into works. There are instances in which faith doth not even offer up prayer and then give a command concerning something; but it speaketh with authority like unto God. And as there is nothing which is able to resist the command of God, so also can nothing resist the command of faith. There are instances in which faith prayeth and in which it revealeth itself in its prayer; and there are instances in which while it prayeth not it giveth the command authoritatively, and it is answered. Elijah did not pray before Ahab and then was heard, but the faith which was in him gave the command authoritatively, and what he commanded immediately stood firm. And his word had more power over all natures and created things than the command of a king concerning the provinces of his dominion. "As the Lord, the mighty One, liveth, before Whom "I stand this day, there shall not be rain or dew these "three years until I speak."¹ It is not written that he prayed [first], and then spake, but immediately creation heard his word it bowed itself under the nod of his command. [p. 44] All things hearkened unto the command of a mortal man as if it had been the word of God. The clouds were obedient unto him, he called the earth and it answered him, he commanded the air, and it did not appear in its variable forms. All creation became a submissive handmaid before the word of Elijah's faith, and, although disturbed by the

¹ 1 Kings xvii. 1.

command which her mistress had spoken to her, [nevertheless] ministered thereunto.

And in another place, concerning the captains of the hosts who went up to bring him down with the others who were with them, it is written that he commanded and spake with Godlike authority, and the fire of God came down from heaven and burnt them all up. "If I be a prophet, as thou sayest, let fire come down from heaven and consume thee and the fifty who are with thee,"¹ and straightway and without delay, the fire descended from heaven upon the unclean, and it burnt into them as it came down, and to the word of the prophet there was actual fulfilment.

Now in other places it is written that faith prayed and was afterwards heard, according to that which is written, "And he bowed himself, and put his face between his knees, and he sent his disciple to look by the way of the sea".² And again when he raised the widow's son, he prayed, and prostrated himself,³ and then raised him. And in this prayer also faith made its appearance. For if he had not believed that he could raise him, he would not have taken the boy from his mother, and have carried him up [to his chamber] and have cast him upon the bed. And again also he commanded his disciple [p. 45] with authority, saying, "Ask whatsoever thou wishest, and I will give it to thee before I am taken from thee;"⁴ and according to what the disciple asked and the master commanded, the Spirit ministered in very deed, and bestowed the gift upon Elisha.

Now when he was offering up sacrifices on Mount

¹ 2 Kings i. 10.

² 1 Kings xviii. 42.

³ 1 Kings xvii. 17 ff.

⁴ 2 Kings ii. 9.

Carmel in the sight of Ahab and of all Israel, "Answer "me, Lord, answer me, Lord," he cried out, "that all this "people may know that thou art the Lord, and that "I am Thy servant, and that I have done everything by Thy command;"¹ and until he had prayed he was not answered and no fire came down. And the reason why in one case they prayed, and in another gave commands with authority is manifest; in the one their feebleness was apparent, and in the other the power of God towards them was revealed. For while they were praying and making entreaty they appeared like the feeble children of men; but while they were giving commands and being obeyed without prayer, it was recognized that it was the power of God which was with their command. In the one place they spoke like children of men, and in the other like the servants of God, that is to say like gods of flesh, for the faith which was in them made them heavenly gods. And in this respect also they are to be compared to Christ God, who in some cases wrought things like a Being of power, and in others He [first] entreated and afterwards worked. He did not raise Lazarus until He had prayed;² He did not bless the bread and distribute it to the multitudes until He had looked up to heaven;³ and He did not give the command for the ears of the deaf man to be opened until He had spit, and laid His fingers upon his ears, [p. 46] and looked up to heaven.⁴ Others, however, He healed by a command of power, without either looking up to heaven or asking His Father. For by a command of power He raised

¹ 1 Kings xviii. 36, 37.

² St. John xi. 41.

³ St. Matthew xiv. 19.

⁴ St. Mark vii. 33, 34.

up the young man, the son of the widow;¹ with a word He called to the daughter of the chief of the congregation and straightway she stood up;² He commanded the sea³ and it was silent, and the wind and it was stilled; He spake⁴ only, "Fill the water pots with water "and draw out and bear to the governor of the feast," and created matter delayed not [to do] His will. "I say unto thee," He spake to the dumb spirit,⁵ and immediately it departed from the man. "I will, be thou clean," He spake to the leper,⁶ and as He willed, straightway the leprosy fled from his body.

For in this manner Jesus also wrought marvellous things, so that He might also bring Himself down to those whom, by His grace, He called, His "brethren"; and that it might not be grievous unto them that they were not answered until they had prayed He humbled Himself and prayed, and was afterwards answered. For the Lord took upon Himself equality with His servants in order that that which is written might be fulfilled, "In everything it was meet that He should be like unto His brethren."⁷ He gave unto them dominion that they might speak with authority, and be answered, so that by this they might be known to be the servants of God; and He gave boldness to faith that it might do everything that it wished. Thus also with power did Joshua, the son of Nun, command the sun and the moon, and they were restrained, [p. 47] and each of them stood still in its course. Joshua stretched out his hand and

¹ St. Luke vii. 14.

³ St. Matthew viii. 26.

⁵ St. Mark ix. 25.

⁷ Hebrews ii. 17.

² St. Mark v. 41, 42.

⁴ St. John ii. 7.

⁶ St. Matthew viii. 3.

spake' with the power of faith, saying, "Thou sun, tarry in Gibeon, and thou moon, in the valley of Ajalon;" and the sun was restrained, and the moon stood until the people had taken vengeance upon its enemies.

And why should I speak concerning the prophets [only] in the case of a nation in the whole of which—together with women and children—faith showed forth such mighty triumphs as these? For faith, as it had been commanded, cried out, and the walls² [of Jericho] were not able to stand against its voice. In every place faith manifested such triumphs as these, and it worked marvellous things in all the Holy Books. He that hath perceived the power of faith, and hath had experience thereof in very deed, knoweth that it wrought these things, and he believeth also that it doeth [still] such things as these.

Therefore, O thou who wishest to become a disciple of God, do thou also get faith, the mistress of all possessions. Let this thing be to thee the beginning of thy instruction, and lay it as the foundation of the building of thy tower, in such a way that if it were to seize the height of heaven it would not fall, for the edifice of faith is its foundation, which cannot be shaken by waves and winds. And Jesus also set this faith [as] a foundation by the hand of Simon,³ and as our Lord made it the beginning, so also is it meet that the disciple, who would draw nigh to discipleship in systematic order, should first of all begin with it. Faith Jesus made the foundation of the whole Church, do thou also lay the foundation for thine own rule and manner of life therewith. He built thereupon excellent rules

¹ Joshua x. 12. ² Joshua vi. 20. ³ Compare St. Matthew xvi. 18.

of life and conduct for the whole world, and do thou [p. 48] build upon it thine own triumphs and order of life. He laid it out as a foundation for all the generations of the world after His coming, and do thou make it the beginning of thy life which is in God. See then how great faith is, in that it is sufficient to bear all children of men!

And Jesus also made faith the foundation of the edifice of the Church because He saw aforetime its invincible might, its unconquerable assurance, its never-diminishing strength, its irreproachable triumph, its power which cannot be overthrown, its unenfeebled strength, its irresistible command, its decree of judgment which never turneth back, its never-failing word, and its dominion which can never fall into contempt. This faith, the mistress of triumphant deeds, did Jesus make the foundation of the Church, and the beginning of the building of His holy Body, that He might teach all men to begin therewith, and that the disciple might make it the foundation of all his rule and conduct of life. It was not set by Him to be the foundation of the Church to show its power only, but also to teach every man who might wish to begin to build the new edifice of his discipleship to make it the beginning [thereof], and in all other parts of the building it will support and raise up the mansions of the virtues. For not one fine stone can go up to the building of this tower, unless faith carrieth it up, and there is no life in any of the limbs of good deeds [p. 49] unless the life of faith be in them. And as, without the life of the soul, all the members of the body are dead, so without the life of faith all the deeds and acts of righteousness are dead. And as the members live through the soul so do works live through faith. And as

although the members of the body may be healthy and sound, yet so long as the soul is not in them they are useless, and their beauty and healthiness profit them nothing, so although a man may be sound in the running [of the race] of righteousness, and work strenuously in his rule and conduct of life, as long as faith be not in the members of his works, his service is in vain. And as all the members receive feeling from the life of the soul, for through the life thereof each one of them moveth in the ordering of its nature, and in the service which appertaineth thereto—the eye to see, the ear to hear, the palate to taste, the nostrils to draw breath, the hand to touch, the feet to walk—and the whole body moveth and worketh, and trembleth with the movements of life in every form through the service of all its members, so also in this manner are the members of the works of righteousness, and as long as the life of faith be not in them they are dead and useless.

For fasting is not fasting if faith be not therewith, and alms are accounted nothing if they be not given in faith; [p. 50] neither is loving-kindness anything if faith be not therewith. The life of the Nazarite and ascetic is nothing unless faith be mingled therewith, and humility and subjection are nothing unless faith supporteth them, and painful seclusion is nothing if faith be not therewith; for the blessing of faith is not mingled therein, neither is it accounted a blessing, and the name of righteousness which is not mingled with faith perisheth, and its labours are in vain. For as the shadow of the body is not called the body, and as the shadow of the hand or foot is not called by the name of one of the members, so also the body of

righteousness in which there existeth not the life of faith cannot be called the body, nor can fasting be called fasting, or self-denial and asceticism be called by the names of true members. Without faith they all are a shadow and a dead body; and they cannot be spoken of as a true body, for they stand in suspicion, and they toil in a strange vineyard. And faith is the hedge [which protecteth] the plants of the commandments of Christ, and every plant which is found inside this hedge belongeth to Christ; and is planted in His vineyard, and those plants which are outside this hedge are called wild plants, which either bear no fruit at all, or if they bear any, the wild beast trampleth down and the birds of the air destroy it; and if it come to pass that they remain they are parched, and the sweetness of food is not in them.

This is the vineyard [p. 51] for which the master of the house hired labourers, and every one whom he saw standing outside he accounted idle, and persuaded him to work in his vineyard. By faith the good things which have been discovered may be preserved, and by faith those things which are not [in us] may be acquired. For faith gathereth treasure together, and preserveth riches; it layeth up wealth and preserveth it. Faith is the foundation and the architect, and faith is laid out under the structure of the building, and it mounteth up therewith. Faith formeth the members, and faith maketh them to live. Faith planteth the plants of the spirit, and faith tilleth the plants of the spirit. Faith is the hedge [round about] the plants, and faith is the fountain which watereth them. Faith giveth birth, and faith is the nurse. Faith is the body, and faith is the soul which is in the body. Faith

scattereth seed, and faith reapeth and gathereth in the crops. Faith planteth the trees, and faith plucketh and carrieth in the fruit thereof. Faith is everything, for faith is sufficient to be everything.

Therefore, O disciple, lay hold upon this faith, and in this sure thing be strong and slacken not; and whatsoever thou believest, ask and thou shalt receive [it] from Christ Who hath promised to give it, to Whom, and to His Father, and to the Holy Ghost, be glory for ever and ever. Amen.

Here endeth the Second Discourse,
which is on Faith.

[P. 52] THE THIRD DISCOURSE—ON FAITH.

And again come, O disciple, and hearken unto the triumphs of faith which are much to be desired. Come and incline thine ear to the voice of thy mother who giveth thee life by the sweet music of her voice. Come and suck the sweet milk of doctrine from the living breast of the mother who bore thee. Come and stand by the fountain which watereth nations and tribes, for whosoever drinketh not from her his thirst is not quenched. Come and sit at the table which is full of the food of life, for whosoever feedeth not therefrom hath no life in his life. Come and incline thine ear and hear; come, open thine eyes and see the wonderful things which have been manifested by faith. Come, hew out for thyself new eyes; come, establish for thyself secret ears; to hear secret things thou art invited, therefore secret ears are necessary for thee; and to see spiritual things thou art called, therefore eyes of the spirit are useful for thee. Come, look upon thyself [as] something which thou art not, and renew thyself before thou shalt be made new. The Creator hath made thee a new creation, and faith hath helped in the making of thee; thou hast become a change of wonder and a construction of heaven, and faith was with Him when He established thee. [p. 53] For in the beginning when He created the world and

all that therein is, and when He was establishing things, wisdom worked with Him, even as Solomon saith, "The Lord by His wisdom laid the foundations of the earth, and He constructed the heavens by His understanding; and by His knowledge were the depths broken up, and the clouds distilled water." And again wisdom saith, "When He constructed the heaven I was with Him, and when He made a circle upon the face of the deep, and when He made firm the clouds from above, and when the fountains of the depths became strong".¹ Now wisdom was with God in His primaeval works, but in this second creation faith is with Him; and in this second giving of birth He hath taken to Himself faith as a helpmeet. In everything faith cleaveth to God, and without it to-day He worketh no new things. It were an easy thing for Him to give thee birth from water and spirit without it, but until it is satisfied He doth not give thee new birth. He is able to make thee a new creature, and from being old to make thee new, but until He receiveth from thee faith [as] a pledge He neither changeth thee nor maketh thee a new creature.

From him that is baptized faith is required, and then he receiveth treasure from the water; but without faith everything is common. When faith hath come the most contemptible things appear glorious. Without faith baptism is water [only], and without faith the life-giving Mysteries are bread and wine [only]; and the old man appeareth as he is if it be not the eye of faith that seeth him. The Mysteries are common things, and marvellous things are to be despised [p. 54]

¹ Proverbs iii. 19. 20; viii. 27—29.

if it be not the eye of faith which seeth them. The power of faith cannot be experienced by the test of words, but it must be felt in and from itself. Faith cannot be perfected by the hearing of the ear, but it must be made certain from within by the power of the soul. The ear only receiveth the report of faith, but the substance of faith is born from the mind. The pure understanding is a fountain which floweth with faith and a simple mind in which there is nothing else. For the mind of faith is single, and there is nothing therein which maketh contest against its neighbour. Faith regardeth secretly, and peereth, and looketh fixedly beyond unto the power which is buried in things.

Now faith is more deeply seated within than knowledge, for that which knowledge seeth not by the faith which is therein is made manifest. Knowledge is not able to perform the work of faith, and when knowledge hath gone forth faith entereth in her place. For in respect of created things knowledge is external, but faith is within the thing itself. Knowledge investigateth the wisdom which is hidden deeply in creation, and faith looketh steadfastly at the hidden things of the Mysteries. Knowledge looketh through and through into the force which [is in] edible things and fruit, and in all the food which is given to the body, but faith looketh through and through into the power which is hidden in the life-giving Mysteries, which are the food of the soul. However refined knowledge may make itself it burroweth among corporeal things, and in the visible world it goeth round about and wandereth; but faith [p. 55] goeth not about among created things, and the power of created things is unable to receive it to dwell in them.

The tongue cannot taste the power of faith,

and speech is unable either to declare its beauties or to describe and depict its similitudes. Its might cannot be experienced by the voice, neither can it be known by the speech, nor by the portion of the mind which turneth to the body; but within the place of the hidden and spiritual holy of holies of the understanding are the mysteries of faith made manifest, and secret things revealed. For that part which is within us and is more glorious than all [the other] parts of man, that part alone is able to perceive faith; now the works of faith are visible from without, and its words may be heard with the ears. And its power must be experienced in the understanding, for even if thou seest the dead rise, or the eyes of the blind opened, or the devils going forth [from a man], still thou hast not yet seen the power of faith. For how canst thou see the power of faith in a body which riseth, for behold it also maketh the soul alive from the dead? And how canst thou experience its power in the healing of the eyes of the body, for behold it also createth eyes for spiritual natures? And how canst thou see its power in the devils going forth, for behold it also driveth out of the soul natural thoughts? To those who are without the power of faith faith appeareth in external things, but man himself must experience it by the power of the soul. To the understanding faith giveth the experience of itself by nothing that is alien, but without the intervention of any alien thing faith lighteth upon it, and maketh it to experience [p. 56] its power. To the soul within signs from without can never become means for the experiencing of faith, but faith itself dwelleth therein and maketh it glad, and enlighteneth and maketh its thoughts to rejoice; it maketh the light of its nature to rise within

it, and the soul admireth the new light which is shed upon it. For until faith maketh to turn and concentrateth the sight of the soul from every place it showeth not the soul the beauty of its nature, because the soul is unable to see it while its vision is distracted by other things. The natural vision of the soul becometh enfeebled when it is divided, and it looketh outside itself, and it becometh incapable of looking fixedly at the clear light of faith.

Now to the soul which becometh unto it a pure dwelling-place faith giveth such power that it doth not look upon things as they are, but as it wisheth to see them. For behold thou bearest upon thy hands the live coal of the Mysteries, which in their nature are common bread, but faith seeth therein the body of the Only One. The eye of faith seeth not as the eye of the body, but faith compelleth the vision of the body to see what is invisible to it. For the body seeth bread, and wine, and oil, and water, but faith compelleth it to see with its vision spiritually that which corporeally cannot be seen, that is to say, instead of bread we eat the Body, and instead of wine we drink the Blood, and instead of water we see the baptism of the Spirit, and instead of oil the power of Christ. [p. 57] And faith possesseth the power of God, and the will and dominion of God are in it, and it gathereth together excellent things wheresoever it wisheth. Faith draweth nigh to the bones of the saints, and instead of dead men it looketh at them as living men, and speaketh with them as with the living, and entreateth them concerning its needs. For faith revealeth itself to the dead body in order that what it lacketh it may receive from the Giver of requests, and faith is persuaded that through

this dead body it will receive this gift, without considering that the dead body is without life, and silent, without speech, and still without voice, and incapable of movement, and a stranger to all the movements of nature. And faith doth not entreat the dead body to be a mediator by these things, for it knoweth that as concerns the things of its nature the dead body is insufficient in death, even as it was in life, to be a mediator for it with the Creator for this creation. But inasmuch as the dead body is superior to nature, and some of the power of Christ hath been mingled in the saints, and they also possess it, even though they are laid in the tomb, upon this faith looketh, and it entreateth the dead as if they were living, and speaketh unto those who are silent as unto those who have the power of speech.

And the eye of faith putteth off the sight of all things that are visible, and putteth on the hidden sight of all spiritual things, and in every thing which is within the body it moveth. For man standeth in one place but looketh steadfastly at another; he sojourneth in the lower world of the body but dwelleth by faith in the world above. Faith heareth concerning the resurrection of the dead, and concerning the renewing of human bodies, [p. 58] and it considereth that they have already risen and have been made new creatures. Faith hath received the promise concerning the world of life, and of the kingdom of light and of the countries of glory, and of spiritual delights, and of the food of the blessed, and of the interpretation of the Mysteries, and of becoming in the form of the angels, and having heard of these things they are accounted sure by it. And faith is an intermediary between the things which are

past and the things which are to come, for of all those things which took place before us, and those which are about to take place after us, we receive their teaching by faith, according to what is said by Paul, "By faith we understand that the worlds have been "constructed by the word of God, and that out of the "things which are unseen these things which are seen "have come into being."

If man possesseth not faith he is able to make all these things which are written in the Holy Books a lie, and he is able to say of all hidden things which most truly exist, that they exist not; and inasmuch as they are invisible there is not rebuke near at hand for [his] doubt; but faith needeth not a testimony whereby it may be certain of what it heareth. To knowledge proofs and testimonies are necessary, and to him that desireth first of all to see and to feel and then to be certain; but faith ariseth not from wonderful things. As God hath no need to receive persuasion by mighty deeds and wonders concerning the things which are about to come into existence from Him, to Whose knowledge aforetime everything is manifest and revealed, so neither [p. 59] doth faith need wonders; for how can it be in need of that thing which it doeth? For behold, mighty deeds, and signs, and wonders and all such like things come into existence by faith; how then doth it need the testimony of that thing which it itself doeth to be certain of hidden things? As God needeth not the [testimony of] His works, in the same manner faith needeth not the [testimony of] the wonderful things which are

¹ Hebrews xi. 3.

wrought by it. For faith needeth nothing, neither sight, nor feeling, nor signs and wonders, nor arguments and testimonies, but only the hearing of the word of God, and when it knoweth that it is God Who speaketh, straightway it receiveth it and doubteth not.

And none of the righteous pleased God without faith, even as the teaching of Paul testifieth, who, beginning with Abel,¹ repeated all [their names] one after the other coming down unto the manifestation of Christ, and he showed that they all pleased God by faith. And setting a definite limit for all disciples he said, "Without faith man cannot please God;"² and again he said, "In faith all these died, and did not "receive their promises,"³ for God considered aforetime help for us that they might not be perfected without us. And for their whole lives, according to the word of Christ, and until their departure [from this world] faith clave to them; by it they did mighty deeds while they were in the world, and by it they hoped and expected [p. 60] to receive the promises which were about to be, and to receive what had been promised to them for [the sake of] which they went forth after His word. Faith is the ground which receiveth the seed of the word of God, and as the seed of the husbandman is empty of produce if it hath no field [in which to be sown], so also is the word of God, as far as we are concerned, barren of spiritual advantages if the ground of faith receive it not. And as the eye of the body [receiveth] the sun, even so doth the sight of faith receive the spiritual light of the commandments of Christ. And as by the light of the sun, which maketh

¹ Hebrews xi. 4.

² Hebrews xi. 6.

³ Hebrews xi. 13.

everything manifest, nothing can be seen unless the eye receiveth it, so also the commandment of God, Who is the Maker of everything, is not made certain to us without faith. The sun is a luminous body by nature, and the word of God is mighty when it giveth the command; but as the light of the sun's nature is diminished in power in respect of blind eyes, and maketh nothing visible, so also in the soul in which there is no faith is the commandment of God esteemed a feeble thing.

Faith is the eye of discernment which looketh at everything, and it regardeth [a thing] as it is; and because the things which are visible are too small for its vision, it forsaketh them and looketh at those which are invisible, and it regardeth those things which are above nature, and beyond feeling, and is made known unto them. By faith also a name was established for us, because it gave us birth from error to the knowledge of God, [p. 61] and for this reason every one, who would draw nigh to Christ and would become a disciple of His Gospel, taketh his name from faith, and is called Faithful one; for faith gave us birth and is our mother, and it is good that we should receive our name from her who gave us birth. And it is a wonderful thing unto what limit hath arrived the majesty of faith. For as the children of men also are called by the name of God and of His Christ, so also are we called godly men after the name of God, and Christians after the name of Christ, and we are named faithful after the name of Faith. This is the name which hath separated us from all false beliefs, and hath made us strangers to all doctrines of error. For no man is called faithful except him that

hath been born of true faith, and she is his mother and nurse, because our whole doctrine looketh at the hope of those things which are to come, and desireth the expectation of invisible things; and the things of which we have become disciples are neither manifest nor known unto these corporeal feelings. For these reasons it is good that we have been "faithful," for the hope of all our good things standeth in faith, and if faith be removed from the way not one of these things which we have is to be believed.

For behold, whether it be Mysteries which are in this world, or the good things beyond which are promised to us, it is faith which graspeth them and preserveth them. Now if a man were to look with the eye of the body and without faith upon all the mysteries of the service of the Church, he would consider them common and contemptible, while those which took their origin in [this] world would appear to be mightier [p. 62] and more magnificent than our own. For behold with us is poverty, but with the world there are riches; with us there is disgrace, but with it glory; with us there is humility, but with it pride; with us there is inferiority, but with it dominion; with us there is indigence, but with it possessions; with us there is hunger, but with it satiety; with us there is want, but with it abundance; with us there are afflictions, but with it pleasures; with us there is subjection, but with it command; with us there is the "narrow way," but with it the broad path; with us is the single garment which is limited by command, but with it are various kinds of fine raiment and apparel; with us is the order which restraineth us from our daily food, but with it are the treasures which are

collected for generations and years; with us is the obligation to appear in neglect and contempt, but with it the appearance of pride and honour.

All these things, and those which are like unto them, appear glorious to the world, and better in every respect than those which we have; but if we remove from the midst faith which is our true riches, even as our teacher Paul also testified concerning this in his word, "If in this life [only] we have hope in Christ, "of all men we are the most miserable."¹ And again in another place² he saith, "We are fools for Christ's "sake, and sick, and despised, and dishonoured, and "we have nothing." And while in this world in which we live we possess nothing, we hold everything in that which is ours, also according to the words of the Apostle,³ "As having nothing, yet possessing all things;" and to speak briefly, no one thing of ours [p. 63] can be seen in this life without the eye of faith which alone can see it. For in this world our riches are not seen, nor our power, nor the various grades of our labour, nor our honours, nor our enjoyments, nor our kingdom, nor the mansions of pleasures, nor the sealed and hidden happiness which is laid up for us, nor the city of our habitation [which is] heaven, nor Zion the country of life which thirsteth and desireth to receive her children, nor our stored up treasures, nor the riches of our heavenly possessions, nor our freedom which is above all subjection, nor the fulness of all the good things which we are about to receive. For all these things of ours are hidden in this life, and they cannot be seen by

¹ 1 Corinthians xv. 19.

² 1 Corinthians iv. 10.

³ 2 Corinthians vi. 10.

corporeal beings. Believing men by faith only can perceive them, and they look upon everything which is not seen, and they hear those voices which are not audible to the ear of the body, and they feel that which cannot be felt with the hand of the body, and they taste those things which cannot be tasted by the palate of the mouth, because inside, beyond all bodily senses, the perception of the spiritual good things which are promised to us is placed. And if we have no spiritual senses faith perceiveth with them even though they be not.

Now if thou sayest, "Behold the mysteries which "are here are glorious," yet see, for without faith their glory cannot be perceived. And everything which we have received from [this] world and of which we make use according to the tradition which hath come down to us, if we look at it with the eye of the world, it is of the world; but if we perceive it by the eye of faith, [p. 64] it is above the world. The temples of our houses of prayer are of the world because the buildings thereof are derived from the world and constructed [therein]; but they are spiritual things above the world, because they are types of that Church of the firstborn, whose [names] are inscribed in heaven, which is Jerusalem the free, the mother of us all.¹ And all the altars and all the other vessels of the service of the Mysteries, and everything with which we perform the Mysteries which have been delivered to us, according to natural origin are of the world; but by reason of the greatness of those things which are administered in them they are exalted and most high, and are esteemed by us as being above nature, for they

¹ Galatians iv. 26.

are the likeness of the living and spiritual powers which are in heaven, in which the service of the hidden Mysteries of God and of His will are perfected. And again those holy Mysteries which are performed by us for the redemption of our life are taken first of all from the world, for the bread and the wine which goeth up on the spiritual altar is of the world; but when the altar receiveth them, as the womb received the Word, it maketh them to be above the world, and to be the Body and living Blood of God Who is above the world. And thus also is it with the water which is [mixed] with the oil, with which the mystery of our baptism is performed, for both are taken from this world; but when the time hath arrived that those who are called to Grace should be born by and from them, the baptism of common oil and water becometh the womb and power which give birth to spiritual beings. For the dead sinner who hath gone down to baptism cometh up alive, [p. 65] even as Christ [rose] from the grave on the third day; but instead of becoming alive on the third day like our Lord, the sinner is renewed by three baptisms in three names.

And as our Lord after His resurrection departed to a spiritual life from the corporeal life which [He led] before His crucifixion, so also the man, who hath been quickened into life by baptism as from the grave, walketh in a new life according to the doctrine of Paul.¹ Now we bury our dead after the manner of all other men, and the external appearance of our method of sepulture and burial is in no way different from that of the heathen and the Jews; but we, in the

¹ Romans vi. 4.

hope of faith and in the expectation of the vivification of the dead, commit our dead to life and not to death, and according to our faith they are sent by us to heaven and not to hell. And the dead of those who err because the hope of faith is not found in them are sent to death and destruction.

The mysteries of believing men are great and exalted, if one will draw nigh unto them with the mind of faith. And because the eye of the body was too small for the sight of our mysteries, another eye, that of faith, was given to us, which is sufficient to look at them and to see them as they shall be, and not as they are; and the things which are remote and which have been promised to us it seeth as if they were near, and they are not accounted afar off by it.

Therefore must thou understand, O thou who wishest to become a disciple of Christ, that all our affairs are established by faith, and without faith neither can we be seen, nor the things which we have, nor those which come from us, nor those which are promised to be given, and they are as if they existed not. So then in the beginning [p. 66] of thy discipleship take to thyself faith, and go forth after God, for thou wilt not hear Him to keep His commandments unless thou dost first believe in Him. Now faith hath been planted and set in thee by the Creator, that thou mightest believe in Him by the faith which He placed in us. Turn not back then the power of faith, and by its means believe those things which are not; and instead of believing in these things which are fixed and abide for ever thou must believe in what is not fixed and in what remaineth not. For all the things which exist here in appearance pass away and are dissolved, according to the teaching of

the Book;¹ and all things which are promised and are about to come into being for the true believers, abide for ever, and they neither pass away nor are destroyed. Believe not then with that faith which is in thee in what passeth away, and deem it not an abiding thing, but thou shalt make use of faith in its fitting order, and shalt believe by it in spiritual things. For behold those who worship idols, and who consider stones, and blocks of wood, and all the natural substances of creation to be gods, also have faith within them, but they have changed its fair order, and instead of believing by it in God have believed in made idols, and have called them gods erringly, since they are not [gods].

For as long as faith believeth certainly in the things which are fitting thereunto it is faith; but if it believeth other things which are contrary, and thinketh them to be what they are not, it is thenceforth not faith [p. 67] but error. And it was for this reason that God set faith in thy nature, that thou mightest believe only on Him, and through Him upon what He wisheth thee to believe and nothing else. For in that manner in which the recognition of God is placed within us naturally, even as the blessed Paul said, "The notion of God is manifest in them, for God hath revealed it in them,"² is faith also naturally implanted in all our thoughts. But as the notion of God was fixed in them, although they worshipped not His nature, and honoured not His Being, yet they worshipped His name, and paid honour [to it] in all creation, because of natural faith, so we with the faith which is placed in us believe everything, and whithersoever our desire wisheth thither it

¹ 2 Peter iii. 10, 11.

² Romans i. 19.

turneth our faith, and it directeth the natural movements which are in us so that we may see them.

If our desire seeketh in faith to believe, it believeth in God, and if it wisheth in faith, it believeth certainly in idols and devils; and if it seeketh the world of life it believeth that it will abide for ever, and for it it lusteth and seeketh eagerly; but if it desireth this world which shall be dissolved it believeth like a true believer, and it loveth it and runneth after it. For desire is the governor of faith, as it is also of all the other natural movements which are in us, and it is the director of everything, whether of external feelings or internal thoughts. [p. 68] And as eyes are given to us to see the beauties of creation, and ears to hear the divine commandments, and hands that they may be stretched out to good things, and feet to run to the trysting-places of excellent things—now it is the will which changeth them to the opposite, and which maketh the limbs and senses do wicked and hateful things instead of the good deeds for which they were created—so also the faith which is placed in our nature, by which we believe in God and make sure of His spiritual promises, hath reversed the power of the will, and instead of God it believeth in devils therewith, and instead of spiritual things it maketh sure of corporeal things, and instead of the things which are invisible the things here which are visible, and instead of the things which do not pass away the things here which shall be dissolved.

Do thou then, O disciple, make use of faith in its fair order, and turn it not into error; and believe by it in God and in His promises, and believe not in the world and in its delights therewith. Everything which

is seen is temporal, and everything which is unseen is eternal, even as Paul also taught;¹ believe then in God, and hope that everlasting blessing will be given to thee by Him, and let faith be the beginning of the way of thy instruction. If thou believest not in these things which are invisible thou canst not forsake the things which are visible; and if thou believest not that the promise of Christ is sure and also in the blessings which were promised by Him to all those who should go forth after His Gospel, thou wilt not forsake that of which thou hast possession, and wilt not run after the good things which He promised to thee. [p. 69]

“Unless a man deny his father, and his mother, and his brothers, and his sisters, and the whole world, and also himself, he cannot be My disciple;”² hear this voice, O disciple, and go forth from the world, and this Gospel which promiseth spiritual blessings alone can lead thee away from the life and conduct and habits of [this] world. Thou hast heard this voice, believe it then, and of it be a disciple and of nothing else, and let nothing else be the cause of thy going forth from the world, otherwise thy going forth will not prosper. For as is the first cause, so also happeneth it with the rest of the matters which follow after it. Now many have, for sundry and divers reasons, forsaken the life of the world, and have drawn nigh to the discipleship of Christ, but not by reason of the one true cause, and in consequence their discipleship hath not prospered. And they have become like sick members in the healthy body of the discipleship of Christ, and they also prevent healthy members from the perfor-

¹ 2 Corinthians iv. 18.

² St. Luke xiv. 26.

mance of the service of the spirit and from the doing of all the commands of our Lord; it would have been better had they remained in the world and not made an exhibition of slackness in the land of spiritual beings. The whole life and conduct of the world is sick and infirm in respect of spiritual things, but the body of the discipleship of Christ is sound and healthy. And whosoever would cut off his own members from that sick body, and come to be absorbed in this living body, [p. 70] it is the love of the Christian life and rule alone which can bring him into union with [this] body. And it is not meet that there should be [any] other cause for his drawing nigh thereto, as it is in the case of many men, for by compulsion, and from obligation, and from the forcing of parents, and by the irritation of a woman, and from many other unsound reasons, many men are driven perforce to come and be disciples to Christ. And when they have come they are only [His disciples] in name, while in truth they belong to the world; to the Christian life [they belong] falsely and according to the sight of the eye only, and to the world in thought and deed; to the Christian life for custom's sake only, and to the world for their will's sake; to the Christian life by forcible consent, and to the world by the intelligence of their own freewill. And to speak briefly, in the Christian life is their shadow; and in the world is their body; in the Christian life they exist in form and appearance only, and in the world in [their] true person, being made the cause of stumbling to themselves and also to their brethren. And they eat the bread of Christ by theft, and not by right; and although they are hired by Him they labour for another, and

are not ashamed. When He calleth them, they obey another who is His opponent, and when any man taketh and bringeth them as his own property, they abuse His goodness, and despise His commandments. And they are made a stumbling-block in the place of the building, and a vision of detriment in the region of excellent things, and an occasion of falling in the land of truth, and a form of iniquity among helpful appearances. And for those who are thus, it would have been better, according to the word of Christ [p. 71] if they had never been born,¹ or if they were born that they had remained in the infirm country of the life of [this] world in which they were, and had not come to make others sick with themselves, or to make living limbs die, being themselves dead before God.

Do thou then, O disciple of God, flee from such things as these, and let faith itself alone be the cause of thy going forth from the world, that as thou hast laid the foundation, so also the whole building of thy works may ascend. For when thy works have received strength from thy faith which is [laid down] first, and which hath brought thee forth from the world, all things will be completed and preserved by faith in sound condition, and they will abide in integrity, and they will advance towards the secret eye of God, and will be completed and perfected by the exhortation of faith itself. Now so long as faith looketh upwards it travelleth over the path of Christian life and character readily, and it runneth the way of works with swiftness. It is that eye of faith which, from the beginning, hath opened itself, and hath seen from afar the pro-

¹ St. Matthew xxvi. 24.

mises of Christ; take heed then that ye blind it not by any cause which lighteth upon thee when thou hast begun [to walk] in the path of thy journey, lest a stumbling-block come in thy way suddenly, and thou fall down in the path along which thou art walking. But as those who begin [to walk] in a material path walk along it to the end thereof with the gaze of those who begin, taking care that they shut not their eyes in the course of their journey and so obstruct the sight which guideth them, so also do thou, O disciple, who hast begun to travel upon the heavenly road, keep with thee until the end that sight [p. 72] which thou hast had from the beginning. So long as the eye of thy faith regardeth the things which are to come, so long will the labours of thy life and conduct be light upon thee, and thou wilt delight thyself in the afflictions of thy fair deeds. And as the foot is guarded from stumbling-blocks so long as thine eye is open to see, so will thy soul be remote and free from slothfulness so long as the sight of faith is whole, and it looketh upon and regardeth heavenly things. The soul from which the sight of faith is removed is either asleep or dead. That soul which driveth away faith from it entirely is dead, and that soul which hath preserved to itself the name of faith, but whose eye is not at all times open to look upon spiritual things, is asleep, and it is sunk in the sleep of slothfulness. And although it worketh, it perceiveth not; and although it is justified, it knoweth not; and although it runneth, it is not conscious thereof. And as he that is asleep is not conscious of those things which exist by his side, so also the man whose eye of faith is shut cannot perceive the good things which are wrought by it; but

like as a blind man is led by another, so also is he driven by the force of custom, or because he is unable to change the forms of the labours upon which he hath laid hold, he goeth on in the place in which he is. Now it befitteth not the disciple of Christ that his virtues should be established by the laws of the children of men, lest when the laws are abrogated, or [p. 73] those who have made them seek to change them, his blessings be also dispersed and scattered. He that hath laid down the conditions of the strife for us is not a man, and therefore it is not meet for us to keep the laws of the children of men in the contest of this strife, but only the will of Christ Who hath laid down the conditions of the strife.

This then is the beginning of thy going forth from the world, O thou that wouldst begin the journey of the way of heaven! And thou must cast away from thee by faith the garment of error of the mind which is bound to the things of [this] world, and which erreth and considereth that which is not as if it were. Take heed then that thou becomest not changed in thy faith, remembering at all times the word of Paul, by which thou wilt increase thy faith, and cleanse thy thoughts from the filth of error, even as he said, "He that would draw nigh unto God is bound to believe that God "is;"¹ to Whom be glory for ever, Amen.

Here endeth the Third Discourse,
which is upon Faith.

¹ Hebrews xi. 6.

ON FAITH, AND HOW BY SIMPLICITY A MAN MAY RECEIVE THE
COMMANDMENTS OF CHRIST.

Our Lord hath given unto us in His Gospel an easy and simple beginning, [that is,] the true and certain faith which is stirred up naturally in the simple mind, so that by this faith we may be obedient unto Him, and keep His commandments, even as all the righteous men of early times who were called by God hearkened unto His word with simplicity, and by faith they made certain of His promises. Now by simplicity is not to be understood the simplicity of the world, I mean stupidity, but the singleness of one thought (*or* mind) which is simple to hear and judgeth not, and which accepteth and enquireth not, after the manner of a child receiving the words from his nurse, and like a child also who receiveth the instruction of books from his master without criticising, or asking questions [concerning] those things which are said to him. For as the capacity of the child is too little to investigate human learning, so also is the measure of our mind too little to be able to understand the explanation of divine Mysteries. And therefore by faith and simplicity only can a man hear and receive, even as Abraham, who was called, went forth after [p. 75] God, and he was not a judge of the voice which [came] to him, and he was not held back by race and kinsfolk,

nor by country and friends, nor by any of the many other human ties. Immediately he heard the voice and knew that it was of God, he despised everything and went forth to Him, and hearkened unto Him with simplicity. And he held Him to be certain and sure [in his mind] by faith, and by the natural simplicity which acteth not cunningly with evil things; and as a boy after his father did he run towards the voice of God, everything being despised in his eyes immediately he heard the word of God.

And there was in him also the knowledge and discretion of nature, but he shewed his discernment in that he [found it] right to hearken unto God, Who had called him, as a servant to his lord, and as a slave to his Creator. And also to that knowledge in which he was [placed] he did not give power to investigate and to enquire why and for what reason he had been called by God, "Go forth from thy country, and from thy kinsfolk, and come to the land which I will show thee."¹ And God did not reveal to him what the country was, in order that his faith might be the more victorious, and his simplicity appear; and while he thought that He was carrying him to the land of Canaan, God promised to shew him another land of life which is in heaven, even as Paul also testifieth, "He waited for a city which hath foundations, whose builder and maker is God."² And again he said, "It is evident that they desired a country better than the [p. 76] land of Canaan, which is heaven."³ And for this reason God teacheth us clearly that it was not that material land of promise which God promised to

¹ Genesis xii. 1.² Hebrews xi. 10.³ Hebrews xi. 16.

shew to Abraham. After He had brought him out of Ur of the Chaldees He made him dwell in Harran, and He did not carry him to the land of Canaan immediately after his coming forth. And again, that Abraham might not think that he heard the report of a reward, and therefore go forth after the voice of God, He did not make known to him at the beginning the name of the country to which He would bring him.

Look then, O disciple, upon this coming forth, and let thy coming forth be like unto it, and be not backward in following the living voice of Christ, Who hath called thee. For as in that case it called to Abraham only, so in this He calleth every one He pleaseth by His Gospel, and inviteth [them] to go forth after Him. For in that He said, "Whosoever wisheth to come after Me, let him deny himself and take up his cross and follow Me,"¹ He shewed a universal calling to all the children of men. And instead of choosing one person, Abraham, as He did at that time, He now inviteth every man to be like unto Abraham. And again in the case of the holy Apostles, He renewed that [call] of Abraham; and observe their faith also, that it was like unto the faith of Abraham; for as Abraham heard immediately he was called, so also immediately He called the Apostles, they heard and went forth after Him. "He saw them casting nets into the sea, and He called them, and straightway they forsook their nets [p. 77] and their father, and went after Him;"² and before they had heard from Him [the words], "If a man forsake not his father and mother, and every-thing that he hath, and cometh after me, he cannot

¹ St. Matthew xvi. 24.

² St. Matthew iv. 18.

“be My disciple,”¹ they forsook everything and went after Jesus. For He did not propound for the disciples lengthy doctrine, but only the hearing of the word of faith; and because the faith which was in them was living, immediately it received the living word it became obedient unto life, and they ran thereafter straightway, and delayed not. Now in this they show themselves to have been disciples before they were called. For the custom of faith which is mingled with simplicity is that it receiveth not doctrine (*or* instruction) by much persuasion, but as the sound and healthy eye receiveth not the ray which is sent therein by contrivances and cunning inventions—but immediately that it is opened it looketh with strength upon the light, because its natural sight is sound—so also the eye of faith, which is set in the pupil of simplicity, immediately it heareth the voice of God recogniseth it, and there riseth in it the light of His Word. And joyfully it draweth towards Him and receiveth Him, even as our Lord said in His Gospel, “My sheep hear My voice and come after Me.”²

Wherever natural faith is preserved in its original state, [that man], with whom this faith is preserved, is a sheep of the Shepherd. For thus is it written concerning Matthew, “Our Lord saw him [p. 78] sitting “at the place of toll,³ and He called him, and straightway he forsook his merchandise and all his possession, “and went after Him.” And concerning Philip also it is written that He said, “Come after Me,”⁴ and straightway he went after Him. In this sincerity and simpli-

¹ St. Luke xiv. 26.

³ St. Matthew ix. 9.

² St. John x. 27.

⁴ St. John i. 43.

city then the Apostles went after the word of Christ, and the world was not able to impede them, nor human customs to hold them back, nor was any of those things which are esteemed of any value in [this] world able to impede those souls which had perceived God. Now there is nothing stronger in the world to the man who hath in him the life of faith than the word of God. He in whom the word is feeble because of the deadness of his soul, in him is the mighty word without power, and in him is the healthy doctrine of God diseased; for in whatsoever condition a man liveth, to that turneth every action of his life. Whosoever liveth to the world, to the world is directed all the service of his thoughts and senses, and whosoever liveth to God, to His mighty commandments turn his soul and all his motions; for the burden of the love of earthly things no longer hangeth upon those who have been called, when once they are obedient to the voice which hath called them. For the fetters of the world are a weight upon the understanding and the thoughts, and whosoever is fettered therewith and is bound by them heareth the voice of the call of God with difficulty. Now the Apostles were not thus, nor were the righteous men and the Fathers of this type, but they hearkened like [p. 79] living men, and went forth like swift ones who were unfettered by anything. And who is able to fetter and impede that soul which perceiveth God? For it is open and ready that whensoever the light of the divine word cometh thereunto, it may find it prepared to receive it.

Our Lord also called Zacchaeus from the fig tree,¹

¹ St. Luke xix. 4.

and he came down immediately, and received Him into his house, for he was waiting to see Him, and to be His disciple, even before He called him. And it is a marvellous thing that though our Lord had neither spoken to him nor seen him in the flesh, yet he had believed in Him through the words of others; now the faith which was in him was preserved by the life and soundness of its nature. In that Zacchaeus heard the rumour concerning Him and believed, he shewed faith, and in that he promised to give half of his goods to the poor, and to restore fourfold that which he had exacted he shewed that the simplicity of faith had dawned in him. For if at that time the mind of Zacchaeus had not been filled with the simplicity which befitted faith, he would never have made this free and full promise to Jesus to spend and distribute in a short time what had taken him years to collect in [this] world; for what cunning hath gathered together simplicity maketh to flow away, and the things which have been collected by the schemes of artifice sincerity scattereth. And whatsoever fraud hath been able to acquire faith repudiath, and crieth out that it existeth not, for God Himself only is the possession of faith, and it cannot be persuaded to possess [p. 80] anything else with Him. To faith all possessions are little, except that One everlasting Possession, which is God. And, moreover, for this reason faith is implanted in us, that it may find and possess God only, and that everything which is beyond may [be accounted] a loss.

Now the Holy Scriptures have shown us that with this mind a man should draw nigh to God in faith and simplicity. And for this reason Adam and Eve, so long as they lived in simplicity, and so long as the faith which was

in them had not been made gross through corporeal passions, immediately they heard the command of God they received it, and kept it. For God said to Adam, "Thou shalt not eat; and if thou eatest, thou shalt die; but if thou keepest the command I will give thee everlasting life."¹ And by faith Adam received [the command], and kept [it], and [in] his simplicity he did not judge the command, [saying], "Why hath He withheld from us one tree, and given us power over all the others? And He hath promised to give me life if I keep the command;" these things because of his simplicity he neither judged nor sought to inquire into. Now when the counsel of the Enemy came and found simplicity, it taught craft and cunning, and sowed in that one simple thought, another thought which was its opposite, in order that he who was one man, and was wholly and entirely sincere in his simplicity, might be divided into two thoughts—the willing and the unwilling, the judging and the being judged, and the being in doubt whether he would do [the command] or not [p. 81]—and the counsel which the Enemy brought to that childlike and simple man made him to be a judge of God's command to him. Now Adam did not prosper in his judgment because it had destroyed his simplicity, for he stupidly thought it meet to listen to an enemy rather than to a friend, and to one who killed rather than to one who could make alive, and to one who taught wickednesses rather than to one who had been to them a teacher of good things. So long as they existed in their simplicity they hearkened unto the voice of God, but as soon as they wished to act cunningly they became receptacles

¹ Genesis ii. 17.

of the counsel of the Calumniator; for cunning is at the side of Satan, and simplicity is with those who belong to Christ. The man who wisheth to be cunning and crafty cannot become a disciple of Christ, as His doctrine requireth. The mind which is full of cunning is at all times destroying and building up thoughts which are opposite [to one another]; it bindeth up and looseth, it believeth and denieth, at one time it deemeth a thing good, but at another it rejecteth it and chooseth another. The mind which is trained in cunning is a channel for confused opinions, and it remained not [long enough] in any one [of them] to believe it and to support itself thereupon; but simplicity is the opposite of cunning in every thing, even as its very name testifieth, for there are in it no thoughts which abrogate the others.

Simplicity hath received the name of being befitting to God, for we also call God "Simple" in the words of our confession of Him, because there are in Him neither structures nor parts of limbs, and thus also in our ordinary speech a man who is not cunning in wickedness is called by us "simple", because he hath not [p. 82] in his mind the anxious trepidation of evil things. And he knoweth not how to look at and to bring to an issue the things which happen to him from the world; and he contriveth no means whereby he may do harm to his enemies, or to make an end of the things which are spoken against him, and he weaveth no crafty things, and he layeth not snares, and he behaveth not artfully to do harm to others. These and such like things simplicity knoweth not how to do, and for this reason the mysteries of God have at all times been entrusted to it, and it hath shown itself worthy of divine revelations, even as also were the Apostles when they

were chosen. It is well known that the Apostles were the simplest of men, and it was for this reason Jesus chose them, that by their simplicity He might mock at the wisdom of the world, and that by their ignorance He might make manifest the emptiness of the learning of the wise and learned, even as Paul saith, "God chose the fools of [this] world to put its wise men to shame."¹ And again he said, "Because, by the wisdom of God, the world knew not the wisdom of God, God willed that by the simplicity of preaching, He might make to live those that believed."² And again he said to certain men of his disciples who were boasting in the knowledge of the world, "Observe also your calling, my brethren, for there are not many among you [who are] wise according to the flesh."³

And I have not spoken these things wishing to show that there is no wisdom in the doctrine of Christ, but that that wisdom which is above the world is the wisdom of Christ, for the wisdom of the world, [p. 83] is its opposite in all things, even as darkness is the opposite of light, and bitterness of sweetness, and sickness of health. For the wisdom of God flourisheth not by these things, [that is] the study and care of earthly thoughts, but all its meditation is upon spiritual things, and its motions and thoughts are above the world, even as the Apostle himself testified⁴ concerning himself, "I am a fool to the wisdom of the world, but by my knowledge I possess the wisdom which is above the world." And in teaching that not every man is able to be a hearer and a receiver of that wisdom

¹ 1 Corinthians i. 27.

² 1 Corinthians i. 26.

³ 1 Corinthians i. 21.

⁴ Compare 2 Corinthians xi. 6.

which he had, he crieth out, saying,¹ "We speak wisdom "among the perfect: not the wisdom of this world nor "that of the rulers of this world, which are brought to "nought: but we speak the wisdom of God in a mystery, "which none of the wise men of the world hath been "able to hear." The wisdom of [this] world is not sufficient for a foundation, nor is it able to receive the building of the wisdom of God, and for this reason our Lord placed simplicity in us for a foundation.

Who is there that knoweth not how simple was that first union of the first ones of the race of the children of men, and how simple they were in respect of all the life and conduct of [this] world, for they had had no experience and they had never been occupied in any of its affairs, because the conversation of the things of the world had not as yet been revealed to them; but they were near unto divine sights, [p. 84] and God spake unto them continually face to face, and He was at all times found in close converse with them, carrying, and bringing, and leading them from that place from which they sprang and in which they had been framed, and placing them in Paradise. And in the form of a man He was shewing them everything as a near friend, and they never took thought in their mind as to where was the dwelling of Him that shewed them [these things]; or from what time He was; or if He had been made, and if He had been made, who made Him; and why hath He created us; and for what reason hath He set us in this Paradise and delivered unto us this law. These things were remote from their minds because simplicity thinketh not of such, but it is wholly and entirely

¹ 1 Corinthians ii. 6, 7.

drawn to listening unto that which it heareth, and its whole thought is mingled with the word of him that speaketh with it, even as is [that of] the child with the speech of whosoever talketh with him.

Behold then, in the early heads of our race God placed simplicity, and it became the receptacle of the commandment; for simplicity is anterior to faith because faith is the daughter of simplicity, but faith giveth not birth to cunning. He that is crafty and cunning doth not readily give credence unto what he heareth, but the simple man listeneth unto all voices and believeth. Now if simplicity is the sincerity of nature it receiveth only the things which are spoken by God. For as the earth was, in its natural construction [p. 85] intended by its Creator to receive the seeds and plants which are needful for the wants of mankind—that it bringeth forth thorns and briars is not of its own nature, for it received this from its Creator afterwards as a penalty—so also hath simplicity been placed in our nature by the Creator. But cunning and craftiness we receive afterwards by reason of the disputes which come upon us, even as the whole family of the children of men testifieth, for in all that are born is simplicity stirred up before craftiness. As long as they are infants and children they are filled with innocence and sincerity, but when they have lived in the world, through a gradual and progressive growth and the matters which befall them, they learn craftiness and cunning. It is as if a man were to take away a child one year old, and were to go forth and bring him up in the desert, where there is neither conversation of the children of men nor the exercise of the affairs of the world, and where he would never see anything at all

of the habits and customs of men; it would then be found that he was in a state of natural simplicity, and moreover, when he had arrived at manhood's estate this man would be able to receive very much more easily divine visions and spiritual thoughts, and he would readily become a vessel to receive the Divine wisdom. In this manner I think the matter standeth. And also it was because the marvellous preacher, John the Baptist, according to the testimony of the Book,¹ lived in the wilderness until the day of his showing himself to the children of Israel, that he was able to receive and to teach Divine mysteries, [p. 86] and to receive the power of the baptism of the Spirit. And of the things which none of the early prophets had perceived, he, through the natural simplicity in which he had been brought up, became a receptacle in the wilderness—and especially of those things which were before the abrogation of the curse and the death of sin, and before the wall of enmity which was set in the midst had been broken through,² of which it is written that it was broken through by the Cross of Christ—and he became aforetime a receiver of the things which were after the Cross; and for this reason Grace led him forth to the wilderness that he might remain in the simplicity of nature, and be able to receive the knowledge of the mysteries which were above nature.

And in like manner when God redeemed the people out of Egypt, He led them out into the desolate wilderness where simplicity could be obtained, and I believe that He brought them forth into the desert that, being freed

¹ St. Luke i. 80.

² Ephesians ii. 14, 16.

from the customs and habits of mankind, and from the cunning and wisdom of the world which they had received in the land of Egypt, they might become accustomed to the simplicity of nature, and receive divine instruction with sincerity. And although there are many other reasons why He brought them out into the wilderness, this seems to be the primary reason to him that knoweth how to look at the mysteries of Divine dispensation. And because those who went forth from Egypt did not wish to cast off from them the wickedness and cunning which they had learned in Egypt, but were in every thing opponents of the promise of God towards them, He kept them in the wilderness for forty years, that evil, and those who ministered thereunto might disappear; [p. 87] that cunning might perish, together with those who had received it from Egypt; and that that generation which should be born and grown up in the wilderness—for all their bringing up was in simplicity, according to the law of the place—might go in and inherit the land of promise; because it is seemly for those who were brought up in the wilderness to be simple, and it belongeth to simplicity to hearken unto the commandments of God, and to be persuaded by them. And if any man thinketh that they believed because they saw the signs and wonders in the wilderness, or because they feared the penalty which came upon those who were before them, it will be found that those who went forth from Egypt saw greater wonders than they. For with all the other mighty deeds which were wrought in Egypt they saw also the dividing of the sea, and that fearful passage; and [they saw] that the sea returned, and grew together, and covered up all the Egyptians who had entered

therein;¹ and that marvellous thing which took place at Marah, how by means of a piece of wood the waters were made sweet and became drink for them;² and to speak briefly, those who went forth from Egypt were spectators of all the wonderful things which took place in Egypt, and in the desert, and of those things which happened meanwhile. But the young generation which was born in the desert saw nothing except those wonders which were continually with them, the pillar [of fire], the cloud,³ the rock which poured out water,⁴ and the quails which came up from the sea;⁵ and although the miracles which they saw were lesser than those which the people who went forth from Egypt saw, yet they, through their simplicity, remained in the fear of God better than the men who had seen many and great signs. [p. 88] And that thou mayest know that all the mighty deeds which took place, and all the wonderful things which were wrought, were not able to uproot and to abrogate in them the evil things which they had learned from Egypt, and that that generation which had been born in the desert was entirely remote from them by reason of its simplicity, understand from this [fact]. After they had arrived at an inhabited land at the end of the forty years, and were encamped opposite Midian wishing to go into the countries of the heathen, by reason of the sight of the women whom the Midianites had arrayed in fine apparel and set before them, whoredom broke out among the remnant of the people who had come forth from Egypt, and they waxed wanton, even as the Holy Book maketh known, "The people saw the

¹ Exodus xiv. 28. ² Exodus xv. 25. ³ Exodus xiii. 21.

⁴ Exodus xvii. 6.

⁵ Exodus xvi. 13.

“daughters of Midian and committed whoredom [with “them], and they were united with Baal-Peor, and wor-
 “shipped idols;”¹ now those who did this were, according
 to what the Book saith, those who remained of the people
 who had gone forth from Egypt. “And the plague had
 “dominion over them, and four and twenty thousand of
 “them died;”² now the Book saith that the number of
 those who went forth from Egypt amounted to six
 hundred thousand,³ and God said, “They shall not go
 “in to see the land of promise,”⁴ and by the fact that
 they alone of all the people died we may understand
 also they only committed whoredom. “And Moses and
 “all Israel were sitting before the Lord at the door
 “of the tabernacle, and Zimri, the son of Salu, the
 “chief of the tribe [p. 89] of Simeon, went into the cell
 “to Cozbi, a daughter of the chiefs of Midian, in the sight
 “of Moses and in the sight of all Israel; and there rose
 “up Phinehas, and shewed forth the triumph of zeal.”⁵

Now from the fact that the pestilence had dominion
 only over that remnant which remained of the people
 who had come forth from Egypt, it is right that we
 should know that it was they only who drew nigh to
 that work of wickedness, and that all the rest of the
 people who had been born in the wilderness, and who
 had been reared in the purity and simplicity of the
 fear of God were sitting at the door of God, and were
 entreating mercy by repentance with Moses. And from
 what took place at the casting of the calf⁶ I also believe
 this, for at that time also when Moses came down from

¹ Numbers xxv.

³ Exodus xii. 37.

⁵ Numbers xxv. 6, 7, 8.

² Numbers xxv. 9.

⁴ Numbers xiv. 23.

⁶ Exodus xxxii. 20.

the mountain, and saw the confusion of the people, and knew that this incitement [to sin] belonged only to certain of them, he ground the calf with a grinder, and scattered its dust upon the waters. And when the people had drunk thereof, it became a test of their thoughts, and those men in whose imaginations the calf had been first depicted became the men who urged the doing of this wickedness; and it is written that in them and in those who were slain by the swords of the Levites the sign of the calf appeared. And from the ending of their deaths we may also understand that the beginning of error was in them. Because they urged on [others] and were the leaders in error, [p. 90] the penalty which the word of Moses had decreed also overtook them through the sign of the calf which appeared in their persons. And so also here from the fact that twenty-four thousand [men] only fell through that sudden pestilence—now the Book saith¹ that with them was brought to an end the number of those who went forth from Egypt—it is right that we should know that they only were joined unto whoredom. From their penalty let us learn [concerning] their whoredom; and from their violent death let us recognize that their whoredom belonged wholly to them, and that, remembering the worship of idols in Egypt, when they saw it in Midian they were straightway joined thereunto. And the simplicity of the upright who had been born in the desert preserved them for the Lord, and they sat at the door of the tabernacle in the purity of their hearts, and with souls remote from cunning, and with thoughts free from the craft of wickedness, they entreated mercy

¹ Numbers xxxii. 13; xxvi. 64, 65.

of the Lord. And for this reason also the promises to Abraham of material things were fulfilled in them, and simplicity went in and inherited the land of promise, and innocence took possession of the border of the inheritance which had been promised to the chief of their race, and integrity, which they had [received] from the Lord, made them victorious in their wars with the Amorites.

For when they had passed over the Jordan¹ Joshua commanded them to go round Jericho seven days, each day once, and on the seventh day to go round seven times, and he and the priests were to go before them carrying horns and the ark [p. 91] of the Lord; and the whole people followed after Joshua and after the ark in simplicity, like children following their fathers. And what shall I say concerning all the rest of the people? Concerning Joshua the Book pointeth out² that in him especially were found simplicity and innocence; "But the young man Joshua departed not from the tent, but was there continually in the service of Moses;" and he that was free from going out and coming in among the multitude was especially nigh unto simplicity. If cunning and wickedness are gathered together from conversation with the multitude, it is evident that simplicity and integrity can be acquired from being brought up to lead a life of silent contemplation, and the more a man increaseth his life of contemplation, the more his possession of simplicity groweth. And concerning this the customary life of the world itself testifieth to us that all those who were reared in the contemplative life, and who never went forth in the ways, or contended and conversed with the multitude, were found to be

¹ Joshua vi. 3, 4.

² Exodus xxxiii. 11.

especially upright and simple, and that the integrity which is born from righteousness was found in them, even as also the blessed David joineth integrity unto innocency in his words, "The innocent and upright "have cleaved unto me because I waited for Thee."¹ And again that same prophet testifieth concerning the simplicity of his soul, and how he was with God, [saying], "I was innocent and ignorant, and I was like a beast before Thee;"² and he was brought down to such ignorance [p. 92] like the beast with man, which by reason of its irrational and indiscriminating nature is unable to judge one of his deeds or actions; even thus was the knowledge of David in respect of God. For as the beast is governed by man, so also did David place himself to be led by the will of God, that he might not judge His will in any form, even as the verse following maketh known, in which he saith, "Because I am like a beast before Thee in all innocence, "comfort me with Thy counsel, and lead me after Thy "glory."³ And again he saith, "I have not enquired "what is in heaven with Thee, or what is Thy will "upon earth."⁴ For I have never understood the distinguishing attributes of Thy government, because while I sought to know why Thou didst desire one thing, Thy will willed something else; and because I was confounded by the varieties of Thy deeds I ran and took refuge in simplicity. And I became before Thee a beast which knoweth not anything, that Thy will alone might govern me, and Thy knowledge lead me in the path of life, and that Thou mightest give

¹ Psalm xxv. 21.

² Psalm lxxiii. 22.

³ Psalm lxxiii. 24.

⁴ Psalm lxxiii 25.

me Thy wise care in everything which was necessary for spiritual and bodily life.

And moreover, David sheweth in a psalm that the grace of God aboundeth specially with the pure in heart, [saying], "God is good to Israel, [even] to the pure in heart;"¹ now he uniteth purity of heart with the sight of God, for [the name] Israel is interpreted "He hath seen God". And whosoever is simple and pure in heart is able to see God, even as [p. 93] our Lord spake in His Gospel, "Blessed are the pure in heart, "for they shall see God."² And moreover David the prophet sheweth that the mind which is remote from the cunning of human teachings is particularly able to comprehend the righteousness of God, and to possess courage of spirit and the confidence which will contend with all things, [saying], "Because I know not the art of writing, I will go in in the strength of the Lord, and I will remember Thy righteousness only."³ And teaching those who are simple and innocent, and those who are wise and understanding, he saith, "[Thou art] "my doctrine from my youth up, that I might shew "Thy wonderful works."⁴ And again when he sheweth concerning the purity of his thoughts he likeneth them unto hands, and their freedom from iniquity he compareth unto the washing of the hands, [saying], "I have washed my hands in innocency,"⁵ that is to say, I have cleansed and purified my thoughts, and I have remembered Thy altar, O Lord. And again he saith, "I have "walked in my house in the innocency of my heart,

¹ Psalm lxxiii. 1.

³ Psalm lxxi. 15, 16.

⁵ Psalm lxxiii. 13.

² St. Matthew v. 8.

⁴ Psalm lxxi. 17.

“when wilt Thou come unto me?”¹ And again he saith, “Whosoever worketh deceit shall not dwell within my house,”² and it is well known that cunning is built up of deceit. And again he saith, “Examine me, O Lord, and try me, prove my reins and my heart.”³ And again he saith, “I by myself have purified my heart, and washed my hands in innocency.”⁴

And besides these David’s election testifieth that he was chosen from a station which taught simplicity, for he was chosen from following the sheep, even as he himself confesseth and calleth to mind his election in one of his psalms, [saying], “He chose [p. 94] David His servant, and took him from [following] a flock of sheep, and from after the ewes that gave suck.”⁵ And teaching that his kingdom also was governed by simplicity he saith, “He pastured them in the integrity of his heart,”⁶ and it is manifest that integrity is simplicity. And the book of his history also sheweth us [his] innocency, for on account of his simplicity in the direction of the affairs of [this] world he had one to give him counsel concerning human business with him continually; for the Book maketh known to us⁷ that Ahithophel was David’s counsellor. And from other things it is easy for us to see the simplicity of the blessed David, who himself also maketh it known when he spake with Jonathan, saying, “There is no wickedness in my heart, and [yet] thy father hunteth my life to take it.”⁸ And this [is] also [shewn] by that which

¹ Psalm ci. 2.

² Psalm ci. 7.

³ Psalm xxvi. 2.

⁴ Psalm lxxiii. 13.

⁵ Psalm lxxviii. 70.

⁶ Psalm lxxviii. 72.

⁷ 2 Samuel xv. 12.

⁸ 1 Samuel xx. 1; xxiv. 11.

was said by Jonathan to his father, "He hath put himself in thy hands; and he made war and slew the Philistines by the simplicity of David the king."¹ And again when the men who were with him counselled² him to slay Saul, through his simple mind he refrained. That they should counsel him to slay his enemy arose from the cunning and craft of [this] world, for it is the custom of those who are filled with the cunning of [this] world to act craftily to remove obstacles from their path; but David in his simplicity and mercy refrained. And we might find many things in the Holy Books which make manifest the simplicity and uprightness of heart [p. 95] of this man of God, and that also which was said by the Lord unto Samuel,³ "I have found a man "according to My heart," testified unto the purity of David's heart, and it is well known that simplicity is born of purity of heart. And again David himself asked in prayer, "Create in me a clean heart, O God."⁴

And besides these we may also see that all the other just and righteous men pleased God through simplicity. Concerning those early disciples who became apostles after the Ascension of our Lord into heaven it is thus written, "They all dwelt together, and they "were of one mind and of one soul, and they were "breaking bread in [one] house, and were receiving food "in rejoicing, and they were praising God in the innocency of their heart, and no man said of the possessions which he had, They are mine, for they had "everything in common."⁵ Now it is manifest that

¹ 1 Samuel xix. 5.

² 1 Samuel xxiv. 4—10.

³ 1 Samuel xiii. 14; Acts xiii. 22.

⁴ Psalm li. 10.

⁵ Acts ii. 44—47; iv. 32.

such innocency as this is born of simplicity, and that their praise ascended unto God from the purity of their heart; and that they took their food together with rejoicing, the man who brought much not considering that he should eat more than the other who cast nothing into the common fund, arose from innocency of character.

And again the Word sheweth that the blessed Joshua was the most innocent of all the people because he grew up¹ being always in the tabernacle, and this man who was the most simple and innocent of all the people, [p. 96] for he had been brought up in quietness, was chosen to that famous government after Moses the Great. And that simplicity is nigher unto those who are brought up in the tabernacle or in the house than unto others who are exercised in going in and coming out, the history of Jacob and Esau testifieth. "Esau was a cunning hunter, a man of the field, and Jacob was a simple man, dwelling in a tent,"² and from their works we are able to understand the difference of their characters. In all places the Scriptures call Esau cunning and crafty, and one who layeth up anger, and keepeth wrath, [as it is said], "He keepeth his anger for ever, and he layeth up his wrath for ever and ever."³ And again [the Book] speaketh concerning his anger towards the seed of Jacob, "His fiery anger burned for ever, and he was furious at them,"⁴ and again that he went forth armed to meet his brother with four hundred men⁵

¹ Exodus xxxiii. 11. ² Genesis xxv. 27. ³ Amos i. 11.

⁴ Ezekiel xxv. 12; and see Amos i. 11; Obadiah 10.

⁵ Genesis xxxiii. 1.

also sheweth that his anger was of long standing; for he had sought to take vengeance upon his brother for the [stealing] of the birthright for twenty years after Jacob had turned towards Haran, and had it not been for the humility of Jacob and for the hidden dispensation of God which changed his anger into pleasantness, he would have performed that to do which he went forth. But Jacob appeareth as the opposite of this in everything, whether as regardeth his parents, or the house of Laban, for by his deeds he is shewn to us to be a simple and obedient man. And for [p. 97] this reason the Holy Book sheweth us all his simplicity in one word: "Jacob was a simple man dwelling in a tent."¹ And, moreover, by reason of his simplicity he would never have meditated the stealing of the birthright unless his mother Rebecca had taught him; but when he heard of the matter which would help [him] he was persuaded in the simplicity of his mind and was not stubborn. And that no man may imagine that his simplicity was natural foolishness, see how attentive he was to the curses of his father, and how he returned answer concerning the things which were set forth by knowledge, "Behold, Esau my brother "is a hairy man, and I am a smooth man. Peradventure my father will feel me, and I shall be in his "eyes as a mocker, and curses shall come upon me "and not blessings."² But his mother in faith, being certain of those early promises which were revealed to her, and of those things which were spoken to her when she went to enquire of the Lord, and it had been told her, "The elder shall be a servant to the

¹ Genesis xxv. 27.

² Genesis xxvii. 11—13.

younger,"¹ made answer unto him, saying, "Upon me be thy curses, my son, only hear my voice, and do what I command thee;" and straightway he was obedient to his mother like a child. And she prepared and gave to Isaac the food which he loved, and she covered Jacob's hands and neck, in the places which are near to the touch, with skins of animals; and he in his simplicity judged not what would happen to him, but like a child that is set before his nurse, who doeth unto him what she wisheth, was that full-grown [p. 98] man before his mother by reason of his simplicity. And again, when he took in the food to his father, that which Rebecca had put into his mouth he repeated like a child, adding nothing and taking away nothing. And again when the time for his marriage had come, he did not venture to draw nigh thereto of his own freewill, but in his simpleness he had regard unto his father's commands. Now Esau, like a man crafty for wickedness, because he wished to vex and grieve his father and mother in return for their having dealt deceitfully with him, went and took wives² from the daughters of Canaan, who were continually embittering the spirit of Isaac and Rebecca. And when he perceived that the hatred of his parents towards him increased because of the perpetual strivings of his wives, and seeing that he could not be deprived of [his] material inheritance—now he considered this also with craftiness—he went and took [another] wife, Basemath, the daughter of Ishmael, as one might say,

¹ Genesis xxv. 23.

² Judith, Bashemath and Mahalath; see Gen. xxvi. 34; xxviii. 9; xxxvi. 3.

with the wound he took a plaster. And he did not do this like an understanding son who was penitent for the things which he had wrought previously, but only because he was afraid lest Isaac would not proclaim him [heir] to that inheritance of riches and possessions which he loved, even as he was also vexed by reason of [the loss of] the birthright and the blessings, not because he had lost the spiritual promises which were therein, but because he had been deprived of the larger part of the riches which the firstborn are wont to receive, and because he saw that his father's love, through which he expected to receive the larger part [p. 99] of his riches as an inheritance, was changed. Now all these acts of Esau teach whosoever knoweth how to regard them [aright] concerning his craftiness and wickedness; but with these things we are also able to discover in this place the simplicity of Isaac their father. For although his whole love was turned to Esau, and he loved him as his firstborn, immediately he perceived the dispensation of God which is above nature, and Rebecca had gone in to him and revealed what had been spoken to her when she went to enquire of the Lord, immediately [I say,] was his love changed from Esau, and he directed it towards Jacob who was worthy thereof.

And let us also observe the obedience of Jacob, who was persuaded by his parents in everything like a child. "If Jacob also thus shall take wives of the "daughters of Canaan," said Rebecca,¹ "what good shall "my life do me? And Isaac called to Jacob and commanded him, saying, Thou shalt not take unto thyself "a wife from the daughters of the Canaanites. But

¹ Genesis xxvii. 46; xxviii. 1, 2.

“go unto Laban, the son of Bethuel, thy mother’s brother, and take thee a wife from thence;” and he was obedient and went forth readily, and became suddenly a stranger to all the good things of his father’s house. And like an alien who possessed nothing he began [to travel] the path of his journey, and he asked from them for his need nothing, neither beast for burden, nor servants for ministration, nor costly apparel in which to appear, nor other things which are a vain show, to which many hold fast to-day, but he went forth from them with his staff, [p. 100] being provided for the journey, and bearing blessings and promises of good things instead of these things of mankind. And his words also make [this] known unto us, for in giving thanks unto God for the things which he had, and entreating to be delivered from his brother, [he saith], “With my staff [only] I passed over this Jordan, and now I have become two companies; deliver me from the hands of Esau, my brother, for I am afraid of him.”¹ Let us listen also unto the words which he spake in that country in which God was revealed unto him, for from them we may especially see his simplicity: “Verily there is the Lord in this place, and I knew it not.”² Didst thou think, O simple Jacob, that God was limited only to the country in which thy parents lived, and that He did not reveal Himself or make Himself manifest in every place to those who are worthy of His revelation? And let us consider also how many times his wages were changed while he lived with Laban, even as at the end his words rebuked that crafty man: “Thou hast changed my hire

¹ Genesis xxxii. 10.

² Genesis xxviii. 16.

“ten times, but the Lord hath not suffered thee to “harm me.”¹ And again when he served him for his younger daughter, Laban took the other in her stead and brought her in to him, and led him astray in his simplicity, and he perceived [it] not; and when he asked by word of mouth why this deception had been perpetrated upon him, immediately a plausible excuse was offered to him—even though it was a lying one—his simplicity listened thereto and accepted it. And how many times did Laban in his wickedness seek to oppress Jacob, and how many times did he through his cruelty and cunning change his acts towards him with manifold schemes [p. 101] and tricks! But Jacob’s innocency was not disturbed, and his simplicity was not agitated, and his integrity was not made crafty; and so long as he himself was watchful concerning the things which related to himself, so long also was God mindful of the things which concerned him. This is the proof of enlightened doctrine to every one who wisheth to serve the Lord: his thoughts must not cease from meditation upon God, or occupy themselves with artful schemes and inventions wherewith he may do harm to his enemies.

Do thou, O disciple, abide in the sincerity of thy mind, for it belongeth to the Lord to know how He will direct thy life, and the things which are beneficial for thee those will He perform for thee. Though thou hear of some who are ready to act wickedly towards thee, and of others who dwell in ambush to take away thy life, and of others who are become workers to overthrow thy building, and of others who blacken thy fair fame and vilify thy manner of life, and of others

¹ Genesis xxxi. 7.

who dig deep that they may cast thee down from the height upon which thou standest, and of others who make signs of detraction at thee, and of others who speak against thee with scorn and who pour out against thee blasphemies with mockery, and of others by whom thou art made a proverb and a byword, and of others whose whole conversation is curses of thee; in spite of all these things do thou abide in thy simplicity. And turn not backwards from that country to which thy gaze is directed, and cease not from thy hidden converse with God, and let not the power of the things which are without thee overcome the power of the hidden anchor upon which hangeth thy life, but keep fast hold upon the hope that Christ cannot lie, according to Paul's counsel¹ [p. 102] to us, "To lay hold of "the hope which is promised to us; which we have "as an anchor fixed in our soul that it may not be "moved." For as the anchor which is cast down [into the sea] by its weight holdeth fast and restraineth the ship in the waves that it may not wander and drift away out of its proper course, so also is the hope which is promised to us in heaven, and which is the hidden anchor which is set above us, and is sunk and hidden from us in the heaven of heavens; let us make fast our minds to it, and let us fasten the ship of our soul thereto that it may not shift about and be disturbed by the storms and waves of the world which beat upon it, and drift out of its proper course. In spite of the things which thou hearest abide thou in thy simplicity, and let not those who speak against thee change thee and make thee to become like unto them.

¹ Hebrews vi. 19.

For the Adversary gathereth together all these things for this reason and setteth them in array against thee to turn thy mind from its state of happiness, and to disturb and trouble thy innocency, to make crafty thy simplicity, to make thee like unto those who fight against thee, to fill thee with anger like unto them, to make thee a vessel of wrath like unto them, and to clothe thee with the dress of wickedness. And when thy mind hath descended from that state of simplicity which looketh at one [thing] alone, and thou directest thy gaze upon many, and thou hearest the things which are spoken against thee, through these the Adversary will find thee as he desireth, and thou wilt become easy of access to him, and a ready and easy prey; but do thou persist in thy simplicity which is a vessel of righteousness. For as a material vessel [p. 103] becometh a receptacle of what we put therein, so also is simplicity a pure and honourable vessel which receiveth the various forms of righteousness.

Now therefore let Jacob the simple man, whose history I have depicted for thee, be a type of the things of which I have spoken to thee, and when words of strife are stirred up to disturb thy simplicity, and thou art sensible of the snares of the Enemy which would trip thee up, think upon this blessed man, and consider all his history from the beginning to the end—for for this reason these things and others like unto them were written in the Scriptures—and let them be a support to thy soul which is tottering to a fall, and a consolation to [thy] thoughts which are filled with sadness by reason of the indignation of him that stirreth up anger. Observe how much Esau and Laban plotted to do harm unto Jacob, but the Lord followed after

him in all his actions; and while Jacob remained quiet and took no pains to meet the schemes of his enemies, God turned their crafty devices backwards, and instead of a changing series of losses He brought gain upon him. For Jacob was occupied in his integrity, and God sought out good things for him; Jacob busied himself wholly in every work like a child in his simplicity, and the Lord in His wisdom made his paths to prosper. Laban plotted schemes whereby he might cause him loss, and Jacob perceived it not, that simple man felt it not, and that innocent man knew it not; but in his stead God saw and knew everything, and what [p. 104] Laban had bound, the Lord loosed. Laban contrived a scheme of loss against Jacob and the Highest scattered [it]: he made an invention which would increase his own possession and diminish that of Jacob, and God made another invention against it. While Jacob remained at peace the Judge became his advocate, and while he journeyed on in his works innocently God in His wisdom directed his paths. These things [concerning] Jacob were written for thee, and they belong to thee if thou wilt abide in the simplicity of the mind of Jacob, and in the sincerity of soul of that simple man; for the simple belong unto the Lord. Be not ashamed of simplicity, for the cunning and the crafty are vessels of the Adversary; desire not and lust not after cunning, for cunning is the ground which produceth wickedness, and simplicity is the field which maketh righteousness to bring forth fruit. For this reason, in all places, the Lord speaketh with simplicity, and in it His Will abideth, and it becometh a dwelling-place and a receptacle of His revelations.

For Eli was sleeping with his sons inside the temple,

and when the Lord desired to speak with the children of men, He forsook the old age which was trained in wisdom and exercised in the affairs of the world, and lusty manhood which had received the cunning of evil things, and came to simplicity and spake with it, and chose converse with it. "The Lord called to Samuel, "Samuel, Samuel," twice;¹ and simplicity rose up and ran to old age, and the child knew not who it was that called him; and he ran to give an answer to Eli instead of to God, [p. 105] and he did this three times, because he had not yet had experience of divine revelations. Now when Eli understood that it was the Lord Who had called him, he commanded him to make answer as unto the Lord, and not to run towards him; for "Eli understood that the Lord had called the boy."² And old age sent youth to the Lord to learn His will, and cunning had need of simplicity that by means of it it might learn the Divine Will; for Eli entreated Samuel and begged him to reveal to him everything which he had heard from the Lord, and not to hide anything from him. And because he perceived that he himself was unworthy to speak with the Lord, he offered entreaty to the child to reveal to him the Divine mystery; and between Divinity and knowledge simplicity became an interpreter, and childhood received and made answer, and to a child only a few years old, who was unacquainted with the arrangement of the affairs of men, was the knowledge of God revealed. For the Lord dwelleth in the upright, and with the simple ones He speaketh; and He chooseth the sincere, who having learnt the word do

¹ 1 Samuel iii. 4-10.

² 1 Samuel iii. 8.

not consider that it is their own, but they recognize Him that spake it, and to Him they return gratitude. And the word of God doth not become to them the material for pride and vain boasting, and they are not exalted by the things of God as if they were their own, and they say not, The word of wisdom which we have is our own. Now these simple and upright ones never consider [that it is their own], but in their simplicity they confess that what they have belongeth to the Lord; [p. 106] and for this reason we have found in all places that God rejected cunning and chose simplicity. For because the man wise in the spirit, that is, the man who hath by the experience of his soul obtained the taste of the knowledge of life, is not easily found, his simplicity of nature is acceptable unto God; for this is His own gift and the first thing formed in our nature, for when God created us in the beginning He placed simplicity within us. So therefore simplicity is placed in [our] midst, and one riseth therefrom to the doctrine of spiritual things and becometh a wise man of the spirit, and another cometh down therefrom to the doctrine and training of the things of this world, and such an one is called crafty and cunning. For if men should be called according to the exact name of things, those who are exercised and whose whole training is in corporeal things would not be called wise, and those whose simplicity hath been trained in spiritual things would not be called crafty and cunning; but those who have collected their knowledge from the world would be called crafty and cunning, while those who have been exercised in spiritual things would be called wise and understanding men, for wisdom belongeth to God alone and to the man whose quest is God.

The knowledge of the world is not worthy to be called wisdom, rightly speaking, nor can the wisdom of God be said to be cunning and craftiness by the understanding of discretion, for in this wisdom there is no scheming, and it is not stablished by the composition of various opinions. It passeth the power of speech [to say] why [p. 107] God delighteth in simplicity, and why He chooseth it rather than the wisdom of the world, for behold the wisdom of the world is the gift of God, even as the apostle said, "By the wisdom of God the world knew "not the wisdom of God."¹ And for this reason it is well known that if wisdom were not in us from the time when we were framed and made—and wisdom is not implanted in everything that hath been made—we should not be able to gather together wisdom from the world. Behold then also the wisdom of the world is the gift of God, and why then hath He rejected it and chosen simplicity? It is well known that the reason is because our own labour is therein, and because it is collected from those who possess it, whose vision is directed to the world and not to God, and who run thereafter that they may be thought to be wise men in the opinion [of men]. And to speak finally, the human passions weary themselves when they gather themselves together and seek this wisdom among things which have been made, and in that they have united labours to their quest, and the trouble and afflictions of their persons to the discovery of this knowledge, they imagine that it belongeth to them when they consider how they have laboured for its sake. For this reason the Lord rejected the wise men of the world and chose the simple ones

¹ 1 Corinthians i. 21.

in their stead. And moreover, inasmuch as the wisdom of the world is the opposite of the Divine wisdom in every respect, and there is no means whereby they may be mingled with one another, even as light cannot be mingled with darkness, so also if a man wish to obtain from the wise men of the world [p. 108] knowledge of the things of the Spirit he must first of all cast off from him the thoughts of that wisdom, and the whole expectation of his previous knowledge, and he must stand at the beginning of the path of the first step which is simplicity, and childlike disposition, and the faith which heareth and receiveth with simpleness. And then he may begin the journey of the path of the wisdom of Christ and set out on his course, and if he be zealous to march on wisdom itself will shew him the way.

Simplicity then is the gift of nature, and it belongeth to the Creator, and nothing belonging to us is mingled therein, that is to say, nothing of our will and nothing of our work. Therefore its gift dwelleth in His gift, and His wisdom abideth in the place which He hath constructed, even as it also stooped [to dwell] with Samuel; it forsook subtlety and spake with him, and the chief priesthood and came to him. And behold the Holy Book doth not blame Eli for much wickedness, but only because he was remiss, and because he chid not his sons. Now Eli himself was not a participator in their iniquity, and if any man should say that he acted in his youth as they did [we must remember] that the Book doth not accuse him of this, neither doth it say, "Thou didst do wickedly in this manner in thy youth, and now thy sons do like unto thee;" but the Lord said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of everyone that

“heareth it shall tingle,”¹ because Eli had heard of the iniquity which his sons were doing in the tabernacle, and had rebuked them not. Now the whole accusation of Eli arose because of his negligence, [p. 109] and because his rebuke was not commensurate with the wickedness of his sons: for it is written that he rebuked them,² but the rebuke was feeble and ineffectual, and not one which the serious nature of the iniquity demanded. His negligence alone and not his own wickedness, was the sole object of the condemnation of Eli the priest, and although the matter was thus yet God chose youth rather than him, and He made His conversation with childhood and simplicity. For as the Book maketh known,³ Samuel was brought up in the temple of the Lord, as were Joshua⁴ the son of Nun and Jacob,⁵ for these also were reared in the tent, even as our discourse hath shewed above.⁶ And it is a thing to wonder at how the Lord called what He had formed from these two places, whether it be those who were accustomed to the wilderness, or those who were brought up in the tent, for in both these places simplicity was to be acquired. For behold God set apart from the wilderness David, and Moses, and many others for His dispensation, but Samuel, and Joshua, and Jacob He chose from the bringing up in the tabernacle (*i. e.*, tent). Behold then, from this also we may know that simplicity is beloved of God, and that it was the beginning of the way of those who drew nigh unto God.

And moreover, we may also see simplicity in Abel,

¹ 1 Samuel iii. 11.

³ 1 Samuel i. 28.

⁵ Genesis xxv. 27.

² 1 Samuel ii. 23—25.

⁴ Exodus xxxiii. 11.

⁶ See pp. 86, 91.

and the Holy Book sheweth us that - he was more simple than Cain; for they both brought offerings to the Lord,¹ and the offering of simplicity was accepted, but the offering of wickedness was rejected. And Cain was angry with the Lord and with Abel; [p. 110] with Abel because he envied him, and with the Lord because He had rejected his offering. If he had been of a simple disposition he would not have been envious, and if he had been sincere he would not have been angry with the Lord. And moreover we may see the cunning of Cain from the outlet which he found for his wickedness, for when he meditated slaying Abel his brother, and was not able to do it because he was near unto his parents, he said, "Let us go down into the plain;"² and Abel, in his innocency, heard and was persuaded like a child. And his simplicity imagined not wickedness, and he did not consider in his heart why Cain called him to the plain, neither did he perceive Cain's hatred towards him, because simplicity knoweth not how to be a spectator of these things; but in the innocency of his heart and in brotherly love towards him he turned, and whithersoever he called him he [went] readily and obediently. And observe here also the works of simplicity, and have regard unto the injurious effects of cunning and wickedness, and be strenuous to be on the side of the simple, who have at all times pleased God; and reject cunning as something which is unfit for thee, and which is not meet for the discipleship in which thou standest. For as the apparel which befiteth thy rank in life is well known, and if thou puttest on that which is contrary hereto thou wilt become a

¹ Genesis iv. 4.

² Genesis iv. 8.

laughing-stock, so also the apparel of simplicity is meet for thee, and if thou putttest on that of cunning thou wilt be condemned by the wise and understanding, and the feast will not receive thee [arrayed] in this apparel.

[p. III] And with these men let us also consider Joseph the chaste, whose honour towards his father and whose love towards his brethren were born of simplicity; for his brethren were envious of him and he perceived it not, they devised murder against him and he knew it not, and [when] his father told him to go and visit his brethren, he obeyed him readily. He saw dreams which made known his own greatness and their subjection, and in his simplicity he drew nigh and revealed unto them their subjection; the simple man did not perceive that cunning would add to its wickedness, nor that hatred [of him] would be increased in his brethren by the hearing of these things. And when the old man Jacob saw the simplicity of his son Joseph, he rebuked him [and told him] not to reveal [it], not because he was not certain of what would happen, for the Book saith¹ that he kept all these things because he believed that they were about to take place; but he rebuked the simplicity of Joseph in order that he might not increase the hatred of his brethren by the revealing of his dreams. He bore and was carrying food to them, and he passed from place to place asking for them; and he did not know that in running to his brethren he was running to murderers. He saw them, and in his simplicity he was filled with joy, but they when they saw him [were filled] with gloom and anger.

¹ Genesis xxxvii. 11.

And while simplicity was meditating good things, and increasing love at the sight of the brethren, the envy which cunning brought forth grew the more strong; and increased, and meditated murder; and they plotted wickedness and they wrought wickedness. But see the end of the two [sides], and observe with which [p. 112] God was well pleased. While that simplicity which did not know how to hide its dreams was mounted upon a chariot of honour, craftiness was cast down upon the ground before it, and simplicity gave the command, and craftiness was obedient thereto. Simplicity was increased by the wisdom of God, and craftiness added wickedness to itself. "I have seen that there is none "who is so wise and understanding as thyself," said the king of Egypt¹ to that simple man. For simplicity is nigh unto wisdom, and the understanding of God is akin to integrity, and simplicity is the vessel which receiveth the divine revelations. Now the blessed Paul also wisely rejected cunning, saying, "We walk "not in craftiness, and we handle not the word of God "deceitfully; but by the manifestation of the truth we "shew ourselves before all the consciences of the "children of men."² And behold, Paul also hath taught thee that deceit is closely joined to cunning and that it is the vessel of all wickednesses, and for this reason he also fled therefrom. And who is the disciple who will not reject it if the apostle rejected it and cast it forth, and made it a thing alien to the pure doctrine of Christ, which befitted him not? For as wickedness is the opposite of good, so also is cunning the opposite of simplicity. And in another place Paul writeth to his disciples, "Per-

¹ Genesis xli. 39.

² 2 Corinthians iv. 2.

“adventure like a crafty man I have carried you off with guile;”¹ and here also he closely uniteth guile with cunning.

[p. 113] And again in another speech he condemneth the heretics and sheweth that all their doctrine standeth in cunning. “Let us not be children, tossed to and fro and carried about with every wind of the deceitful doctrines of the children of men, who in their cunning act craftily to lead astray; but let us be firm in our love that we may make to grow up everything of ours in Christ.”² And moreover our Lord also maketh known that heretics are cunning and crafty, for He said, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly are ravening wolves;”³ and [He maketh known] also, that when a man appeareth to be one thing and is another, he is a worker of cunning. To appear in sheep’s clothing, being actually wolves, was taught unto them by cunning; for cunning ministereth unto two things, it maketh wickedness to grow, and it maketh wickedness to increase, and moreover, it schemeth how it may teach itself to others. Where it is meet to hide, it hideth, and where it knoweth that it is meet to reveal, it revealeth; for wickedness is blind, but cunning hath eyes. And again in another place our Lord taught His disciples to beware of the cunning of the Pharisees and Sadducees, saying, “Beware of the leaven of the Pharisees and of the Sadducees, and of the leaven of Herod;”⁴ and thou mayest know that He here calleth cunning and wickedness by the name of leaven, [p. 114]

¹ 2 Corinthians xii. 16.

² Ephesians iv. 14, 15.

³ St. Matthew vii. 15.

⁴ St. Matthew xvi. 6; St. Mark viii. 15; xii. 13; St. Luke xii. 1.

because in another place when the Pharisees said "Herod desireth to kill thee,"¹ he called Herod a fox because of his cunning, saying, "Go ye and say to this fox"—for because he hath no power to do what he desireth by authority, behold he contriveth artful schemes and plots in order that cunning may take the place of power, even as cunning taketh the place of strength in the fox—"by My own freewill will I go, "but thy cunning which is outside My freewill, is not "able to make Me go forth. To-day and to-morrow "I work miracles, and the third day I am perfected."² Behold then our Lord warned His disciples against the cunning of Herod and the wickedness of the Pharisees, because while they were doing one thing they taught another. Our Lord did not bid them beware of the doctrine of Moses which the Pharisees taught, but of their traditions which they invented in their cunning that they might be material for the merchandise of iniquity; and of their feigning to be righteous before the children of men; and of their being careful of the honour of God while in their secret works they belittled Him; and of their making long their prayers in order to devour widow's houses; and of their disfiguring their countenances that they might appear to be men who fasted; and of their washing the outside of the cup and platter—that is to say, they beautified and made fair the parts of them which were manifest—being filled within with iniquity and all impurity; and of their adorning their persons outside with a reverent and venerable demeanour to be observed with the eye, being secretly filled with rapine, and deceit, and wan-

¹ St. Luke xiii. 31, 32.

² St. Luke xiii. 32.

tonness, and the desire for all [p. 115] objects of lust.¹ Of all this doctrine then of the Pharisees our Lord commanded His disciples to beware.

All these things which arise from deceit, and which are wrought under a false disguise are born of cunning. Why then instead of these things did our Lord command His disciples to be harmless as doves in respect of good things, and cunning as serpents² in respect of evil things? towards faith [that they should offer] simplicity, and against error that they should oppose craftiness? It was in order that the upright might save their life, and that the crafty might not destroy it. For for the acquiring of virtues simplicity must be employed by us; but that we may not perish craft is necessary for us; towards God sincerity of mind (*or* conscience), and towards the children of men, who plot to take away from us the things of God, craftiness of thought. So then well did our Lord command us to be harmless as doves² towards each other and towards Him, and crafty as serpents towards those who scheme to deprive us of spiritual things. For even the craftiness of the serpent is [directed] against the man, and not against itself, and it delivereth its body to blows by the craftiness of its nature, but it guardeth its head from injury, for from it death is transmitted throughout its entire length.

And again to the disciples who asked craftily which should be greatest in the kingdom of heaven, and who lusted with crafty mind to rise a step above the others, He taught the simplicity of children, in whom there is no desire for dominion and rule, and whose

¹ St. Matthew xxiii.

² St. Matthew x. 16.

thought hath never experienced the love of the honour of the world. "Verily I say [p. 116] unto you, that "except ye be converted and become childlike and "simple as children ye shall not enter into the kingdom "of heaven."¹ And again, "Whosoever shall not receive "the kingdom of God like a child"—with uprightness of heart and simplicity—"shall not enter therein."² And again Paul also taught concerning this simplicity that we should not only make use of it towards God, and towards each other, but he also commandeth the servants of this world to honour their masters in simplicity, without deceit and without cunning. "Servants, "be obedient to your masters in all things, not with "eye-service as those who please the children of men, "but with fear and trembling, and with the simpleness "of heart as unto Christ."³ And again he also commanded the Jews that simplicity should be found with them in their gifts. "He that giveth [let him do it] "with simplicity; and he that standeth at the head, "[let him rule] with diligence."⁴ For if cunning be found among those who give they become spies of the affairs of those who receive, and for this cause the gift which simplicity would give without thought is kept back. Now it is the custom of simplicity not to think and then to give, but to all men it divideth and giveth abundantly.

And again, our Lord taught this simplicity when He said, "Give unto every one that asketh of thee;"⁵ and again Paul himself prayed for those who give that the fruits of their righteousness might be increased,

¹ St. Matthew xviii. 3.

² St. Mark x. 15.

³ Ephesians vi. 5, 6.

⁴ Romans xii. 8.

⁵ St. Matthew v. 42.

and that they might distribute gifts to the needy with simplicity. [p. 117] "May that God Who giveth seed to the sowers, and bread for food, multiply your seed, and increase the fruits of your righteousness; that ye may be enriched in everything in all simplicity, which perfecteth by our hand thanksgiving to God."¹ And behold here also in simplicity Paul prayeth for his disciples that they may be enriched, and that therefrom, he saith, thanksgiving towards God may increase and wax strong. And again he saith, "Ye have become obedient to the confession of the Gospel of Christ,² and ye have become subject with them and with every man in your simplicity." And again he saith, "I fear lest, as the serpent led Eve astray in its guile, your mind should be corrupted from the simplicity that is towards Christ;"³ and here again he teacheth us that whosoever believeth in Christ, it is meet for him to abide in His doctrine. And he sheweth us also by [his] words that until Eve had forsaken simplicity towards the commandment of God she did not receive the guile of the cunning of the Tempter.

And moreover, that [kiss of] peace which at the end of all his Epistles Paul commandeth his disciples to give one another, is born of simplicity, and sincerity of mind giveth it. "We live by the Spirit, and by the Spirit let us come to an end. Let us not be vainglorious, provoking one another, and envying one another."⁴ And that a man should live by the Spirit and come to an end by the Spirit cometh to a man by simplicity and innocency of mind.

¹ 2 Corinthians ix. 10, 11.

² 2 Corinthians ix. 13.

³ 2 Corinthians xi. 3.

⁴ Galatians v. 25, 26.

Now therefore it is good that the disciples of Christ should follow after simplicity, and that they should have regard unto innocency of mind; [p. 118] and let us not be envious of those who are cunning in respect of wickedness, and who are crafty to obtain the honours and pleasures of the world. For behold we may learn from all the books of the Old and New Testaments that in simplicity man draweth nigh unto God, and that simplicity becometh the dwelling-place of God; and together with the doctrine of the books the actual experience of affairs sheweth that righteousness is nearer unto simplicity than unto cunning. For although the cunning and the crafty may do works, and appear to lead the life of righteousness, yet are they held fast by other passions, and for this reason they persevere in labours that they may nourish the evil passions which are stirred up in their souls, whether it be honour or glory or power which they scheme to pursue by their life of labours. Now simplicity hath not such ideas in the service of its labours, for it is led by the beautiful law wherewith it is held fast, or by the fear which it putteth not away, or by love towards God which guardeth it in its afflictions, if it happen that it hath come to this, for as far as is the capacity of love fear guardeth and supporteth simplicity.

Therefore be not ashamed, O disciple, of this good gift, but lay hold upon it from the beginning of thy discipleship unto the end thereof, and in all good things let it be found with thee; for by simplicity and faith thou hast hearkened unto God, and hast gone forth from the world, and thou hast not judged and examined therewith into the things which He spake to thee. For if thou hadst been cunning thou wouldst not have listened unto Him, and if thou hadst inclined thine ear unto

His word with thoughts of craftiness thou wouldst not have gone forth after God who called thee, neither [p. 119] would any of those who have been called and who have been obedient unto God have hearkened unto His word and gone forth after His command when He called them to go forth after Him, nor would they have been ministers of His dispensation in any form towards the children of men. For from natural simplicity is born the abundance of the spiritual mind. And observe that the simple mind is able to receive the learning of this world also, for a very young and simple child accepteth the learning of the world and feareth [his] masters, but in proportion as he increaseth in stature and becometh crafty in the things of the children of men, he despiseth [his] masters, and esteemeth learning lightly. And thus also doth simplicity receive spiritual learning, being filled with fear of the Teacher, and being watchful not to forget [His] instruction. And if any man wisheth to draw nigh to craftiness and therefrom to things which are to be desired, he immediately despiseth instruction, and holdeth God in contempt. Let us then lay hold upon and be watchful of this good gift, and let the whole course of our life and conduct be in sincerity of heart. Let us reject craftiness and be remote from cunning; let us rebuke wickedness and be watchful against guile; let us be remote from artifice, and let us flee from the Calumniator; and let us cast away from us the tongue which smiteth in secret. And with a simple understanding and innocent mind let us give praises unto the Holy Trinity of Father, Son, and Holy Ghost, for ever, Amen.

Here endeth the First Discourse which is on Simplicity.

At all times it is meet for us to direct our discourse to spiritual excellencies in this place—which is the market-place of virtues—for I see that ye yourselves desire to hear a profitable discourse, and not one which is to give pleasure only and to be the cause of cries of approbation. For the words which are composed to give pleasure to the sense of hearing or to stir up cries of the applause of those who listen to them, are absolutely unnecessary in this chaste land, and it is meet that as is the place, so also should be that which is spoken therein. For the country wherein we are gathered together is one of spiritual excellences and help: in it then we will speak with simple words, which bear profit alike to him that speaketh and to them that listen, for it is written, "Let him that heareth the word communicate it to him that listeneth to him in all good things."¹

The discourse which cometh before this was upon simplicity and innocency, and in this also I desire to speak again concerning this excellent matter—for it is a thing which befitteth us, and simplicity belongeth to us—and that we could live without it in the service of the virtues [p. 121] is by no means possible. For as the members cannot see without the eye, so neither can virtues be cultivated without simplicity; and as when

¹ Galatians vi. 6.

the eye is blind all the members are in darkness, so also when simplicity is done away with all good qualities are impeded. Now simplicity especially befitteth the life of the solitary and ascetic, and innocence of mind greatly befitteth those who have forsaken the world, and who have become strangers thereto; for where there are none of the forms of the world, the craftiness of the world is unnecessary. For here with us we have no buying or selling, and we have not with us vain talk concerning good things which pass away. Here there is none who would be greater than his brethren, or who would wish to appear in greater power than his neighbour. Here there is none who oppresseth or is oppressed, for we have not with us the causes for oppression. Here there are no fields and vineyards to be divided, nor estates which have to be separated by boundary marks. Here there is no one who wisheth to be richer than his brother, nor any one who wisheth his worldly wealth to be more abundant than that of his companion. Here there is no one who wisheth to appear in rich garments, for we all have one kind of apparel, that of weeping and humility. Here there is no one who doeth work for his belly, and who wisheth to find preparations of rich foods, for we are all fed from one common table. Here there is no one who wisheth to pluck honour from his brother, for we are all commanded to honour each the other. Here there is no one who speaketh judgment with his [p. 122] fellow, for we all speak judgment each for the other. Here no one wisheth to build [a house], nor doth another lust to found castles, for to us all there is the one narrow dwelling of the ascetic life. Here there is no one who wisheth to enlarge his dwelling and to construct gild-

ed couches for himself, for we all with narrow measure limit our place of sleeping upon the ground with humility. Where these things are wholly made strange things, it is not meet that the craftiness of the world should be found; for where the worldly rule and conduct of life is expelled and cast out, there also it is right that the craftiness thereof should be rejected. For where the corporeal things of the body are esteemed lightly, there also should be despised the cunning which doeth battle on their behalf. Where the old man is crucified together with his affections, there is it meet that the guile which is the advocate of the old man should also be crucified. Where falsehood is rejected, there is it right that craftiness, the mother of falsehood, should also be rejected. From the place where deceit hath been expelled and cast forth, thence is it meet that its parents and begetters should also go forth. For in the assembly of deceit there is nothing, and falsehood cannot be made of use in it; and it is right that cunning and craftiness, the parents of these things, should be despised. Wherever the humble garb of hair existeth, there is it meet that the simplicity which befiteth it should be honoured; for garments made of linen befit not our rank, and ornamented and embroidered apparel is not good for our order. Similarly, but even much less than these, cunning befiteth not our discipleship, nor doth craftiness [p. 123] become our garb. The ornamentation of the head, which belongeth to the wanton and dissolute, befiteth us not, neither doth deceit, which is the first invention of the Enemy. For craftiness is the possession of the Calumniator and of all his ministers, and simplicity is the riches of Christ and of all His disciples. Craftiness is alone useful in the conversation

of the world, and to those who have set themselves to spoil and plunder others, and for the oppression and defrauding of those akin to them; to them [alone] is apostasy necessary. "Wisdom dwelleth not in the soul "which worketh deceitfully in wickedness", saith Solomon the wise man¹, and knowledge of the Spirit sojourneth not in the body which is conquered of sin; for the soul which worketh deceitfully in wickedness is full of cunning, because cunning itself is the inventor of wickedness.

Whosoever desireth to serve [his] lusts runneth to become a disciple of cunning, so that with the learning which ariseth therefrom, and with the deceits of iniquity which it sheweth to him he may find means whereby to cover his wickedness, and to make an excuse for the hateful things which are wrought by him. For from where lusts are rejected and human passions cast out, from thence it is meet that the root thereof should be torn out, and cut off, and cast away, even that which increaseth them. In Gabriel and in Michael there is no cunning in name, and there is no craftiness of wickedness. There is neither apostasy nor the deceit of abominable things in the countries of the Spirit. There is no darkness of deceit [p. 124] in that Jerusalem of light, the city of life. There there is no one who schemeth to overcome by falsehood, for in that country falsehood cannot be made of use. There there is no one who hath learned to hide his abominable practices, and none who by cunning is able to hide his wickednesses. And as these things exist not in that land of spiritual beings, so also in our land which is the type of that country it is meet that they should not be found. The

¹ The Wisdom of Solomon i. 4.

rule and conduct of the life here is the similitude of that of spiritual beings, and the dwelling here is a type of that of heavenly beings. The conversation of you who are clothed with the body is a copy of that of those celestial and incorporeal beings. It is seemly for you to say that which Paul proclaimed, "Although we live "in the flesh, we do not war according to that which "is in the flesh".¹ Being corporeal beings ye may be seen with the eyes, but your warfare is wholly spiritual; O corporeal beings, ye are angels, and spiritual beings clothed with flesh. Pure, undefiled, innocent, and holy is your dwelling, and the likeness of the celestial habitation of spiritual beings is stamped thereupon.

The whole rule and conduct of life of the disciples of Jesus standeth in simplicity, and if thou didst take simplicity therefrom thou wouldst destroy that life. Simplicity is our boast, and whosoever acquireth it is a wise man. And as in [this] world whosoever is simple is called a fool by fools, so also in this spiritual country is it meet that the cunning man should be called fool by the wise and understanding, for he possesseth in [that] country a possession which is not suitable thereunto, and he findeth therein an invention which belongeth not thereto. No man seeketh to find trees, and seeds, and plants among the waves [p. 125] of the sea, and again no man demandeth to see waves and billows on dry land; but each is to be sought for in its proper place, and there will it be found. And thus it is is not seemly that cunning should be found in the pure country of spiritual beings, because the land of cunning is a world which is full of wickedness. And

¹ 2 Corinthians x. 3.

as songs are unseemly amid the noise of those that weep, and weeping is out of place at a feast, so also is it unseemly that the craftiness of wickedness should be found in the country of simplicity; for within the country of spiritual advantages the invention of cunning is a loss to spiritual beings. Thou wilt not speak with thy brother cunningly, how then can craftiness be necessary unto thee? Thou wilt not lie in ambush in the monastery to slay the righteous man in secret, of what use then will craftiness and deceit be to thee? Why then art thou proud, O fool, of that which will be thy condemnation? Why dost thou boast thyself in that which will put thee to shame? Why dost thou magnify thyself in that which is thy reproach? Why art thou proud of a possession which belongeth not to thee? Thou hast taken craftiness from the world, and through it thou wilt be condemned, in that all the wickednesses of the world are to be found with thee. The fruits of a tree cling closely thereto, and craftiness is a tree the roots of which are wickednesses; and wherever it is found with it also are found all evil things, and if they are not made manifest by outward deeds, they nevertheless exist in the innermost thoughts. For craftiness is a disease of the soul; just as simplicity is its certain cure. Where [p. 126] didst thou ever see a sick man boasting of his sickness, or a diseased man who boasted of his pains?

It is meet that the monk who is crafty should be ashamed, because he is found in that which is not seemly for him. For as converse with a harlot is a shame to him, even so it is right that he should be ashamed if craftiness, which is the similitude of a harlot, be found with him. Craftiness in the soul is like a harlot in the street; for as the harlot speaketh with all men and putteth

on all persons (*or* characters) so that she may appear to be like unto every man, even so doth craftiness appear in every variety of opinion, and it prepareth the [various kinds] of ornamented forms which are required [of it], that it may show itself to be like unto every man by them. And that which was written by the Apostle in integrity, "I have become all things unto all men, that I might profit all men",¹ is wrought in the opposite manner by craftiness, which becometh all things unto all men that it may destroy all men, and that it may mock and laugh at all men. And if these things are the works of craftiness how doth it itself befit the disciple of Christ? And how is it right that it should be found among simple solitaries? Look then with the eye of knowledge and understand that all wickednesses spring from craftiness. Deceit is in it, falsehood is found therein, calumny is akin thereto, the mocker is its friend, what is whispered it possesseth, the destruction of the Evil One is its mansion, error and prevarication [p. 127] are its doctrine, it is an associate of theft, it is an advocate of adultery, for fornication it maketh an excuse, hypocrisy is to it a garment of which to be proud, by it ambushes are fabricated, it is ready to bear false witness, and of the empty prating of lying it is the mother. And to speak finally, craftiness hath made itself an advocate of all wickednesses; that it may pronounce right that which concerns them: some of them it covereth up, for some of them it maketh excuse, of some of them it prateth that they exist not, and it multiplieth words intended to convince, and feigneth excuses, to some wickednesses it giveth other

¹ 1 Corinthians ix. 22.

aspects, and sayeth that they did not take place for this reason, and that they were not wrought with this design. Unto it is gathered together all lying speech, it cleaveth to judges when they wish to steal, of it governors make use when they wish to take bribes, and it cleaveth to those who work wickedness when they are judged. The woman who wisheth to transgress the path of law against her husband taketh it into her company, and then she goeth forth to the error of depravity; when it hath been learned by children they begin to lie to their masters. The advocates who plead before judges compose their speeches of its riches, and their perverse things are forged in its furnace. It spreadeth the nets of iniquity, and layeth out the toils upon the paths of the wayfarers, it hideth the snares of deceit, it diggeth the pits of destruction, it is a follower that hath been paid and that demandeth a second time. Until lying draweth nigh to it, [p. 128] it knoweth not how to make excuse for itself; lying is ready to utter falsehood, and how it is do so craftiness teacheth. Falsehood maketh ill will ready, but of how it is to be wrought in deed craftiness is the counsellor. [Falsehood] beginneth to walk in lying, in the path which is contrary to the truth, and it crieth to craftiness, "Come in my "train", and then it goeth forth. Craftiness is the teacher of all wickednesses, and it is the ready advocate of all abominable things; it hath respect unto every person, and it speaketh right of every thing, and maketh excuse therefor. And it seemeth as if this had been said by craftiness to wickedness, "O thou wickedness, "do evil as long as thou wishest, and let all thy members "enjoy the pleasures of lust. Let the body of thy senses "be delicately nurtured on the things which it loveth,

“let all thy fruits collect in them their natural taste, and
“let them grow large and become ripe. So long as thou
“lustest enjoy thyself and spare not, live delicately and
“afflict not thine eye. Do evil so long as thou pleasest,
“and work wickedness, and fornicate as long as thou
“wishest. Take thy fill of iniquity and fear not; perfect
“thyself in all abominable things and be not moved thereat.
“Let not the fair fame of laws disturb thee, and let
“not the threatening of the judge move thee. Be not
“terrified at the voice of governors, and let not the cry
“of lords make thee afraid. Against all [these] I am
“armed on thy behalf, and I will make an excuse for
“thee to all who blame thee. It is easy for me to turn
“to thy glory the blame which is laid upon thee and
“those things which [p. 129] others imagine will condemn
“thee, and I will bind a crown of victory upon thy
“head. All my care is for thee, and in thoughts on thy
“behalf I am steeped by day and by night, so that whenever
“I am required to do so I can make an excuse for thee;
“at all times am I careful [for thee]. Do thou then, O
“wickedness, enjoy thyself in pleasures, and I will learn
“the instruction which will make thee innocent. Be not
“anxious how or what thou shalt speak before the judges,
“for I will make speech for thee. I will silence those
“who bring accusations against thee, and I will vanquish
“justice which shall declare against thee, and I will
“silence the equitable arguments of the judges [who
“condemn] thee of crime. I am thy tongue, O wickedness,
“and I have made myself ready to be for thee a mouth
“which speaketh; against every tongue which wisheth
“to pronounce judgment against thee I will stand up,
“and I will condemn it”.

Now these encouragements are offered to wickedness

by craftiness, and with such speech as this it corrupteth it to stir it up to pass on to iniquity. Therefore cunning is the wicked principle of wickedness, it is the power of sin, and it is the life of the body of abominable things; and if craftiness existed not, in very surety wickedness would remain quiescent through fear of being found guilty and through terror of the judgment which is prepared for it by justice; so therefore, craftiness is the most evil of all wickednesses. Craftiness is the strong tower of sin, for when sin hath come down on the paths, and hath plundered every man, it fleeth to craftiness for refuge that it may make an excuse for it to those who bring accusations against it, and it hideth itself in it as in a strong tower from [p. 130] the leaders of justice, who have gone forth to track out its footsteps.

Behold with what wickedness is thy boasting, O disciple of woe! and of what wilt thou be proud, O wolf who art clothed in a lamb's skin? If craftiness is in thee all iniquity is with thee, and if cunning is in thy soul all sin dwelleth in thee. If thy life consisteth of the guile of apostasy, all wickedness dwelleth in thee; and thy hateful things are not seen outwardly, for craftiness itself covereth them over, for thus is it promised by it to whomsoever will become its disciple, that it will be a veil for his sin. This thing which is the mother of all wickednesses is not seemly for thee, neither doth the wickedness which hath become a nest of all wickednesses befit thee. Do thou then, O upright disciple, rejoice in thy simplicity with which thou hast run the path of righteousness, and be not ashamed because thou art called "child", for this name befitteth thee, and this appellation is worthy of thee, for thereby thy freedom from iniquity is made known; for the name

“child” is one which indicateth his innocence, and it is the byname of the simple one, and it proclaimeth that there is no guile in him. For as every handicraftsman in [this] world (or him who serveth in the army of the sovereignty of man) hath a name whereby his position (*or* rank) is known, and whereby his handicraft is distinguished, so also is it with the disciple, and his name shall be called “simple”. Would that thou wert called by the name by which God is called! for the word “simple” indicateth something which is single. For in the simple man there is no deceit, [p. 131] and snares are not devised in his presence, and falsehood prospereth not in him, and deceitfulness is not to be found in him, and in him calumny dwelleth not, and he smiteth not his companion in secret, and he seeketh not to do evil, and he schemeth not to do injury, and he hath no deceit towards his neighbour in him, and he meditateth not wickedness against his brother who dwelleth with him in peace; but he is a pure and clear vessel, and the neighbourhood of him is the neighbourhood of light. And as in the natural child none of these wickednesses ariseth, so also in him whose mind is simple not one of these things hath motion; for the child by reason of his childishness meditateth not wickednesses, nor doth the simple one by reason of his simplicity think upon abominable things. For in the word simplicity are gathered together all good things, just as in the name craftiness are borne all wickednesses. Simplicity is a cultivated field which receiveth the seed and plants of all excellent things, and craftiness is a piece of ground which is filled with brambles and briars, that is to say, with divided and empty thoughts. And as the growth of good seed is retarded in the field which is full of brambles and briars,

so also is the simple growth of faith retarded by the divided thoughts of craftiness. And as the growth of good seed in ground which is free from the sprouts of thorns is healthy, so also doth the growth of the word of truth spring up healthily within the simple understanding. For simplicity judgeth not the words of faith, and it seeketh not to find out for what reason [p. 132] God hath commanded in such a manner, and it [urgeth] no objection against what it hath been told to do; but it heareth uprightly, and it receiveth innocently, and it keepeth [the command] simply. For simplicity is without toil in all its actions, and it is not oppressed by the opinions which bind and loose others, for the service of righteousness is easy to simplicity, and it travelleth along the path of labours without delay. For this reason our Lord also taught His disciples the innocency of children, that He might make them to acquire simplicity; He rejected the cunning and chose the simple, He cast out the crafty men and the scribes, and He brought to Himself the ignorant and innocent. Annas¹ was a crafty man, Caiaphas² was a cunning man, the Pharisees were subtle, and the scribes were deceitful, but the choice of our Redeemer rejected all these; and instead of Caiaphas He chose Simon, and instead of Annas, John, and instead of the scribes, Andrew, and instead of the Pharisees, Matthew, and instead of the men of knowledge, Philip, and instead of the crafty, Bartholomew, and instead of the cunning, James—a band of simple men instead of a company of crafty men—and He chose those who knew nothing instead of those who thought that they knew themselves everything.

¹ St. Luke iii. 2; Acts iv. 6.

² 2 St. Luke iii. 2.

At all times truth prevaileth by simplicity, and faith shineth forth in innocency. And moreover, after our Lord had rejected the companies of the wise, and the bands of cunning and crafty men, and had chosen those fishermen who were innocent and without instruction, He moreover taught them also to increase their simplicity, and not to abide in that first grade of their childlikeness only. [p. 133] And He took a child and set him in the midst of them, and looking at them all, He said, "Except ye be converted, and become like "this child, ye shall not enter into the kingdom of heaven".¹ And this our Lord did because He saw that they sought to depart from the mind of their simplicity through a question of position of honour and to receive one a grade above the other. A question such as this the simple never seek to enquire into, but this question was born of a mind which desired to examine into matters with craftiness. And our Lord rebuked this outcome of a troublesome question, and said to His disciples, chiding and reproving them, "If ye are Mine "ye must be simple men, and if ye desire the kingdom "of heaven, ye must be like unto this child; as ye "desire to receive the life which is to come abide in "sincerity. If ye wish to become wise in the word "of life abide in your ignorance, for from being simple "I do not desire that ye become cunning, but from "being simple become ye wise. For he that runneth "to become cunning from being simple goeth downwards, "but he that runneth to become simple from being "cunning goeth upwards. The cunning man receiveth not "My doctrine, and for the reason that ye are simple child-

¹ St. Matthew xviii. 2, 3.

“ren I have chosen you. Ye have rejected cunning in
“others, beware lest it be in you and I reject you because of
“it. Let this child be a proof to you that as he desireth
“nothing of the world, and asketh for nothing of the child-
“ren of men, neither [p. 134] rank nor honour, neither
“riches nor power, but only the mere food and clothing
“of which his childhood hath need, so also do ye become
“children like unto him, and upright and simple like unto
“him, that ye may be to Me chosen disciples, and that ye
“may be found by Me [to be] even as I have chosen you”.

Behold then, by this command also did Jesus our Lord incite us to simplicity, and He warned us to become innocent and upright. For it is not right that we should be ashamed of simplicity, and should seek to be excused therefrom as from a thing of [this] world which is useless to us, nor that the simple should be despised in our eyes, nor that we should consider them to be good for nothing; for [although] they are unnecessary for [this] world, they are useful and necessary to the kingdom of God. For that which is rejected by the children of men is a choice thing with God, even as also the Apostles were rejected by all the world, and our Redeemer Jesus also was hated and rejected by all the Jews. So then also whosoever rejecteth the simple, and despiseth and contemneth them because of their simplicity, the portion of this audacious man shall be placed with that of the Jews, and scribes, and Pharisees, who rejected Christ and His disciples. And observe what penalty the word of Christ hath decreed against that man who shall make one of them to stumble; beware then lest ye make them to stumble. Now although the saying, “Whoso shall cause one of these little ones to stumble, it were better for him that the millstone

“[turned by][p. 135] an ass should be hanged about his neck, “and that he should be sunk in the depths of the sea”,¹ admitteth of other significations, yet it is particularly applicable to the simple, that no man may dare to scoff at the simplicity of the upright. For when thou hast laughed at and hast mocked and made scorn of his simplicity, and hast blamed his pacific nature and hast despised his integrity, and he is accounted by thee fit for nothing and useless, the indignation of thy blasphemies against him will drive him to strip off and to cast away his innocency and to deny his simplicity, as if it were the cause why he should be mocked, and to flee from that childlikeness by reason of which he was deemed by the audacious to be a fool, and instead of what he was, to become what he was not, and through thy indignation and thy blasphemies against him thou wilt make him to stumble in his first rule and conduct, and to forsake it, and instead thereof to lay hold upon other things which are the opposite of his innocency. And although he be leading a life of silent meditation he will reject this, and will honour and choose speech rather than silent meditation, and craftiness rather than his early simplicity, and subtlety rather than his ignorance, and from being a sweet-tempered and peaceful man thou wilt make him a furious and wrathful man. Now therefore when thou thus hast caused him to stumble, and he hath been driven by thy indignation to change his good qualities into bad ones, it were better for thee that the millstone [turned by] an ass should be hanged about thy neck, and that thou shouldst be cast into the depths of the sea, rather than that thou

¹ St. Matthew xviii. 6.

shouldst cause one of these little ones who believe on the Son to stumble.

Observe thou also that our Lord Himself called them "little ones", because they make themselves smaller than all men, and He did so to teach thee not to despise them because they followed after littleness, but rather that they might be magnified in thy sight. [p. 136] For the appearance of the simple is common, and their garb is rude and bad; and whosoever wisheth to despise them obtaineth a cause whereby he may mock at them from their appearance, because they have not the skill which knoweth how to arrange their outward appearance before the children of men, and to make them appear outwardly before the world as distinguished and famous men. Do thou, however, take a reason from this fact, and magnify them especially, and let their lowly condition be to thee the cause for honouring them, and let their despised state be the object of their being glorified. For where faith hath been preserved in its integrity, and hath not been corrupted with thoughts of craftiness, it honoureth and magnifieth simplicity, and it loveth and supporteth it, even though it happen that its appearance is contemptible. And from the experience of facts thou mayest understand how greatly simple men are loved by believers, and for Christ's sake how dear are the ignorant and simple to the whole body of Christ's disciples. And, moreover, thou mayest understand that the crafty men of [this] world run towards the ignorant men of faith, and that cunning men and rulers bow down before the simplicity of Christ. For look and observe the great ones of the world how lovingly they embrace simplicity and [how] they worship and love ignorance, and how in proportion as a man appeareth in

the excellent part of simplicity, the more especially is he great and honourable in their eyes. For the children of the world do not go forth to the spiritual folds which are outside the world to see crafty and cunning man.

Lift up thine eyes, O disciple, and look upon these who come to thee, and who run to thy door in love, for they run to see the children of the spirit, and not those who are trained and experienced [p. 137] in the deeds and affairs of the world. For when those who are exercised and skilled in the wisdom of the world wish to see crafty and cunning men they go into towns and cities; but when they go forth from the world they wish to see simple men and children of Christ. Let not Him come and find thee a serpent instead of a dove, and a hawk instead of a simple bird, and with thy discourse [directed] to evil things instead of being wise to good things. Let Him come, O disciple, and find thee as He wisheth to see thee, for He Himself hath cast off His craftiness, and hath put on humility, in which He hath drawn nigh to thee. And wouldst thou follow to put on that which He hath cast off, and wouldst thou desire to possess that which He hath rejected? He did not carry and bring with Him thoughts of cunning, but the simplicity of faith; when He cometh into thy dwelling, let Him not come and find that which He left in the world in the country of spiritual things.

And hearken unto the prophet who also proclaimed our Lord with his simple teaching, and who likened Him unto a lamb and a sheep, the most innocent of all animals: — "Like a lamb was He led to the slaughter, "and like a sheep before the shearer He was silent".¹

¹ Isaiah liii. 7; Jeremiah xi. 19.

The lion and the wolf and bear are crafty, together with the other wild beasts, because craftiness was mingled with their evil nature when they were made; but sheep and lambs and ewes are simple and innocent in their ways and movements, and to them was our Lord likened, and by their name are believers called. Our Lord did not liken Himself unto a lion, which bringeth suffering and death, and He did not call His flocks by the names of [wild] animals, which by the nature in which they were created are cunning in respect of evil things, [p. 138] but He was called "lamb" and "sheep", and being meek like unto them He was led to suffering and to death, for "like a sheep before his shearer He was silent", and thus He in His humility opened not His mouth. And we may be sure that the word of the prophecy is true in fact, for when they took Him, He was quiet; and when they judged Him, He was silent; and when they smote Him, He complained not; and when they condemned Him, He disputed not their judgment; and when they bound Him, He moved not; and when they smote Him on His cheeks, He murmured not; and when He was stripped of His garments as a sheep at its shearing, He cried not out; and when they gave Him gall and vinegar, He cursed them not; and when they fastened Him to the wood, He raged not at them; and when Simon wished to throw off the simpleness of the sheep, and took a sword to avenge the insult of his Master, He rebuked him, [and commanded him] to carry [it] in its sheath, saying, "Put back thy sword into its place";¹ for I have no need of thy help. The doctor and teacher of all wisdom

¹ St. Matthew xxvi. 52.

stood before the judge, and He refrained and answered not a word. He kept the command of simplicity that He might confirm the prophecy, "He was led as a lamb "to the slaughter". They led Him as One who was speechless, and they took Him round about from one place to another, and they drove Him from place to place, and they dragged Him from one judge to another. He stood before Annas and was silent, and until he adjured Him He spake not; He was questioned by Pilate and was silent, and until He heard from him the words, "Art thou the king of the Jews?" which made known [to Him] that he suspected Him of being a rebel against [p. 139] Caesar, He answered them not a word. They carried Him to Herod, who [wishing] to see and hear from Him great things asked Him questions temptingly; and there also He stood silent and spake not, and He returned no answer to His questioner. He was esteemed a contemptible man who knew nothing, and a fool who had no answer [to give]. The Jews and priests thought [this] because they wished [it]; but He forsook not the simpleness of a lamb, and the law of simplicity He left not. The Apostle Paul considered Him as one "of no reputation",¹ and the crucifiers considered Him to lack understanding, and [His] enemies accounted Him to be without knowledge and intelligence, and concerning Jesus Paul spake against them, "The foolishness of God is wiser than the "children of men".²

For in order that it may not weigh heavily upon thee to be thought contemptible in thy simplicity by the children men, God Himself hath shewn Himself to be of "no repu-

¹ Philippians ii. 7.

² 1 Corinthians i. 25.

“tation,” in that He stood before His questioners without answering a word; and He was thought by them to be an ignorant man because He returned them not an answer. Wherefore do thou also persist in the power of thy soul, and transgress not the law of simplicity, even though thou be considered to be a fool by every man, and art esteemed to be without knowledge and instruction. For whosoever is angry if he be considered by man to be simple and ignorant, his mind is fettered by the passion of the love of the vain knowledge of the world, and if he is thought to be the opposite, trouble and sorrow rule his life. For in order that thou mayest finish thy course it is meet that thou shouldst endure everything, and thou must fashion thy journey for the end of the path.

[p. 140] For behold David the prophet also in [his] scheme for delivering his life from death feigned himself to the Philistines to be a madman and without sense, and let his spittle fall down upon his beard after the manner of a man who lacked understanding, that he might save his life from death.¹ And if David feigned himself to be mad, and to be without understanding and discretion that he might not destroy [his] life in this world, how much more is it meet for thee to abide in thy simplicity, and not to be overcome by the indignation of the scoffers, and not to depart from the goal which is laid down for thee, for the sake of life everlasting? And our Lord also called the faithful ones of His pastures by names in which simplicity is indicated: “thou lovest Me”, He said to Simon, the chief of His disciples, “feed My sheep, and My lambs, and My ewes”.²

¹ 1 Samuel xxi. 13.

² St. John xxi. 15—17.

And as He was called symbolically by the word of the prophecy, "lamb", and "sheep", and John also called Him, "The Lamb of God";¹ even so did He call the disciples of His word by the names which indicate simpleness. And He did this that when all believers heard what names were given to them by the Shepherd they might, like sheep, and lambs, and ewes, be incited to abide in all simpleness, and might not go forth from the law of simplicity, and that like these innocent animals, which are led to death, and are brought to slaughter, and are bound for shearing, and are hunted by [wild] beasts, they might neither cry out nor complain, but [p. 141] remain in quietness and in the innocency of their nature. And thus also is it meet for the disciple of the Lord, that before all trials of words or deeds, of afflictions and evil speakings, of feterings and violence, of oppression and prison, of indignation against calumnies, and of lying accusations, he should abide in the simpleness of his heart, and should not forsake the law of his contemplative life, and should not cast away his innocency, and should not forsake his simplicity and become crafty to do harm to his enemies; for the deceit of wickedness, and the crafty things of the iniquitous men are the work which belongeth to them, and their life is at all times at leisure to do their work. But to thee there belongeth the work which is hidden from their knowledge, and the sincerity of thy mind is able to perfect it; thou wilt delight thyself therein, but they are not able to feel this enjoyment, for they are not accounted worthy of the pleasures of thy own delights. For simplicity hath

¹ St. John i. 29, 36.

no anxious care, and for this reason joy is at all seasons continually with it. For as the joy of children is continual, and laughter is abundant with them by reason of their simplicity, for the anxious cares of the world cannot smite the joy which moveth with simpleness in their minds—so also is joy continual at all seasons in the simple heart, because there are no means for trouble to fill it when it goeth not forth to labour.

Whosoever wisheth to do evil to his enemy, and is not able to do it, or whosoever deviseth plans to become rich, and becometh not rich, or whosoever runneth [p. 142] to overtake, and overtaketh not, by reason of these things sorrow and grief rule his life, and all the joy which is born of simplicity is taken away from him. The simple man is, according to what is imagined, of no use to the world; and if thou, O disciple, art esteemed to be of no use to the world, let not this be grievous unto thee, for it is the glory of the Christian when he is not trained in the things of the world, and when he is worthless absolutely for the life and conduct of the body. For if a man were to say to thee, "Thou knowest not the carpenter's craft", or, "Thou knowest not how to labour in the tanner's craft", or, "Thou knowest not any of the contemptible trades of the world", this would not be a reason for laughing at thee, because not even a king would be disgraced for not knowing how to labour in any of the crafts of the world, but rather would this fact be to thy glory, for inasmuch as the king's rule is exalted above these things and he cannot condescend to know them, the ignorance of them will be found to be creditable to him, for the knowledge thereof would cause him to be blamed. And as we see also many men, who occupy some

position of worldly honour, and who have knowledge of certain crafts and trades, and are acquainted with affairs which are beneath their position, deny and say that they know them not—and this ignorance is held to be creditable to them, and as if it were an honour to them they run and take refuge therein and say that they do not understand crafts and trades—in like manner therefore to the disciple of Christ [p. 143] is the ignorance of the affairs of the world a cause of glorification. And that he knoweth not how to act craftily and cunningly redoundeth to his praise, and it is a fair reputation to him that he is unacquainted with the deceits of wickedness; and the knowledge of these things is before him accounted to be a disgrace which is greater than that which would accrue to a king of this world if he knew the handicrafts and trades of the world. And that the disciple who is written down for the celestial kingdom should know the things which are alien to his profession, and which are remote from the life and rule of his instruction, would be a matter for blame. For his life is not free from conversation with God to turn to the doctrine of these contemptible things; and to meditate upon the things which belong to the flesh; and to scheme how he may do harm unto, and injure his enemies, and how he may become rich and acquire possessions, and how he may speak, and hear things against those who oppress him, and how he may find profit, and with what reasons he may find it. For the conversation of the simple who are with God doth not allow the disciple to turn towards these things and to meditate in them, neither doth it make him to descend from the height of the knowledge of the kingdom of Christ to the schemes and plans and anxious cares be-

longing to infirm passions, which are at all times sick, and which move to and fro in their minds.

Now it befitteth not the mind, in the simplicity of which the faith of Christ moveth, to turn and take anxious care concerning the deceits of the flesh, and concerning the craftinesses of destruction. Let it not then be accounted to thee a disgrace that thou art not acquainted with the craftinesses of the world, but let it be to thee an exceeding great honour, that thou, in the likeness of spiritual beings, art exalted and raised above the things which are of the flesh, for neither have the spiritual beings inventions and crafty schemes concerning the affairs of the world. For if their rule and conduct of life [p. 144] is superior to all carnal-mindedness, it is evident that their mind also must be superior to passions; and all their conversation must be upon divine meditations alone, having been brought up in the knowledge of the spirit in the things which are above their knowledge. And they go not down to see what is beneath them, because they desire not to descend from their grades; but they earnestly desire to go up, and to become participators at all times with what is before them in the mysteries of the Self-existent One. Now therefore in the similitude of these powers are the minds which are not disturbed by material things, and they form a grade of spiritual beings who learn only the things which are above the world, and whose thoughts descend not to the quest and doctrine of the things which are alien to their kind. For as the learning of one handicraft is separate and distinct from another, and whosoever becometh an apprentice to one handicraft is strenuous to learn it and not another, in the place of instruction, in like manner let the whole medita-

tion and conversation of the disciple be upon the learning of his handicraft, and let him not destroy the anxious care of his thoughts by anything else. For our handicraft is the doctrine of spiritual things, and our trade is that our thoughts and our deeds should be above the world, and that we should participate at all times in what is before us in the things which are of the Spirit. The apprentice who maketh not progress in learning his handicraft in the workshop is blamed by his masters, and he is mocked at, and made a laughing-stock by his companions; and the disciple of this spiritual handicraft who is like unto him deserveth to be blamed more than he, [p. 145] for he should increase [in knowledge] day by day, and he should progress in the work of the body and in the thoughts of the spirit, for the loss which shall betide each of them is manifest and well known. For the man who receiveth not the instruction of a handicraft of the world loseth the benefits which are to be found in the handicraft; but whosoever receiveth not the teaching of Christ and groweth not in virtues, his loss is the kingdom of heaven, and the happiness and delight which are sealed and preserved for the chosen of God, and that which the eye hath not seen, nor the ear heard, and which hath not gone up in the heart of man, and that intercourse which the perfect will have with Christ, and for the sake of which Christ Himself even came down from heaven to earth, and in the end this man's loss is his own person, together with the good things which are above nature.

For the mind which is able to receive these things is sincere and simple. And as the mind of the child is more sincere and receiveth instruction in everything more easily than the full-grown man, so also is

the mind of the simple man of better disposition in the learning of spiritual things than crafty and cunning thoughts. For simplicity is a piece of good ground which receiveth readily the seeds and plants of this doctrine. And as there are qualities which make certain pieces of ground in the natural world to receive trees and plants and which make them to bear fruit more quickly than those in other fields, so also is it in respect of the fields of the thoughts of the simple; for they receive the plants of this spiritual doctrine with simplicity, and [the ground] speedily layeth hold [p. 146] of them, and maketh [them] to bear fruit. On the other hand the ground of craftiness is oppressive to this doctrine, and it either receiveth it not at all, or if it layeth hold of the doctrine, and it is accepted by it, the growth which is therein is strangled by the brambles and thorns of doubts and thoughts which are always throwing down and building up those who are the adversaries of faith and of simplicity.

Rejoice then in simplicity, O disciple, for not only will it make thee beloved before God, but also will it make thee dear in the sight of men; and thou mayest observe and see, if thou wilt from the experience of facts, that the simple are more beloved in the sight of the children of men than the cunning and crafty. Every man loveth simplicity, even also as childlikeness is dear unto every man; for both the simple and the childlike are alike beloved. But cunning and wickedness are hated by every man, and every man is on his guard against them; for they are full of deceits and ambushes, and their habit is to overturn the integrity of everything. Simplicity, however, in addition to being beloved, is a place of confidence, and no man is on his guard against

the simple man in whatsoever he doeth, for he is acquainted with his sincerity, and he knoweth that he deviseth not wickedness. And as no man is on his guard against a child who wisheth to go secretly into a house, for his childhood hath not power to make him become a spectator of that which will cause him loss, so also no man is on his guard against the simple man in the things which he wisheth to do, for he beareth the similitude of a child in his thoughts.

Who then would not earnestly desire to be beloved by God, and to be accounted dear by man? [p. 147] and both these things are possible through simplicity. Why therefore, O disciple, shouldst thou flee from becoming beloved by God and dear unto man, seeing that thou canst obtain love from the Creator and from His creation for nothing? But perhaps thou sayest, "They mock at me, and consider me a fool and a simple man, and without understanding, and without discretion", but what good thing is there that hath not its drawback, O disciple? If thou art afraid of the things which are drawbacks to those that are good, no good thing can ever spring from thee, for to all things drawbacks are to be found, and in the working of them all toil is mingled, in addition to the envy and jealousy which are stirred up in the children of men against the other virtues. Now this virtue of simplicity is more free from evil consequences than all vices, because envy and jealousy are not continually opposed to it, nor do hatred and enmity contend with it. And if simplicity bringeth with it this slight contempt and scorn, love is nevertheless also found therewith. And the men who scorn the simple man love him, and he is not despised in their sight because of hatred, but either because of their [want of]

confidence [in him] or because he is not useful unto them for what they seek, they consider him a fool in respect of the things of the world, and a simple man as concerning the conversation of man, and without knowledge in respect of cunning and wickedness. Therefore in the things in which thou rejoicest it is meet that thou shouldst be considered that which thou art, and that thou shouldst be called that [p. 148] which it is right for thee to be.

If a man now were to say unto thee, "Thou knowest not how to lie, or to commit adultery, or to steal", would it be a disgrace unto thee? Or [if he were to say], "Thou knowest not how to stand in a chariot, or to become a charioteer", or, "Thou art not acquainted with the craft of the athlete", or, "Thou knowest not how to sing nor the art of the dancers", or, "Thou art not able to jest and laugh, and thou canst not play the part and act like the actors"; would the ignorance, I say, of these things be considered a disgrace to thee? I trow not. And no man would blame thee because thou wast a stranger to the knowledge of these professions. And so also let it not be considered a disgrace by thee that thou art lacking the craft of wickedness and the deceit of abominable things, for also the blessed David said that the upright and men of integrity clave unto him,¹ and it is well known that integrity is born of simplicity. Now my speech here referreth to the purity of spirit which ariseth in the soul after the flight of all wickedness; for the order of natural simplicity is one thing, and the order of purity of the spirit is another. The simplicity of nature is the beginning of the path of the doctrine of Christ, but purity of spirit is the end of

¹ Psalm xxv. 21.

the path of righteousness. And whosoever beginneth in simplicity endeth in purity, even also as the blessed Apostles, when they were chosen, at the beginning were simple men; but at the end of the dispensation after they had received the Holy Ghost, they were shewn to be pure men. Now purity is this: a man should by toil, and weariness, and striving against all hateful motions separate [p. 149] from him the filth of wickedness, and cast it away from him, and the purity and undefiledness of pure thoughts and of the thoughts which are moved by the Spirit, and are above all doubt, should abide in him. And simplicity is that which is not stirred up naturally in these thoughts; and that which simplicity distinguisheth not when it entereth, it must overcome in contest, and in wisdom must reject, and expel, and cast forth from the place of its purity. These things purity doeth.

Now simplicity is the beginning of the path, and a field cleansed from thorns to receive good seed. That a man should root up thorns, and hoe up weeds, and clean the ground and make it ready and prepare it to receive good seed and beautiful plants is one thing, but the field which is sown, and planted, and beareth fruit, and which looketh for whomsoever will gather the crops, and how the produce which it beareth shall be carried and laid up in the barns, is another. Now the condition of purity is that of a field which is full of grain and plants, and which beareth fruit of the kinds which have grown to their fullest extent, and have become ripe; and simplicity is a tilled field from which the weeds have been hoed up, and which is ready and fit to receive whatsoever may be placed therein. Cunning and craftiness are a field which is full of weeds,

and thorny growths, and tares, into which even if good seed fell, it would choke its sprout, and smite its growth.

O disciple, be thou a tilled and prepared field for Jesus, [p. 150] and let Him cast in thee the good seed of His word, and let Him plant in thee the new plant of His doctrine. And if thou hast simplicity in thy nature, rejoice therein, and be strenuous to add unto it; but if thou possessest it not as from a natural seed, follow diligently after it with eager desire and possess it. For it is an invention which will do benefit unto thy life which is in God, and it will enable thee to live thy life without fear and in confidence in the dwelling in which thou art. The simple man is not esteemed an evil by men, and he is not afraid of the wickedness of others; so long as he himself schemeth not to do evil, he thinketh that others will not do harm unto him. For simplicity imagineth that every man is like unto itself, and as a man is towards himself, and according to what he is towards himself he thinketh that he and every [other] are like unto it. Simplicity is its own mirror, and is the appearance of its own self, and as it looketh upon itself so it looketh upon every man; and as it itself is without guile, even so it thinketh concerning others; and although those who look upon themselves are doubtful about the distinctions of their wickedness in respect of themselves, yet to simplicity they are all one. And for this reason it abideth at all times without storms, and waves and breakers are not stirred up within it to disturb its simple state; because the wind of craftiness by which are stirred all the waves of expectation never bloweth thereupon. [p. 151] For as in the natural sea storms are stirred up through the agency of the wind which bloweth over its surface, so

also through the blowing of the wind of craftiness which bloweth through it are the confused thoughts of cunning produced, and the meditation of abominable things stirred up from within it. Now the mind of the simple man is a place of tranquillity in which there are no storms, and as the sea is smooth and without waves when there is no wind, so also is the simple mind at peace in [its] freedom from all the things which can terrify it, and which beat upon it like waves. For simplicity is a haven which hideth within it the ships which flee before the storms of craftiness, and everything which entereth therein it maketh to abide in peace, and it turneth all disturbance into the condition of peace.

Not only is the simple man himself simple, but that which cometh into him he turneth to his own condition. For to simplicity is also closely joined obedience, and besides that it judgeth not the things which are spoken into it, it doth not dispute against the things which [men] command it to do. The dwelling of the simple man is restful to those who are near thereto, and all those who know it rejoyce therein. Round about it there is no contention, and in its neighbourhood there is no strife, and in its company there is no quarrelling, and in its obedience there is no compulsion, and it contradicteth not that which is said unto it. Every man seizeth it, yea by choice, and in the doubtfulness of affairs it is chosen by many, for it is considered the better part by whosoever cometh thereto. [p. 152] For he knoweth not that he will not be heard, and he knoweth not that he will dispute with any man; for all his knowledge [tendeth] towards good things, and not towards bad, and he deviseth means whereby he may please those who give him commands and not how he may

resist their will. Simplicity then befitteth the life and conduct of solitaries, and integrity is meet for the life of the anchorite, and sincerity becometh the monastic life, and gladness is meet for self-denial, and simpleness belongeth unto poverty.

The chief priests of the Jews marvelled at the Apostles, because being simple and unlettered men they were making answers like wise men to questions concerning the life which is to come, and they became advocates of Christ through their simplicity. For Christ took foolish advocates to speak for Him, that through them He might the more proclaim the triumph of His wisdom, and that it might be known unto all men that it was not they who were speaking but He Who spoke in them; "They perceived that they were "unlearned and ignorant men; and they remembered "that they had gone hither and thither with Jesus",¹ and they marvelled at them. So then that simplicity should keep the commandments was also a marvellous thing, and that ignorant men should do what wise man could not was a thing to be wondered at. For if the priests had been acquainted with the Apostles before the time when they became wise men, and they had not spoken wisely, they would not have been greatly astonished at them, for they would have heard from them that which befitted their instruction; but they marvelled especially at them because they heard from them what they expected not, [p. 153] and they answered them with speech which was above the measure of all wise men, and through their simplicity Jesus triumphed, and His wisdom was proclaimed before all men. And for

¹ Acts iv. 13.

this reason also our Lord chose the simple, and rejected the wise and learned, that He might teach every one who should become His disciple to lay hold upon this beginning, and to walk therein unto Him, and that we should not follow after cunning because it is thought to be wisdom by the world, or seek to be excused from possessing simplicity because it is held in contempt among the children of men. For behold our Lord shewed unto us two things by His choice; He chose fishermen, and He chose tax-gatherers, that is to say, He chose the simple and the wicked, the fools and the knaves, the opposite of knowledge, and the opposite of righteousness—for such are fishermen and tax-gatherers, and the fisherman hath no knowledge, and the tax-gatherer hath no righteousness—that when these two classes of men had acquired the two things to which they were strangers, Jesus might be revealed to all men as the One Who maketh wise and the One Who maketh just. Matthew and Zacchaeus, those who clave to Christ, had acquired the training of the world, but when they had been chosen they were found [to be] simple men, and their obedience testifieth to their simplicity; for until they had become above the training of the world, and had become strangers to the human craftiness which they had acquired, and until they stood in the measure of the simplicity of fishermen, Christ did not bring them near to become the receivers of His doctrine, and He did not give them power over the treasures of His knowledge, but forthwith, in addition to that which He in all places commanded concerning simplicity, [p. 154] He counselled them to become like simple children, and He spake for the sake of those disciples so that He might also restrain others from the doctrine

of craftiness. He taught the simple to abide in their simplicity, and He admonished those who had been reared in the doctrine of craftiness to cast away from them this defiled garment, that both classes might come into uniformity, and might, as it were, begin to run the path of virtue upon each other's legs. Now there are some who, without training, become the children of simplicity, like Simon, and Andrew, and James, and John, and there are others who by being brought up in the world are held fast in the womb of cunning, like Matthew, and Zacchaeus, and Philip, and many others; and to those which were not brought forth He gave birth from craftiness to the state of simpleness. And He swathed them all in the swaddling band of simplicity, and then He began to rear them in the stature of His doctrine, and to bring them to the measure of the strength of the Spirit. And if in respect of the Apostles simplicity appeared to be far beyond everything here in value, how much more especially is it right that it should be found with us, and it should be beloved in the congregation of the solitaries where our service also demandeth this, and those who come to us expect that they may see us thus.

The crafty disciple prospereth not, and he is envious of evil things for all his fellow disciples. He is a teacher of evil things and not of good, and an example of loss, and not of gain. He is a teacher of disobedience, and one who sheweth forth stubbornness; [p. 155] he wandereth among empty things and speaketh those which are useless, being shut up he would be a wanderer, he is bound by necessity, he is led by force to what he desireth not, he is a labourer full of grumbling, and a lazy hireling, for that which his mouth eateth he worketh not; he is a destroyer

of the field of the prosperous man, for he shutteth up his own farm, and it remaineth without tillage by him; he is a stone of stumbling to those who run, and a guide of strange paths; he bringeth forth deceit to those who travel uprightly, and he perverteth the path before those who run in integrity; he looketh gladly at that which is ruined; he eagerly desireth rulers, and is a lover of rich men; he is an associate of noble and famous men, and a companion of those who live delicately; he fasteth by necessity, and is [only] weaned from meats by the force of the law; he laboureth without advantage; he is a disciple in appearance and not in thought; he nourisheth deceit, and is a soul which desireth evil things; he is a scoffing tongue, and a proud and empty man; he is an abject in which there is nothing; he is a drawback to all right dealing; he is built up by various forms of stumblings; he is a body framed of limbs of falsehood; he throweth blame upon every thing, and he abuseth everything which is done; he taketh vengeance upon those who look not upon him: he is slow to good things, but runneth quickly after evil things; he is a child of slumber, a son of slothfulness, an enemy of watching and a hater of prayer; he is a companion of the table which is always laid, he awaiteth dainty foods, and looketh out for delicacies; he is the right hand of the Calumniator, and the secret arm of the Enemy. These and such-like things are found in the cunning disciple, but the things which we have spoken [above] are [only] the kernel of his deformities; and it is meet that whosoever is thus should be despised by all men, [p. 156] in order that his wickedness may be smitten through contempt of him.

And the prophet of God abuseth those who are

foolish in respect of good things, and wise in respect of evil things. "Ephraim is like a silly dove, without understanding; he cometh to Egypt and he goeth to Assyria, and in the way of repentance towards Me he walketh not".¹ Now the prophet maketh an accusation against such silliness, because it is not simplicity, but folly. And this also is the wickedness of those who are silly in respect of good things. Instead of one Redeemer, they have chosen unto themselves many helpers, and they have forsaken the path which leadeth to God, and have run after the Egyptians and Assyrians that they might come to their help. And although they have experienced many times that they were not able to redeem them from the evils in which they stood, they never became wise enough through the experience of facts to run to God's place of refuge. And the prophet likened them unto doves whose fruit others carried off, and the children of whose bowels were made servants unto others; and he considered them to be without understanding, because they possessed not the discretion through which they would have drawn nigh to God.

And again in his speech Solomon also reprehendeth him that is led after his lust like a foolish person, and who lacketh the knowledge which should fight against his passions. "He goeth after her like a simple man, and as an ox that goeth to the slaughterer, and as a dog to the fetters, and as a stag into whose liver an arrow hath pierced".² And this foolishness is worthy of blame, because it ministereth not unto good but unto evil things, and it is not right, properly speaking, that it should be called simpleness—although the Book calleth it

¹ Hosea vii. 11.

² Proverbs vii. 22.

so because it is contrary [p. 157] to the mark which is laid down by it—but folly, and madness, and senselessness, and the destruction of what is seemly. And this our discourse doth not urge this kind of simplicity upon a man, nor that he should ignorantly submit to every voice, and be persuaded by the deceit of every doctrine, for the Apostle of God also biddeth us to beware of this, saying, “Be ye not children tossed to and fro and carried about with every wind of the deceitful doctrines of the children of men.”¹ For behold the frame of mind which is led by every voice and doctrine, and which changeth its construction into abominable conduct, and deeds, and a hateful life, hath been called madness by the word of the Apostle, but the word of our discourse urgeth a man to that simplicity which meditateth at all times upon good things. Look then upon the simplicity of all the believing men, and see the innocence of mind of the disciples of Christ, who, although they were not acquainted with the guile of the crafts of heresies, and although they knew not the abomination of their evil doctrine, yet nevertheless took heed not to become associated therewith, but held the truth without change through their wise simplicity, and because the fear of God was closely united to their simplicity. And although they knew not the consciousness of [other] doctrines, yet were they acquainted with reasons of their own doctrine. And as a child who knoweth one master only, by the fear of whom he is ruled, and at whose command he trembleth, and of whose rod alone he is afraid, and who knoweth not even of the existence of other masters, so also [p. 158] with the child in faith

¹ Ephesians iv. 14; St. James i. 6.

doth the fear of the mastership of Christ alone rule his life, and other teachers of doctrines are accounted nothing by him. And he is not persuaded to perceive another learned man, and he is not obedient save to one master, and he neither trembleth nor is terrified by fear, save of those of whose authority he is sensible, but like the natural child his fear taketh heed to one teacher and to one master only. And if any other teacher wisheth to give him another doctrine besides that which he holdeth he receiveth it not; for his simpleness is the sincerity of nature, and not the destructive error of [other] opinions.

Let us then, like disciples of Christ, run in the path which He hath shewn us, and let us walk in the way which He hath trodden for us, and let the invention of simplicity be precious in our sight, and let us be simple children to receive the doctrine which is good. And let us be wise as serpents against the Enemy who schemeth to do us harm, and let us remember at all times that which was spoken by Christ our Lord to all the disciples in His word, "Whosoever receiveth not the kingdom of God like a little child shall not enter therein";¹ may we by His grace be held worthy of this kingdom, and may we inherit it together with all the saints, through the mercy of Christ God, to Whom be glory for ever and ever. Amen.

Here endeth the Second Discourse on Simplicity.

¹ St. Mark x. 15; St. Matthew xviii. 3.

WHICH MAKETH KNOWN THEREIN THAT, AFTER THAT FAITH WHICH IS BORN OF THE SIMPLICITY OF NATURE, THE FEAR OF GOD IS STIRRED UP IN MAN, AND HOW IT IS PRODUCED, AND BY WHAT THINGS FAITH IS ESTABLISHED AND CONFIRMED WITHIN US.

Let us now with a mind fearing God again draw nigh to the doctrine of the word of the fear of God, and according to our power, and as we are able, that is to say, according as the grace of God shall grant, let us make use of [our] speech for our own help, and for the advantage of others. For we do not write in order that we may appear to be learned, but because we love to speak of our own benefits for [the good of] others. And we do not remain silent and speak not because many [others] have spoken and written, for those who were before us have written and spoken like teachers; but we, like their disciples, repeat after them their doctrine, even as a child who giveth utterance to and repeateth at all times the doctrine which he receiveth from his master that he may not forget it; and thus also do we repeat the things which have been heard by us, so that by repetition we may remember them, and so that our thoughts may be kept from wandering after empty things which benefit not.

For as long as the mind is not held fast [p. 160] by beneficial thoughts it wandereth outside itself, and goeth hither and thither in a place which is outside the help of God. And as when it meditateth upon virtues it dwelleth in the light of the remembrance of God, so also when it constructeth and meditateth upon useless and empty thoughts, its whole conversation is in the darkness. Whosoever standeth in darkness, seeth not, and is unseen; and he discerneth not, and is not discerned; and he knoweth not, and is not known; but he is deprived of the beauty of the appearance of created things, and all who themselves see are removed from his sight; and he discerneth not the path and understandeth not the way; and he seeth not the passage of those who go by. Now that this may not happen to us, let us be at all times occupied in the word of God, not merely bringing it up in repetition upon the tongue, but with the understanding meditating and thinking thereupon with the mind, so that at all times our mouth may speak through the superabundance of our heart. For what the mind meditateth upon in secret, that will the tongue speak openly, however careful a man may be; and if the tongue remaineth quiet through craftiness from that which it would speak, the secrets of the heart are made manifest to beholders by other means and motions of the senses, and the face by its various expressions giveth indications concerning the secret mind which hideth in the soul. Whosoever drinketh continually of the doctrine of God, the tree of his own person yieldeth divine fruit at all times, if it be not that he heareth the word of doctrine from mere habit, and that he listeneth not unto the helpful

word of God for pleasure's sake, and that he receiveth it not that he may increase in him human knowledge thereby, [p. 161] and that he listeneth not to learn it so that it may be for him the material of the handicraft of vain-glory. For the doctrine which is spoken in knowledge, and is heard with discernment, manifesteth spiritual fruit in two places, in the tongue of him that soweth it, and in the ear of him that receiveth it, because both the man who teacheth and the man who learneth hear his word gladly if he be an exact teacher, and if he be not a mere passage for the doctrine of others.

Now continuous labour at a handicraft addeth unto the knowledge thereof, and a man traineth all [his] faculties in working at it. And thus also meditation at all times in the word of doctrine moveth the thoughts to knowledge, and sharpeneth the tongue for speech, and bindeth the understanding in the contemplation of God. And whosoever meditateth upon God at all times, having this remembrance constant within his soul secretly, in him also is increased the fear of God, which becometh unto him a wall which protecteth from all evil things. For as the wall of a city protecteth its inhabitants from the harmful attacks of [their] enemies, so also doth the fear of God protect a man from enemies, and from those who would spoil our souls, and it keepeth back the body from the working of the lusts [thereof], and it protecteth the soul from abominable thoughts. Whosoever hath learned in very truth to fear God not only preserveth his body from the lusts [thereof], but also his heart from abominable motions. Now what the manner of the fear of God is, and in what grade standeth the

man who feareth God, [p. 162] and how this fear is to be acquired, and by what things it is increased, it is meet for us to shew forth, according to what we have learned from those who were before us spectators of knowledge, and ministers of the word of teaching.

Now according to what they have taught me, the true fear of God is produced from true faith, and whosoever believeth truly will himself also fear Him in Whom he believeth. And as his faith existeth not by means of plans and devices, so also his fear consisteth not of skill and knowledge; for as soon as a man believeth that God is, he beginneth to receive the doctrine of His commandments. For faith itself is born of the simplicity of nature, and it is established and protected entirely by simplicity. Now those commandments which faith heareth and accepteth, doth the fear of God keep; for in the manner in which simplicity preserveth faith, doth also the fear of God keep His commandments. Now by "fear" I do not mean the fear which a man meaneth when he sayeth by word of mouth, "I fear God," nor that fear which existeth in many who are habitually thought to be fearers of God; but I mean the fear which is excited in the soul naturally, and when the soul which is within trembleth and tottereth, it moveth together with itself all the members of the body. For the body is afraid of that which can injure it, and the soul also [p. 163] is moved at that which hath power to destroy it. For as is the fear of the body of external things which can injure it, of wild beasts, or of fire, or of swords and of scrapers, or of drowning in the water, or of falling from lofty rocks, or of the rumour of thieves, or of the sight of judges, or of painful

lashes, or of fetherings and imprisonment, so also is the soul naturally afraid of the hidden Judge Who is able to punish it with spiritual afflictions, according to its nature, together with the body. And as the body is naturally afraid of all these things which we have enumerated, even so is the soul naturally afraid of the remembrance of the judgment of God, and of the punishments which are laid up for those who provoke to wrath, and of the Gehenna which is threatened for those who work wickedness, and of the report of the outer darkness, and of the rumour of the fire which is not quenched, and of the worm which dieth not. For when the body seeth the things which can injure it, it is afraid of them, and when the soul looketh upon the things which can torment it, it is affrighted at them. The body is not excited by the machinations which exist to do it harm, but immediately it seeth them, or it meditateth upon the remembrance of them, it becometh excited and is afraid of them naturally. And thus also is it with the soul, for when, with the eye of faith, it looketh at the things which are threatened in the future, and it seeth inwardly the fearful things which the word of the Judge hath revealed, it is straightway filled with fear, and all its thoughts—which are its spiritual members—tremble, and by reason of its trembling, the body also trembleth, and through the fear of its thoughts the members of its body are also afraid. And as the soul itself participateth in the fear of the body, [p. 164] so also is the body mingled in the fear of the soul; for although the nature of the soul cannot be injured by the things which do harm to the body, yet, inasmuch as it is mingled therewith, it feareth therewith. And although the afflictions and

punishments which are about to come are not visible to the eyes of the body, yet because the soul seeth them inwardly it trembleth and is affrighted at them; and the body is also moved with it, and fear and terror take up their abode in all its members. For according to the experience of facts it is thus, and those who have had experience thereof, and have received the test thereof in their own persons know that immediately the soul remembereth the judgment of God, it shaketh at the remembrance thereof, and together with itself it maketh all the members of the body shake with one accord. When the soul and body of a man are not purified from sin, immediately he remembereth God he is forthwith wholly and entirely filled with fear, and all his members tremble, in the manner in which his body trembleth when it seeth suddenly that which can destroy and do it harm. And if a man hath not experienced this in his own person—for not every man hath arrived at the measure of natural fear of God—from the fact that the body being moved, it moveth the soul also with it—which is manifest and well known unto every man—we may also understand that the soul is capable of fear and that it poureth out its fear upon the body, which only the few have experienced, that is to say, those whose souls are not dead in the death of sin, because the sin which happeneth carnally outside the remembrance of God, is the complete death of the soul, even as [p. 165] the Holy Book calleth the sinner dead which repenteth not. For repentance ariseth from the remembrance of God by a man, so then whosoever sinneth, and in whom the remembrance of the judgment of God is not moved, either when he sinneth, or after his com-

mitting sin, this man is dead in his own soul, although in the body he appeareth to be alive. By the constant remembrance of God then may the soul which liveth be known; and if it sinneth and repenteth it is a sick thing, but if it sinneth carnally without repentance and without the remembrance of God, from this it is made manifest that it hath been slain by sin. For the knowledge of God is itself the spiritual life of the soul, even as the life of the body consisteth of the abiding of the soul which is therein within it; and its life is known by its perceiving everything which draweth nigh to it, or which it itself approacheth. And thus also the life of the soul is the knowledge of God, and it is known that it liveth from the fact that it is sensible of God.

For the body which is dead cannot feel any harm, neither can the soul which is slain feel the remembrance of the judgment of God. And whatever pains and tortures thou mayest bring upon the dead body it feeleth them not, and if thou wert to make the soul which is once dead to God a participator in all wickedness it would feel it not. If the dead body be struck it perceiveth it not, and if it be hacked and hewn in pieces it feeleth it not, and thus is it with the soul which is dead to God. It sinneth, and perceiveth it not; it doeth wickedness, and knoweth it not; it sinneth, and is unmindful of it; it is condemned, and its conscience pricketh it not; it doeth evil, and feeleth it not; and as its conscience pricketh it not to discretion [p. 166] when it fulfilleth naturally the things which are its natural need, even so the soul which is destroyed by sin, and is once dead to God, is not condemned by its conscience for the things which are wrought by it.

So then the remembrance of God is the life of the

soul. And as all the motions of the body are constant, and it moveth and is moved throughout by all its nerves and members so long as it participateth in life, even so the soul which hath therein the knowledge of God, moveth and is moved at all times by the remembrance of God, and so long as it remembereth God, it sinneth not. And if it happeneth that for a brief space the light of its knowledge becometh obscured through the smoke of lust, the remembrance of God is straightway stirred up in it, and the fear which ariseth therefrom driveth it to repentance. For the fear of God worketh two things in the soul: it keepeth a man that he sin not, or if he sinneth, it urgeth him to heal his sin in repentance; for it is the habit of all those with whom the fear of God or the fear of man is found, that they either offend not, or when they have offended they rectify their wrongdoing.

The fear of God then is a shield against all wickedness; it guardeth the man who is behind it from being harmed, and it is a wall of protection against all abominable things; now there are times when it becometh the healer of wickedness, even as both qualities [p. 167]—that of healer and that of protector—may be seen in this fear. For it is a protecting wall against evils that they come not, and it is a wise healer of the wickedness which is wrought by negligence. One man is terrified at the very sight of the judge, and another trembleth at the mere mention of him. The man who taketh heed that he sin not is restrained from wickedness by the sight of the judge; but the man who, after he hath sinned, turneth to repentance is terrified at the rumour of him, and he is affrighted

at the mere sound of his judgment. In the act of committing his sin he is unable to see him, for sin is the blindness of the soul; and when sin is wrought and ministered unto in the person of a man, the sight of the soul is obscured by the vapour of the work of lust as by much smoke, and it is unable to see the Judge. It heareth, however, the voice of His threatenings from the mouth of others—that is to say from the Holy Books—and it trembleth at the report thereof, and is afraid when it heareth them; now this happeneth while the soul is not entirely dead to the knowledge and perception of God. And the man also who is blind in his natural body is not terrified by the sight of dangers, neither is he afraid of them, except by the report which he heareth from others. For the lion which would come to crush him cannot be seen by him, nor the serpent which hisseth to sting him; but if he heareth the report of them from another man, he is frightened. And again, the rock or the pit which is in front of his footsteps he seeth not; but if another reveal to him [p. 168] the danger which is before him, fear preventeth him, and he straightway checketh himself, and turneth back; but whosoever hath sound sight naturally hath no need to learn concerning these things from others, for his sight teacheth him concerning the harm of his body. After this manner let us also consider the one who taketh heed unto himself and sinneth not, and the other who having sinned repenteth of his evil; for the soul is not afraid of the dangers of the body, although it must be imagined that it feareth because it is mingled therewith. And when the soul feareth the things which are here, its fear is outside its own nature, that is to say, the vapour of

bodily fear goeth up upon it, and darkeneth its power of discernment, and together with the body it is afraid of those things which cannot harm it. But if the soul is afraid of God its fear is natural, for the natural fear of the soul is that it should fear God alone; for the body is not naturally afraid of God, nor doth the soul naturally fear wild animals or any other harmful things. And behold, beasts, and wild animals, and birds, because they are body only, and participate not in a living soul, have not in their nature any fear of God; they only fear death by each other, or by other things which are opposed to them. And similarly the body also feareth only the dangers which belong to itself; now if thou liftest up the soul to participate in its thoughts, the body feeleth with it the fear of God, [p. 169] even as the soul feeleth with the body in its fear of wild animals. For the Judge Who can torment the soul is God Himself only, because He Who is more subtle of nature than the soul is alone able to be the Judge thereof; but the children of men may be judges of the body, and they are able even to kill it, although in their judgment they have no power over the soul, even according to the testimony of the word of Christ which saith, "Fear not those which kill the body, but who are not able to kill the soul;"¹ for the dominion of judges extendeth over the body only, and it can they judge, and torment, and slay. But as for the soul, its nature is exalted above the injury of those who can slay [it], and it cannot burn in their fire, and their stripes cannot fall upon its spiritual nature, and it cannot be cut in pieces by their swords, and its person cannot be lacerated

¹ St. Matthew x. 28; St. Luke xiii. 4.

by their tools of torture; for he that judgeth is of the body, and the sentence which he passeth on evil doers he uttereth with the tongue of the body, although the soul moveth inwardly the deliberation of the penalty. And all the members which are ready [to receive] the sufferings are of the body, and through bodily sufferings the body alone receiveth injury; but the nature of the soul, because of its spirituality, is exalted and raised above these things. And however deeply the sufferings may penetrate, they sink into the body only, and however far in and deep they may pierce, the soul is situated more deeply within, and the death of these members hath no power over its life. Now judges are not able to kill the soul, and therefore it is not meet for men to be afraid of their judgment; "but fear "Him that is able to destroy both the body and the "soul [p. 170] in Gehenna."¹ The Lord Himself alone is the Judge of the soul, and He that made it a living thing is Himself able to bring death upon its life, and to torment its spiritual nature by a spiritual sentence of judgment; and because the soul perceiveth that the Lord alone is its Judge it is afraid of Him naturally. And as with those who are alive in the body and are dead in their souls the remembrance of the judgment of [the] world restraineth them from their evil actions, so also doth the remembrance of the judgment of God check the man who is alive in his soul from his wickedness, and as long as he remembereth His judgment he keepeth himself from sin. The judgment which is near is not depicted before the eyes of the wise man, but upon that which is afar off he looketh intently,

¹ St. Matthew x. 28; St. Luke xii. 4.

and he trembleth and is affrighted thereat. For as the things which are manifest are revealed to the eye of the body, so also are the things which are hidden revealed to the eye of faith. And as the body which is alive perceiveth all the material things of this world, so also doth the soul which is alive feel all the spiritual things of the world which is to come, and it beholdeth them spiritually.

So therefore the remembrance of God is the light which sheweth the things which are to come, and where there is sin the making mention of His name causeth terror; but unless the conscience of a man in sin prick him, the fear of the future Judge will not prick him, for as is every man towards himself, even so is he towards the remembrance of God. If he standeth in the grade of sinners, [p. 171] God appeareth to him as a Judge; but if he hath gone up into the other grade of penitents, He sheweth Himself to him as one Who forgiveth. And again, if he standeth in the state of loving-kindness, he looketh at the riches of God's loving-kindness; if he be clothed with humility and meekness, the favour of God is apparent before him; if he hath acquired an understanding mind, he looketh at the unsurpassable wisdom of God; if he cease from anger and be free from wrath, and peace and quietness be moved in him at all times, he is lifted up to see the untroubled sincerity of God; and if the motions of faith are constantly rising within his soul, he at all times observeth the incomprehensibility of the works of God, and those things also which are thought to be simple he maketh sure that they are beyond [his] knowledge.

Now if a man standeth in the exalted state of

spiritual love, according to the state in which he is doth God appear to him, that is, He is wholly and entirely love. And this is a thing to be wondered at; although God is single in His nature, and He hath neither parts nor members, He appeareth unto every man in many [different] forms, and to whomsoever seeketh He appeareth on every side that He wisheth. And as in respect of Himself He is One, and hath no similitudes, He appeareth to minds in similitudes, according to the feelings which are nigh unto the soul. Whosoever wisheth to see that God is good, let him himself be good, and behold, He will appear to him to be good. Imagine not that thou wilt see God as a good Being whilst thou standest in a place of wickedness, for this sight would work sluggishness in thee, [p. 172] and thou wouldst see God as He wisheth not to be seen by thee, that is to say, thou wouldst not see Him at all, because thou wishest to see Him outside His will; for until thou hast become like unto Him in every one of the virtues which He hath commanded thee to keep, He appeareth to thee as He is; and if thou thinkest that thou seest [Him], thou seest Him only in thy imagination, and not His true appearance. Now therefore everyone who standeth in a place of sin, and who feeleth that there are evil passions within him, and whose conscience pricketh him because of his wrong-doing, must look upon God as the Judge Who condemneth; and he must not dare to regard Him differently, lest thereby he may increase in himself the fear which will remove evil things from him.

If now thou wishest to see God as One Who forgiveth, put away thy wickedness, and draw nigh to repentance, and put away also the sin which others

have sinned against thee; then shalt thou lift up the eye of thy understanding, and thou shalt see the One Who forgiveth. The man who sinneth continually, and worketh folly, and who thinketh that God is One Who forgiveth, heapeth up wickedness upon wickedness. Put not your trust in remission of sins, lest thou heap up sin upon sin; for many sin continually, and without repentance, relying upon pardon, never having felt pardon, and having heard only of the report of pardon. The man who forgiveth others is himself able to feel the pardon of God, and after this manner also is every good thing of God; until we have become the doers of good we cannot perceive that it is in God. For from hearing hath every man learned that God is good, but from knowledge of the soul [p. 173] alone it is that those who are good perceive His goodness; and from the rumour which is uttered every man confesseth that He is merciful, and long-suffering, and of great kindness, and that He is wholly and entirely filled with love. Those who have kept these things in their own persons through the perception of their soul experience them in God.

Now therefore so long as thou standest in the place of sin, thou art bound to be mindful of the judgment of God, that by the remembrance of His judgment thou mayest drive away thy wickedness, and thou must not dare to think of Him in any other manner, so long as thou standest in the place of sin. For the place of fear is one, and the place of joy is another. The place of fear belongeth to penitents, and to those who feel their sins, and to the men who are not as yet free from [their] passions; but the place of joy is above love. After the victory over lusts a man is deemed worthy to arrive at joy, and when he

hath brought all his passions under the power of his thoughts, he then goeth into the country of joy, where there is neither terror nor fear, to live gloriously. Now fear is the opposite of joy, and where there is fear joy is not born, and where there is joy fear cometh not; because fear is an accessory of wickedness, and joy of goodness; and as goodness is the opposite of wickedness, so also is joy the opposite of fear. The man who [liveth] in wickedness perceiveth not the joy of the spirit when it is born of goodness, and the man who [liveth] in joy feeleth not the fear which is closely united to wickedness. That a man should wish to [live] in joy while [p. 174] he yet standeth in the region of fear, is like unto the man who imagineth himself to be good while he is evil, and while he filleth all abominable things, or unto the man who imagineth himself to be rich while he is actually the poorest of men.

Everyone then who is conscious of his own follies and evil doings is bound to increase within himself at all times the fear of God, and he must meditate upon it in his going out and coming in, and he must deliberate upon it when he sitteth down, and when he riseth up, and during all his acts and deeds must his thoughts be filled with the fear of God. And one certain time must not be set apart for this fear, but all times must be to him times for the fear of God. When this fear springeth not up in a man, contempt for the commandments of God is found in him, and his thoughts are sunk in the sleep of error; and like a vessel without sense he meditateth wickedness, and doeth abominable things, and he sinneth, but knoweth not that he sinneth. But if he knoweth, it is the

knowledge of hearing and not of the truth, because the certain knowledge of wickedness straightway formeth fear in a man. And as when the eyes are opened the light shineth in through the pupils, so also is it with the remembrance of God; for immediately the fear of God shineth into the mind, it rouseth a man and it maketh him to rise up as out of the depth of slumber. And it is as if the light should shine upon a man who is plucked away into the depth of slumber, and although he be ready to get up forthwith, it should find him upon his bed; and when he openeth [p. 175] his eyes, and seeth it, he is straightway roused and greatly moved, and his sudden fright speedily driveth away from him all the heaviness of the sleep in which he was plunged. And so if a man be careless, and the wakefulness of the remembrance of God be taken away from him, and he remain in the sleep of contempt and the abyss of carelessness, if it happen that either for one reason or another, or by his own will, the light of the remembrance of God shineth in his soul, he is straightway roused and he casteth away his former contempt, and he is filled with fear, and the terror at the remembrance of the righteousness of the Judge groweth strong in him; and when contempt hath gone out from him, repentance therefor entereth into him straightway, and he is filled with trembling, either on account of the things which have been done by him, or on account of the wasted seasons which he hath enjoyed without the remembrance of God. For behold, the man who liveth in this remembrance is filled at all times with fear immediately an ordinary motion of lust flieth over his soul, and he is greatly moved and is roused by reason of the lustful thought

which hath come to him; and this thought of wickedness straightway fleeth, and is destroyed before the fear of the soul, even as a bird which riseth up unexpectedly before a man, who is thereby suddenly startled out of his composure.

Now fear and shame of the children of men preserve the body from lusts, but the fear and shame which man hath of God preserve the motions of the soul from thoughts of evil things; and because man seeth that at all times God seeth him, he becometh perpetually an observer [p. 176] of himself that he sin not, and he preserveth his inner man from the secret blemishes upon which the hidden eye of God looketh. Hedge thyself round then with a fence of the fear of God, O man of understanding, and evil things will not dare to enter into the city of thy soul. Be thou ashamed before God inwardly, and behold thy soul shall be preserved in its purity; excite within thee at all times the fear of Him, and behold thou shalt be kept from sins of the thoughts. Let the continual remembrance of Him abide in thee, and the remembrance of wickedness cannot sojourn with thee. For so long as thou art mindful of God it is not possible for thee to remember evil things; because light and darkness cannot dwell in the eye together, neither can the remembrance of God and the remembrance of wickedness abide together within the soul. Until thou forgettest God thou canst not be mindful of wickedness, and until thou forgettest wickedness, the remembrance of God riseth not in thee; for the error of the one is the remembrance of the other, and the going in of one is the going out of the other. And the remembrance of wickedness is error, and the remembrance of God

is true knowledge; and error is darkness, but knowledge is light. And as modesty is near unto the man who standeth in the light, so also is the soul, into which the remembrance of God shineth, always constant in shamefacedness at the nakedness of wickedness. And as the sight of men frighteneth a man to cover his nakedness, so also when the remembrance of God looketh [p. 177] into the soul, it dazeth it, and maketh it quickly to be ashamed, and it suddenly spreadeth over itself the garment of modesty. And if it hath any member of darkness which is manifest, it covereth it; and if it containeth any thing which is not seemly thereto, it is straightway terrified and casteth it away. And if it be confused, it setteth itself in order; and if it be in turmoil, it composeth itself; and if it sinneth, it maketh itself just; and if it be spotted, it maketh itself white; and if it be foul, it purifieth itself; and if it be unclean, it sanctifieth itself; and if it be polluted, it is made clean; and if it be impure it is made chaste; and if it be wanton, it becometh modest; and if it be foolish, it is made wise; and if it be poured out, it is gathered together; and if it wander outside itself, it returneth to itself; and if it be poverty-stricken, it gaineth wealth; and if it hath lost its life, it runneth and seeketh it; and if it be sick, it is healed; and if it be feeble, it is made strong; and if it be infirm, it is healed; and if it hath in it a breaking [of bones], it bindeth them up; and if it be filled with gaping wounds it presseth them together; and if it happen that it hath grown old, and hath become worn out in sin, straightway the remembrance of God, together with the fear of Him, maketh it new.

Therefore the experience of the fear of God be-

longeth to the soul, and man himself is alone able to know by it whether he feareth God or not. Each one of us is bound to take this good thing within himself. If thou art mindful of God, and if thou art moved when thou rememberest him, and art straight-way filled with fear, and thy thoughts and thy members tremble, and thy soul and body are moved, and thy knowledge boweth down its head, and thy understanding is ashamed before God inwardly, if these things happen unto thee thou mayest know [p. 178] that thou hast the fear of God in thee, and that the remembrance of the Lord is in very truth near unto thee. For it is not the man who saith, "I fear God," who feareth God, but the man who experienceth within himself the things which I have said is he who is truly a fearer of God. The good deeds which are seen outwardly do not prove that the doer of them is in truth a fearer of God, because the causes which work good deeds among the children of men are many, and there are various ways of keeping the commandments. The man who keepeth God's commandments through fear of him, is a true servant, and a divine labourer who feareth Him that laid down the law, and he fulfilleth His law; and moreover the divine law cannot be kept wholly unless it be kept by the body and by the soul. There many who bear the weight of spiritual labours outwardly, but who inwardly minister unto all wickedness; and there are others who have bound their limbs with the fetters of afflictions, but who have sent away and dismissed their thoughts to wander after abominable things; and there are others who are outwardly clothed in chastity, but who are clothed with wantonness within; and there are others who to outward appearance fast, but who

inwardly are prodigals and gluttons; and there are others who outwardly appear to be righteous, but who secretly work all wickedness. One man keeping a fast, eateth; and another professing poverty, is a lover of money; and another, professing outwardly to be long-suffering, is a man of wrath, for his patient endurance appeareth outwardly, but anger secretly dwelleth within him. One man excuseth himself from pleasures outwardly, but he seeketh for them secretly; and another cannot be constrained to hear the word of blasphemy, but inwardly he blasphemeth actually at all times. [p. 179] One man prayeth openly, and another prayeth in secret; one man singeth Psalms with his tongue, and another singeth them with his understanding. One man crucifieth his body only, and another crucifieth his soul together with his body. One man keepeth himself from sin that he may not be reproached by man, and another restraineth himself from it because of the love of righteousness. One man standeth in awe at the face of God, and another is ashamed before the face of the children of men. One man hateth to sin because he knoweth that sin is hateful to God; and another taketh heed not to commit iniquity because he seeth that wickedness is disgraceful in the sight of men. One man sinneth not through fear of the judgment which is beyond [this world], and another committeth not offences through fear of the judgment which is nigh. One through the remembrance of the fire which is near cooleth the lust of his members, and maketh its motions to be at rest; and another through the remembrance of the Gehenna which is afar off allayeth his lust and destroyeth it.

So therefore the labours which are visible are not

alone sufficient to prove a man to be a fearer of God; do thou then, O man of understanding, examine thyself, and let thy testimony be from and in thyself, if the fear of God be in thy soul. For by the righteousness which dwelleth within is the fear of God made, but that fear which dwelleth without, and the course of the actions of which is external, the sight of man inciteth thereto, and its agency is external, and not internal, and it is only seen by the eyes of men, and it is not wrought for the sight of God inwardly.

The afflictions which can be seen are good because they compel [p. 180] the limbs to become obedient to the thoughts, and they subdue the stony nature of the body, and make it to become subservient to the soul, but they do not cleanse the understanding from the motions of sins, and they do not make the soul to fear God, unless the soul hath learned inwardly to fear God; for the hidden service belongeth to the soul, and the labour which is manifest belongeth to the body. The labour of the body cannot be justified without the service of the soul, but the service of the soul can be justified even without the labours of the body, if it be that a man doth not excuse himself from labours through contempt, and he doth not flee from afflictions like a man who loveth pleasures. For the sight of men doth not protect the outward and inner man from sins, but the sight of the fear of God doth restrain the body and soul from sins; and as the man who standeth before the judge to be questioned concerning his wrong-doing hath no means wherewith to act corruptly before the judge, but is anxious to hide also his former offences, so also the man before whose sight the fear of God the Judge is set, and the

fear of Whom striketh his thoughts at all times, cannot sin, but by day, and by night, and at all times he putteth on chastity and modesty over his inner man, and every motion of sin which riseth up in him he driveth away from him in the fear of God. The fear which is of God maketh beautiful the inner man, but the fear which is of men adorneth with virtues the outer man; [p. 181] He Who is the Judge of thy works shall also be the One Who shall approve of thy contest, and the fear of Him must be set before thine eyes continually.

For if the fear of masters is set before the sight of their servants, and the dread of kings, and of judges, and of generals clotheth always those who have been subdued by them, and those who are subject unto them—and moreover the fear of teachers and masters preserveth and guardeth continually the innocency of childhood—how much more binding is it upon that man who hath become a disciple of God, and who is naturally a servant of the Heavenly Lord, and a soldier of the Everlasting King, and a subject of the Judge of the truth of the law, that the fear of Him should rule continually over his whole course of life, and over his thoughts in secret, and over his members outwardly? The fear of God is a bridle which holdeth back the violent impulses of a man from the error of wickedness, and it driveth him back from the pursuit of abominable lusts, not in his outer man only, but more especially in his inner man. The spiritual soldier should not fear God only as servants fear their masters, or as people who have been conquered fear kings and judges, for the fear of them decks itself in outward forms, and it appeareth externally on the members of

the body only; for although it may happen that they hate them inwardly, and despise them in their thoughts, yet outwardly they manifest to them the guise of fear. Let then thy fear of God be not like unto this, but from the place on which He looketh, from there let it shew fear, and where He seeth [p. 182] secretly the motions of thy soul, there let the power of His fear lay hold upon thee. And let thy whole being—both thy inner man, and thy outer man—entirely fear God, Who is the Judge of thy secret things, and of those which are manifest. Let thy soul be ashamed before Him, and sin not, and let thy thought be shamefaced, and commit no wickedness. For if the shame of the children of men driveth us from sin, how much more should the shame of God restrain us from wickedness?

Remember thou then at all times that God looketh at thee, and do thou thyself also look at Him inwardly, even as He seeth thee inwardly, and sin shall not abide in thy thoughts. For as in the place whereupon the sun looketh darkness abideth not, even so in the soul upon which God looketh, and which itself also feeleth that He is regarding it, the darkness of wickedness remaineth not. "The eyes of the Lord are "ten thousand times brighter than the Sun," saith the Holy Book, "and He seeth all the works of the children "of men." And in another place it saith, "All the "deeds of men shine as the sun before Him, and He "examineth and knoweth their ways." Now the prophet of God also rebuketh by his speech the wickedness of that man who is without the fear of God, and who upon the cushion of his couch acteth abominably,

¹ Ecclesiasticus xxiii. 19.

² Ecclesiasticus xvii. 19.

and rebuking his stupid thought that God could not see him, for God doth see him, he brought forward this proof saying, "The eyes of the Lord are ten thousand times brighter than the sun," in order that he might teach every man that God seeth our secret things, and that we should take heed with all diligence against the sins which are wrought in secret. For thou shalt not sin in thy thought, [p. 183] neither shalt thou do wickedly in thy house in secret, because God seeth thee especially in these secret things. Immediately the sight of the children of men is turned away from thee, the sight of God receiveth thee; and when the children of men no longer look at thee as thou art, the Lord of what hath been formed observeth thee the more, for He knoweth that as long as man looketh upon thee that thou wilt be watchful against [doing] before them the deeds of shame, and that fear and shamefacedness of them will drive thee from the deeds of sin. So then when thou art alone, and the walls and the roof of thy house hide thee on all sides, the armour of the fear of God is necessary for thee, for in the darkness sin is readily committed; and then art thou bound to rouse up thyself to the remembrance of God, and thou must strengthen thy members that they be not conquered before lust, and thou must stand up like a man against the sin which warreth against thee to overcome thee, and against the secret Enemy who with the motions of thy lust fighteth with thy life.

The thoughts of the soul hide within the members of the body, and as the body hideth within the house, even so do the thoughts of the soul hide themselves under the covering of the body. And because the man who is within cannot easily be seen corporeally, he

sinneth quickly, and every time he wisheth, he doeth wickedly. The sin of the thoughts is more easy and light than the sin of the members, because the members are restrained and impeded by many things; but immediately the thought wisheth to sin, it fulleth in itself the act of sin. [p. 184] And neither time, nor place, nor material, is necessary for sin, for as is the swiftness of the movement, so also is the swiftness of its sin, and against this swiftness which the thought hath is the persistence of the remembrance of God necessary, and the perpetual fear of the Judge of secret things must abide therein. And, if we may say so, the motion of the fear of God must be swifter in him than the motion of his thought, so that when the thought of sin hath been moved the remembrance of God may smite it at once. The soul upon which this bridle hath been cast is silently dumb to the motions of hateful thoughts, and if it happen that it be seized suddenly, this remembrance checketh it, and turneth it back that it may look upon its own person.

Now therefore there is none of the virtues which is not preserved by the fear of God, and if a man were to call the fear of God "a guard-house of virtues," he would not do wrong. For faith is confirmed thereby, it preserveth fasting, through the remembrance of it prayers are made constant with us, it urgeth [us] to give alms, it quieteth the abominable motions which are in the soul, it quencheth the lust which burneth in the members, it purifieth filthy thoughts, it uprooteth the meditation of abominable things from the soul, it maketh it empty of thoughts, and anger and enmity, it driveth the mind of every man from daring to lust for that which is not his own, it stablisheth laws that they be

not trodden under foot, it counselleth men that the divine commandments be not transgressed; and it is a boundary against [p. 185] all wickedness, and like a shield it standeth against all abominable things. It standeth against the left hand, and inciteth to the right with noble deeds; it doeth away with wickedness, and stirreth up to the service of the virtues. The fear of God also preventeth wickedness from being wrought. It keepeth a man back from the path of iniquity, and it ministereth unto good in two ways, for it keepeth a man from the way of wickedness, and maketh him watchful to travel in the path of virtue, and it inciteth him to gather together noble things, and it turneth and guardeth what hath been gathered together by him; for if there was no fear [of God], corruption would rule over everything. It followeth judges, and for this reason their commandments are established firmly; it surroundeth kings, and therefore their laws are not transgressed; it cleaveth to governors, and therefore their rule is formidable to those who are subject unto them; and it keepeth all men in the faith of God. Now although the fear [of God] is born of faith, yet it itself is also the preserver of faith. Whosoever feareth God taketh heed not to transgress the boundary of the faith of God, and whosoever believeth in God himself draweth nigh to the fear of God, and the man, in whose soul the fear of God dwelleth, himself becometh a watchful guardian of all the commandments. Adam believed in God, and he was not afraid of God; he believed that He was, and he received from Him the law which He delivered into him. And because he cast out the fear of God from his mind, he forsook the faith, and trod the law under foot.

For He that ordained the law [p. 186] involved the commandment with fear: "In the day that thou eatest "of the tree, thou shalt die the death."¹ And because Adam had cast out from him that fear, he believed the crafty one instead of God, and trod under foot the law which had been ordained by the Judge. And not only Adam did God surround with fear that it might be a fence for the keeping of His commandments, but in all generations, to all the commandments which He ordained did He unite fear. Over Cain, who did not fear God of his own freewill, did fear rule of necessity, and he became a vagabond and a wanderer in the earth; for because he did not fear the One Who was worthy to be feared, he was filled with fears at everything which appeared unto him. And by reason of the torture of fear he entreated God and besought Him that whosoever found him might kill him, so that he might flee from a life filled with fear and dread.

And God also gave the law by the hand of Moses, which was filled with many and divers commandments, and to all the commandments He linked fear, for without fear the commandments would not be kept. "Thou shalt do no murder", and "whosoever slayeth shall be "slain;"² for the sickness He ordained the medicine of fear, that it might not increase and grow strong in iniquity. "Thou shalt not commit adultery", and "whosoever committed adultery shall be slain;"³ and fear keepeth [this] commandment from being held in contempt.

¹ Genesis ii. 17.

² Exodus xx. 13; and compare Exodus xxi. 12; Leviticus xxiv. 17; Numbers xxxv. 16—21, 30, 31.

³ Exodus xx. 14; Leviticus xx. 10; Deuteronomy xxii. 22.

For by fear He checked them from doing wickedness to one another, and because He saw that they loved wickedness, He restrained them from their [evil] deed by the fear of the judgment. Where there is no love, [p. 187] it is fear that keepeth the commandments. There are three things through which all commandments are kept; by fear, or by reward, or by love. Of all these the first is fear, and the second is the possessions which are promised, and the third is true love; the first belongeth to servants, and the second belongeth to hirelings, and the third belongeth to spiritual beings and friends. Now the beginning of the way of the conduct and life of Christ is accompanied by fear, for unto every one who beginneth to learn this doctrine cleaveth the mind of a child, and fear is seemly unto childhood, and it urgeth it to receive instruction. For childhood is unable to taste the sweets of knowledge, and on this account it is meet that fear should accompany it; for when it has tasted the knowledge of Christ, and a man hath felt the power of His commandments, the pleasantness itself of what he tasteth leadeth him to the keeping of the commandments. But so long as a man hath not arrived at this state, it is necessary for fear to be his nurse, and a teacher, and a reminder of all the commandments. And as the children of nature receive instruction from teachers, and the schoolmaster receiveth them that he may be unto them at all times a reminder of what they have heard, so also doth a man receive the doctrine of the commandments from God, Who is the true Teacher and Doctor.

So then fear must straightway be used, that, like the schoolmaster, it may remind a man of what he hath

received; and that if he forgetteth, it may remind him; and if he be negligent, it may stir him up; and if [p. 188] he sleep, it may awake him; and if he love foolish talk, it may rebuke him; and if he wander forth towards deceit, it may turn him back into the path; and if he act contemptuously, it may remind him of authority; and if he act scornfully, it may remind him of the instructor; for these things a life of fear accompanieth not, for it wandereth among all wickedness.

For every one who hath need to learn fear is necessary to remind him of his instruction, for without fear instruction is not perfected, or if it be perfected without it, it is not acceptable, and if it be accepted without it, it is not preserved. And the prophet of God reproacheth¹ severely those who have broken the yoke, and cut the bands of the fear of God, and again, in another place,² he heapeth contumely upon Israel who had slipped his shoulder from [under] the yoke of the divine commandments: "As an ox which hath escaped "from the yoke, so have the children of Israel escaped, "they and their kings and their nobles". Now Israel became rebels because there was no fear [in them]; and they trod under foot the commandments because they were not mindful of what was threatened; and they despised the law because they remembered not the penalty of Him that ordained it. For He Who ordained the law because He knew to whom He was giving the law, against [the breaking of] His commandments multiplied His threats in His wisdom, so that although freewill might hold the law in contempt,

¹ Jeremiah v. 5; and compare Jeremiah ii. 22.

² Compare Jeremiah xxxii. 32.

the fear which followed thereafter might incite [Israel] to the keeping thereof. And because he that received the law became a rebellious slave, He made him to labour in bondage in the fear of tribulation. Before his face He displayed all the various forms of punishment, so that as long [p. 189] as he looked thereupon he might take heed to the commandments, and keep the law.

Let us then study to fix the fear of God in our mind, and let us meditate thereupon by day and by night. If the fire of lust kindleth in us, let us set in opposition thereto the fire of Gehenna.¹ If greediness of the belly seize upon us, let us remember the worm which dieth not.² If the beauty of the face excite us, let us remember the outer darkness.³ If the love of mammon fight against us, let us call to mind our own unworthiness. If human benefits stir us, let us be afraid lest we lose the kingdom which abideth for ever. If wrath attacketh us with its violent onset, let us look at the threat of God against those who provoke to wrath. If vainglory raise a tumult within us, let us bring up in our minds the disgrace and contempt [which we shall feel] before our Judge. By fear let us make fear of none effect, and by death let us vanquish death.

And together with these things, whosoever wisheth to keep his life with all diligence from sin hath need of the perpetual remembrance of death; for whosoever is continually mindful of the day of his depar-

¹ Compare St. Mark ix. 43.

² Compare Isaiah lxvi. 24; St. Mark ix. 46.

³ Compare St. Matthew viii. 12.

ture, and who at all seasons meditateth upon the hour of his death doth not easily march on to iniquity, and doth not dare to draw nigh unto the work of sin. The remembrance of death drieth up all lusts, and the sight of the remembrance of death scattereth all the wickedness which is gathered together against the soul, and all the lusts which are drawn up against the body. Let the death which is near be unto us a teacher against the death of Gehenna, and let us keep [p. 190] our life on all sides with watchfulness, let us remember God and fear His judgment, and let us keep His commandments, that being pure from all vices, and our persons being adorned with all virtues, we may be worthy to enjoy the heavenly delights with all the saints, and that, together with them, we may praise Father, Son, and Holy Ghost for ever, Amen.

Here endeth the First Discourse
upon the Fear of God.

[P. 191] THE SEVENTH DISCOURSE:

WHICH SHEWETH THAT ALL THE RIGHTEOUS MEN OF OLD FULFILLED THE COMMANDMENTS OF GOD IN THE FEAR OF GOD.

The way of the rule and conduct of the Christian life hath been trodden and made smooth by the example of the righteous men of old for whomsoever wisheth to travel rightly therein, and the marks of the footsteps of those who have before gone thereupon are before us, that we ourselves may go forward therein with ease. And like the sign-posts and mile-stones which are set by the side of a natural road that they may define the place wherein the passers-by are to travel, so also do the examples and types of the men of old, and the divine commandment and law encompass the way in which we are to travel, and they limit the passage of our footsteps within them, so that no man may venture to stray to the right hand or to the left. For like as we are obliged not to stray on either side of the plain path of truth, that we may not wander in deceit, and be tripped up in our faith, so also let us not go forth, either to one side or the other, from the lawful way of the divine course of life which hath been delivered unto us, but as in the way of faith, [p. 192] let us travel rightly along this fair path. And let us know the beginning, and the end, and the middle, and let us look closely at the many steps, so that we,

one step after another, in fitting order, may mount this ladder which leadeth up to heaven. Now the Dweller in heaven shewed this ladder aforetime, as in a mystery, to the elect of the Fathers, the blessed Jacob;¹ and also that those who went up and those who came down upon it were angels. And that that ladder belongeth not to heavenly angels alone, the word of the Book indicateth to us, because the angels of God were going up and coming down thereupon; for every man who draweth nigh to enquire thereat, and who beginneth to mount it, laboureth after the order of angels, and is numbered among the elect of spiritual beings, and he hath inscribed his name as a heavenly soldier. And as the children of men who receive human positions, and who labour in some one of the grades of the world, change the name of "rustics", by which they were formerly called, to "servants" (*or* soldiers), so also the man who of his own freewill enrolleth himself in the company which Christ hath formed, and who serveth in the army of spiritual beings, the word of the Book nameth him "angel", and not "man", and rightly so, because he hath begun the service of angels, and he is bound to receive their name. And he is called "angel" instead of "man" because of his service and manner of life, and not because of his nature. And moreover upon the ladder, Jacob the upright saw angels ascending and descending; those who were ascending were men, [p. 193] because it belongeth unto men to ascend from earth to heaven, and those who were descending were angels, because their country is heaven, and they descend from their country, the heights above, to the

¹ Genesis xxviii. 12.

earth. Now therefore angels and the children of men were mingled upon that ladder that the Holy Book might teach us that a fair life is common both to spiritual and corporeal beings, and that the keeping of the commandments is obligatory to both of them. And the children of men keep the commandments when they are exalted from the depth to the height by the steps of the commandments, and the angels minister unto the wishes of [the Divine] Majesty when they are sent below from above. For those who are to inherit life, that is to say, those who are of the body in their nature and are inferior beings, the service of the commandments maketh celestial and spiritual beings; and the command of the Creator urgeth those who are celestial and spiritual by creation to go down to the country of terrestrial beings, and to abide continually with corporeal beings, so that from races which are different from each other, one Church may be gathered together in the bond of love, which will sing the services of God's will, and which will be wholly and entirely moved by one living and spiritual motion, even as the natural body is moved entirely by the life of the soul.

Now therefore it appeareth to us from the word of the Book, that this ladder which goeth up to heaven is made of many steps, and that it must be ascended by these steps one after another, in proper order, even as those who have ascended this ladder before us have delivered unto us. [p. 194] For we ourselves have shewn that the first step is faith, and the second simplicity, which is the pure motion of nature, and which although faith be produced therefrom, also protecteth faith. For as craftiness is the destroyer of faith, even so are simplicity and innocence the things which establish

faith, from the simplicity of which the fear of God also is produced; because fear is closely united to simplicity naturally. Now the simple are afraid, but the crafty despise us; the simple quake at the sound of correction, but the crafty prepare a place to which they may flee. And as fear followeth in the train of natural simplicity, and it inciteth it concerning all doctrine, and it stirreth it up to receive learning and instruction, even so is the fear of God closely united to the simplicity of the soul, and it inciteth it to keep the commandments and to fulfil the laws, and not to despise and to hold in contempt the things which have been delivered unto us by the word of God. And fear leadeth man until [he hath acquired] discretion, and until the righteousness of the Judge is revealed to him, and it teacheth him that he is bound to keep the commandments; trembling and terror of Him that ordained the law, hold fast for the disciple so that he may keep vigilantly the laws which have been given to him. And when the righteousness which is in Him hath been revealed, and this virtue which hath been placed naturally within his soul hath risen upon it, it demandeth from him [p. 195] that like a man who is in debt, he should pay his debt, which consisteth in the keeping of the commandments. For as do the creditors of [this] world towards those who are in debt—now they press and compel them to pay what they owe—even so doth the justice which is in our soul compel us to pay to God the debt of His commandments, for the fear which followeth in the train of simplicity bringeth us to this state, and by this fear all the men of old pleased [God].

It is necessary that whosoever occupieth the position of a servant should fear, for fear should follow

after service in every form; but there is in the love which is not perfect, fear, for the Holy Book saith, "In perfect love there is no fear".¹ So then after the man who beginneth with love and is not yet perfect, fear followeth. One man feareth lest he be struck, and this is the fear of slaves; another man feareth lest he suffer loss, and this is the fear of hirelings; another man feareth lest he cause distress, and this is the fear of friends; and another man feareth lest his name be not handed down to posterity, and this is the fear [of lack] of children. Now although the name of fear is one, yet many different kinds [of fear] are found therein. There is the fear of God which the holy Prophets had, [and there is the fear] which the nation of the Jews had from time to time, but the forms of that fear were different; the Prophets, like friends, feared [p. 196] to cause distress to God, Whom they loved, but the Jews, like slaves, were afraid of the rod of His chastisement. And that He might increase in them this fear, immediately, by the mouth of offence, the rod of His chastisement was revealed, and after the offence the Chastiser gave them no respite, because their servitude was not worthy of His longsuffering. Above their head the rod of justice hung continually, and immediately they committed sin they were chastened, and at the time of their offence they were beaten, and at the entrance of the path of their sins they forthwith received rebuke; for longsuffering teacheth the foolish servant contempt, and in order that that stupid nation, which in the manner of an evil-doing servant, sat in the house of God, might not [learn] contempt, the

¹ 1 St. John iv. 18.

Chastiser took away longsuffering, especially when they went forth from Egypt. And we must also understand the object of that swift punishment in another way, and that there was not longsuffering as regardeth the correction of their sins; for God the Teacher took the people, like a child, from Egypt their nurse, that He might deliver unto them the doctrine of His knowledge, and might teach them the instruction of His wisdom. But the people, in their ignorance, when instruction had been delivered unto them, forgot it, and they never kept in remembrance the meditation of the commandments of God, and they were frequently punished with severity, so that, if it were only through fear of chastisement, they might lay hold upon the remembrance of [p. 197] instruction. The man who gathered sticks on the Sabbath day was stoned by all the congregation;¹ and the earth opened and swallowed up others who were called by Moses, and who scorned him and came not²; and fire went forth suddenly, and burnt up the bodies of others who thought lightly of his priestly office, and who sought honour for themselves³; and others, who in the guise of paying honour, brought strange fire out of season, were burnt up by a tongue of fire which went forth from the tabernacle, and they perished⁴; and others, because they asked for flesh and rejected the bread of angels, were tortured by the indigestion which came upon them⁵; and others who went astray as concerning the calf, were pierced through by the swords of the Levites;⁶ and others, who were the cause of

¹ Numbers xv. 32—36.

³ Numbers xvi. 3, 35.

⁵ Numbers xi. 33.

² Numbers xvi. 12, 32.

⁴ Leviticus x. 1, 2.

⁶ Exodus xxxii. 19—28.

the revolt at the waters of trial were set apart for destruction¹; and others who murmured against the Lord perished by fiendish snakes²; and likewise they all, because they strove against going into the land of promise, came to an end and were destroyed in the wilderness. To these offences, then, these punishments were united, and together with each act of wickedness a punishment straightway sprang up by its side, so that evil deeds might be suppressed by stripes, and sins by vengeance, and so that the people might be like a child who feareth the teacher who giveth him instruction, and that it might tremble before the Judge who would beat them like a wrongdoing slave.

And for this reason Moses also, the schoolmaster of the people, in all places commanded the people to fear God, saying, Do such and such things, keep the commandments, fulfil the laws, love thy companion, [p. 198] visit the poor who are with thee, thou shalt not treat thy brother with violence, thou shalt covet nothing which belongeth to thy neighbour, honour thy father and thy mother, thou shalt not swear falsely in the name of the Lord, thou shalt not go through the boundary of thy neighbour, thou shalt neither spoil nor oppress, thou shalt not act with violence towards him that is more feeble than thou; and at the end of each of the commandments he reminded them, saying, "Fear thy God". And Moses the teacher bade them take heed that the fear of God might be in them, because he knew that the commandments could [only] be kept by fear, and that the fear of God [only] could drive the people from iniquity.

¹ Numbers xx. 12, 13.

² Numbers xxi. 5, 6.

That the people should love God was the greatest of the commandments, and therefore Moses urged them to fear Him. The commandment, “[Thou shalt] love “the Lord thy God with all thy heart, and with all thy “soul, and with all thy mind”;¹ belonged to those who were righteous among them; but those who were like slaves, and who like slaves were committing offences at all times, he commanded to fear God, for fear repulseth vices, and love perfecteth virtues. Fear cutteth off the path of iniquitous men, and love urgeth on the way of the virtues. “Fear God”, and “Love the “Lord thy God”; these two commands were ordained in the law which was given to the people, so that whosoever became exalted above the command of fear might find before him the command of love, which is perfected therefrom. For this reason Paul also, when he was shewing the difference between us and them, said concerning the discipleship of Christ, “For ye have “not received the spirit [p. 199] of servitude again unto “fear”²—that is to say, ye have not been called to be slaves, that fear might be born to you out of servitude—“but ye have been invited to adoption”, which is perfected in love in all good things.

Well therefore doth fear accompany simplicity, and this is rightly required for the beginning of discipleship; for as long as fear abideth with the learner continually it remindeth him not to forget his instruction. And as Moses gave commandments concerning fear to those who had newly set out in the way of the discipleship

¹ Deuteronomy vi. 5; St. Matthew xxii. 37; St. Mark xii. 30; St. Luke x. 27.

² Romans viii. 15.

of God, so also now it is meet that fear should accompany every disciple who setteth out in the way of righteousness. Whosoever feareth despiseth not, and is not negligent, and is not contemptuous, for fear stirreth him up to keep the commandments; and if it happen that he cometh to contempt, the remembrance of fear suddenly maketh him stupid. For immediately a man remembereth God, if it be that the remembrance of Him hath been accurately depicted in his soul, he is greatly moved and troubled, and he is filled with fear and trembling, and stupefaction rusheth upon him suddenly because of his former contempt; even as saith the holy Prophet who knew how to fear God, and who had felt what things the fear of God worketh in the soul, "I remembered God, and I was troubled".¹ And behold the remembrance of God should not be one of trouble, O holy Prophet, and why wast thou troubled at the remembrance of Him? And why did the beloved remembrance of Him clothe thee with trembling? [p. 200] "Because I have sinned against Him, and I remembered "mine offences,"² and I became mindful of the Judge, "and I was filled with fear; I considered my sins and "His vengeance, and the remembrance of Him troubled "me. Whosoever fixeth his heart, trusteth in God, "and he maketh his heart firm and feareth not"³. The heart which is fixed in virtues the remembrance of God maketh to be glad, and whosoever hath obtained healing of spirit in his inner man, the remembrance of God maketh to rejoice. Wheresoever the conscience is pricked by sin, there doth fear, the remembrance of

¹ Psalm lxxvii. 3.

² Compare Psalm xli. 4.

³ Psalm cxii. 7, 8.

the Judge, dwell; for the offender who remembereth the Judge is troubled, and the evildoer is filled with trembling at the remembrance of punishment. It was for this reason that the Prophet said, "At the remembrance of God I am troubled. I meditate and my spirit is overwhelmed. Giddiness hath seized my eyes; I am silent and I speak not. I have considered the days of old, and I have remembered the years which are past. I have meditated in the night season, and I have communed with my heart, and examined my spirit, and said, Hath the Lord forgotten me for ever? Will He be favourable unto me no more?"¹ With such thoughts as these did the prophet of God keep watch, and he prayed upon the cushions of his bed as in the church of the saints, being mindful of the things which he was bound to pay back to God. And he considered the days and the generations which had gone by, and he considered how each of the righteous men [of old] had in his time pleased God, and how and with what manner of life he had been victorious before Him. And these things which the Prophet called to remembrance were [intended] to make all those who were to come after him to remember, and to teach every man to fear God in this same manner, and [p. 201] [to teach] that a man himself should reckon with himself, and should consider also other men who were before him, and how they led their lives in all watchfulness.

Now the Prophet, moreover, said that he had done "two things: "I have considered the days of old, and "I have called to mind the years which are past in "which the men of old pleased God", and through the

¹ Psalm lxxvii. 3—7.

remembrance of these two things "I am filled with fear
 "at the way in which the righteous men pleased God,
 "and at the way in which I have provoked [Him] to wrath.
 "I have given my seasons to reckoning, and my hours
 "to counting, I have meditated upon the days which
 "have passed, and upon the years which I have lived
 "in the world. I have considered with what I have
 "provoked Him, and what sins I have committed, the
 "things in which I have sinned in act, and the things
 "[in which I have sinned] in thought, and the things
 "[in which I have sinned] with [my] hearing and with
 "[my] tongue. And when I meditated upon these things
 "I said, Enter not into judgment with Thy servant, for
 "in Thy sight can no man living be justified".¹ To
 such resemblance doth the word of the Prophet call
 us, and he delivered unto us this type of instruction.
 We must reckon the hours and the seasons, and in
 what we have provoked [Him], and the things upon
 which we have meditated; for if those who practise
 the trafficking of [this] world reckon up their income
 and expenses each day, and what they gain and what
 they lose, how much more is the spiritual merchant
 who goeth forth in quest of heavenly riches bound to
 do this? And the reckoning of these things benefiteth
 a man in two ways; firstly, he collecteth his mind to
 reckon, and secondly, he is zealous in collecting his money.

It is therefore a terrible thing for a man to provoke
 God, especially when he considereth carefully His
 Majesty, and His immeasurable love and what good
 things He hath poured out in abundance upon our race,
 [p. 202]and what His grace hath given unto us, which

¹ Psalm cxliiii. 2.

by our own works we were not worthy to receive. And when a man considereth within himself, who he is, and how the things which are with him have come, and Who is the giver of them, it is right that he should remember God, and be troubled, even as the Prophet taught him. For it is fitting that we should fear God for two reasons, either because we have sinned, or that we may not sin; for whosoever remembereth the offences which have already been committed [by him], and considereth his former sins, must fear the vengeance due to his evil deeds, and whosoever thinketh that he is pure, and that he hath no offences [committed] in days gone by which he may reckon, and at the memory of which he may be troubled, let him be afraid lest he grieve God in the things which are to come. And thus also did the righteous men [of old] guard their lives from sin, and they healed the wounds which had come [to them], and against those which had not yet come they were watchful; for the first blow which a man receiveth teacheth him to avoid being struck again, and the pain of a first sickness urgeth him to be watchful against the suffering of a second.

What man can contemplate God with vigilant thought, and look upon His majesty, and consider His hidden nature, and can with the eye of his understanding look upon that pure and holy Nature, Which hath need of nothing; Whose country and dwellingplace are exalted; in Whom all riches, and good things and treasures are gathered together; Who is wholly and entirely light, and life, and pleasure; Who is forgiving, and merciful, and good; Who is gracious, and compassionate, and full of love; [p. 203] Who is beautiful, and lovely, and to be desired; Who beggeth, and entreateth, and urgeth every

man to live; Who is afflicted for the sake of our life, and seeketh to find us, and is more pleased at our happiness than we ourselves; Who continually entreateth us to take from His riches and to carry off wealth from His storehouse, that we may be rich through His treasures, and not poverty-stricken; Who rejoiceth not in His life as in ours; Who because our poverty was not able to ascend to His riches, brought His riches down to our poverty; Who because He saw that we desired not to become rich, made Himself a beggar that He might make us rich; Whose name is beloved, and Whose appellation is much desired, and Whose remembrance is sweet; Who maketh the soul which perceiveth Him to taste of the sweetness of the spirit; Who liveth in splendour in the rich wealth of His Being, Whom no man hath seen, neither is he able to see Him; Whose nature is unspeakable, and Whose riches cannot be explained; Whose gifts also are like unto Himself, and, like Him, are beyond the limit of knowledge; Who is as good as we are bad, and Whose grace is more abundant than our wickedness; Whose nature only is the measure of His grace, and by it only can His love be measured; Whose grace is extended, Whose justice is contracted; Whose love is large, Whose vengeance is small; Who is ready to forgive, and slow to rebuke; Whose punishments are few, and Whose gifts are many; Who, although He correcteth us, beareth remission of sins for us, and Who, because He loveth to gain us, for that reason chastiseth us; Him in Whom there is no loss, except only that we have become lost, and Whom affliction striketh not except [p. 204] for our sake; Who put on our passions that He might cast away our passions from us, and Who clothed Him-

self in our sickness that He might bring our diseases to nought; Who was afflicted to make us rejoice, and Who suffered grief that He might fill us with rejoicing; Who made Himself to be in need of everything that we might lack nothing; Who, knowing that we should become provokers to wrath, created our nature like that of beloved children who had need of Him; Who, knowing that we should enroll ourselves as servants of devils, inscribed us heirs of both His worlds; Who, considering aforetime our likeness, and that the image of the will of Satan was sculptured upon it, carved and depicted us in His desirable likeness; Who, perceiving that we kept not the things of ancient time, made ready aforetime for us others which were greater; He the rich Giver Whose only loss was that we would take nothing from Him; Who while He was giving gifts unto us, grace was receiving us ourselves, and while we were taking from His treasure, we were laid up in His treasury as if we were treasure; Who loveth mankind, and is at all times the Good Being, and the Doer of good; Who being pure and untroubled worketh in us by His doctrine that He may make us pure like unto Himself; Who, being rich and Who being incapable of being brought to poverty, planneth devices whereby He may flatter us to take of His riches, and become rich; Who, having gotten wealth, feigneth Himself to be poor, and when we have gotten wealth, He feigneth that He hath become rich through us; Who, without us, desireth to possess nothing, and if He acquireth anything without us, He is as one Who rejoiceth not therein; [p. 205] Who considereth our joy His, and our affliction His, and Who accounteth all our losses His own; Who hath given unto us all good things, and is not satisfied, and

Who hath poured out upon us all riches, and was not satisfied until He, in His love, gave Himself for us?

Who then would not be afraid to grieve this rich and good Being, Who is lavish in giving, sweet and gracious, providing and sustaining, indulgent and forgiving, merciful and full of love, rich, and making rich, good, and doing good, longsuffering and peaceful, loving our race, and accounting our nature beloved, our Physician and Teacher, our Father by His grace, and our foster-parent in His graciousness? And who would not tremble to provoke Him to wrath? And what man, who should consider all these good things which have been given to us, and who should look at the majesty of their Giver, would not be troubled in his mind whenever he remembered Him? And what soul having received all these gifts would not be shame-faced before the Giver thereof? For it is a fearful thing that man should not be afraid of God, and that mortal beings should not be put to shame by all this love, and that those who receive all this wealth of good things should not feel shame; for these things, and others like unto them, the Prophet [David] remembered, and was therefore troubled. And every one, who possesseth the watchfulness of that holy soul, will at the remembrance of this God also be troubled like the Prophet, and in his going in, and coming out, and in all his actions, will be greatly moved at the remembrance of Him.

[p. 206] Whosoever feareth sleepeth not, and if he sleepeth, he seeth in his dream the cause of his fear; he eateth not, and he drinketh not, and if the force of natural craving compel him, fear is mingled with his meat and drink. Everything which attacketh the man who is filled with the fear of God abideth outside

him, for fear keepeth fast hold upon the place of his understanding, and upon all the places of ingoing and outgoing of the city of his soul. Like the watchmen who stand by the gates of the city, even so doth fear keep fast hold upon the places of ingoing and outgoing of the soul, and it permitteth no act or thought to enter in or to go forth which it examineth not; for it neither permitteth any internal thought whatsoever to go forth, nor any external act that is not seemly to go in. And moreover this Prophet maketh known in other places the fear of God; "My flesh contracteth through fear of Thee, and I am afraid of Thy judgments".¹ And again he "saith, I am like a wine skin in ice, but I have not forgotten Thy commandments".² And again he saith, "Sorrow is in my heart all the day long. How long, O Lord, wilt thou turn Thy face from me? How long wilt Thou forget me, for ever? How long wilt Thou set trouble in my soul?"³ And again he saith, "Heal me, O Lord, for my bones tremble, and my soul is greatly moved. I am weary with my groaning; [p. 207] every night make I my bed to swim; and I water my couch with my tears. Mine eye hath become sick because of Thine anger";⁴ now it is evident that all these things arose from [his] fear of God. And again he saith, "I roared by reason of the groaning of my heart";⁵ and again he saith, "Lead me, O Lord, in Thy fear and righteousness";⁶ and again he saith, "There is no soundness in my flesh before the fear of Thee, and there is no health in my bones in the presence of my sins. For my iniquities

¹ Psalm cxix. 120.

³ Psalm xiii. 1, 2.

⁵ Psalm xxxviii. 8.

² Psalm cxix. 83.

⁴ Psalm vi. 3, 6, 7.

⁶ Psalm v. 8.

“have gone over my head; and [they are] as a heavy
 “burden heavy upon me. My wounds stink and are
 “corrupt, and in the presence of my iniquities I tremble
 “greatly. All the day long I walk in sadness. For my
 “ankles are filled with trembling. I am much moved, and
 “I am brought to great misery”.¹ And again he saith, “My
 “heart is turned back, and my strength hath forsaken
 “me; and the light of my eyes is no longer with me”.² And
 again he saith, “I kept silent, and I was sorrowful, and
 “I was afflicted even from good; and my sickness was
 “stirred. My heart became hot within me; and in my
 “body the fire kindled”.³ And again he saith, “I was
 “dumb, and I opened not my mouth; because Thou
 “didst it. I have come to an end because of [Thy]
 “rebuke of my sins”.⁴ And again, in another place, he
 ascribeth blessedness to the man who feareth God,
 and he maketh known what good things the fear of
 God worketh in him that feareth [Him], saying, “Blessed
 “is the man that feareth the Lord”,⁵ and here the fearer
 of God is accounted blessed. And although our Lord
 ordained blessings for other things, the prophet David
 accounted blessed the fearer of the Lord. [p. 208]
 “Blessed is the man who hath not walked in the way
 “of the wicked”,⁶ and it is well known that he walketh
 not in the way of the wicked because he feareth God.
 And again he saith, “Blessed is the man whom Thou
 “shalt correct, O Lord, and whom Thou shalt teach Thy
 “law”,⁷ and it is manifest that the fear of God teacheth

¹ Psalm xxxviii. 3—9.

³ Psalm xxxix. 2. 3.

⁵ Psalm cxii. 1; Psalm cxxviii. 1.

⁶ Psalm I. 1.

² Psalm xxxviii. 10.

⁴ Psalm xxxix. 9.

⁷ Psalm xciv. 12.

the laws, and that the man who feareth confesseth his correction. And again he said, "Blessed are those "who are without blemish in the way, and who walk "in the law of the Lord",¹ and here again the fear of the Lord preserveth [a man] from blemishes, and urgeth him to walk in the way of the law. And again he saith, "Blessed is the man whose iniquity is forgiven, "and whose sins are covered",² and it is well known that here also the fear of God bringeth to repentance, through which the forgiveness of sins is given, and through the suffering and tears which are produced by the fear of God the form of a man's sins is covered before his eyes. And again he saith, "Blessed is every one "that feareth the Lord, and who walketh in His ways"³, and here again the prophet David sheweth that a man walketh in the way of the commandments through the fear of God. And in another place he saith concerning him that feareth the Lord, "He taketh heed to the "commandments which are given by the Lord".⁴ And again this Prophet counselleth every man to draw nigh unto God in fear, and he entreated all creation to fear the Lord Who made it, saying, "Let all the earth fear the "Lord, [p. 209] and let all the inhabitants of the world "tremble before Him"⁵. For the word of the prophecy casteth fear and trembling upon all the inhabitants of the world, and it teacheth all created beings to come to God by this way.

Whosoever feeleth his state of bondage is bound to fear the power which hath subdued him, and hence

¹ Psalm cxix. 1.

² Psalm xxxii. 1.

³ Psalm cxxviii. 1.

⁴ Compare Psalm cxii. 1.

⁵ Psalm xxxiii. 8.

it is right for every created being who hath in him discernment to perceive his Creator, to draw nigh to Him in fear and trembling; for that we should fear God is seemly for our nature, but that we should love Him is given unto us by His grace. For man is not worthy to love God, but God Himself came down that He might be loved by man. Now creation is bound to fear God naturally, but if it be exalted to the grade of love it is not its nature which is able to lift it up there, but Grace goeth down in search of it, and bringeth it up and stablisheth it in the height of divine love, that it may, by Grace, love God, Whom justly it is obliged to fear. And behold, moreover, to the kings and princes of [this] world not every man hath power either to shew love, or to reveal to them the most ardent and faithful emotions of affection; but all ranks and orders who are under their subjection must shew fear and service before them, and not the confidence of affection and love. For according to the custom of exalted rank which is found with the governors of [this] world, to be loved by inferiors (*or* the poor) is considered by them a disgrace, and therefore, they demand fear from every man, in their capacity of lords, [p. 210] and not love like parents. Now God, having in His Grace ordained Himself our Father, gave unto us also power to love Him, and it is not right that we should of our own freewill exalt ourselves insolently, but we should remain the whole time of our life in the subjection of His fear, and when He Himself wisheth His Grace will exalt us to the grade of His love. To our mind the capacity of loving God belongeth not, but the capacity with which we were created is to fear God, and therefore the Holy Books

everywhere demand from the children of men fear rather than love, inasmuch as circumspection accompanieth fear and confidence love. And, moreover, love is the cause of fear, for until a man plougheth, and toileth, and soweth the seed in fear, he cannot arrive at the reaping of love. For as the crops of the husbandmen of [this] world are in the hands of God, while the ploughing and the sowing belong to our own will, even so are the labours and the service of fear placed in our will, but that we should arrive at the capacity for love, and gather in the produce thereof belongeth to the will of God. For until the manifestation of Christ—Who brought love to the world—fear ministered in the world to all the children of men, and until Christ was revealed to man in his own place, it was right that all his life should be passed in the perpetual service of fear; and although our Creator hath, in His Grace, called us “sons” to make us proud and to magnify us, yet is it more seemly for us to abide in the fear of servants. [p. 211] And that we were called “sons” belongeth not to ourselves, but to the Grace of Him that called us, and it belongeth not to us to ask for wages boldly, but to us it belongeth to serve in fear; but that one should give the wages of love belongeth to God. And no man will offend if he calleth love the wages of fear, for as a man receiveth [his] wages after his toil, even so after the service of fear doth Jesus make us taste the sweetness of His love, from which joy ariseth for us, and we stand in the confidence of sons, and our hidden man findeth freedom of speech with God, and our understanding stablisheth joy of spirit at all seasons, and our mind delighteth inwardly in the sight of heavenly light, and contempt for everything which is visible is

born in the soul, and our dwelling is as if it were already in the kingdom which is prepared for the saints.

Now these and such like things hath the soul that hath tasted divine love, for the man who standeth in perfect love is in God, and what happiness compareth with this, or what pleasure or delight is equal to that of a man being in God? for the position which is in perfect love is purity from all wickedness, and the perfection of all virtues. And also Jesus was not persuaded to give this wealth of love except to the man whom He know to be worthy of it, for from love is born confidence, and to confidence contempt is closely united, and there is no virtue which hath not near it a breach through which it can be ravished. But in fear there is no [p. 212] contempt, only watchfulness and circumspection, and a perpetual guard which preserveth the good things from the ravisher; for the fear which is of God urgeth a man to gather together the things which are profitable, and when they have been gathered together fear also increaseth and multiplieth to him that gathereth them, for it turneth and addeth to his fear, and he taketh good heed to his virtues that they be not spoiled. He crieth out because he is afraid, and he is watchful of his possessions because he feareth lest they be ravished, and in every respect it is necessary and advantageous to life in [this] world that a man should fear God. The country of fear is the country of the life which is mortal, and the country of love is the other world of the life which is immortal. Let us consider then our country, and let us increase in us fear, and let us look at the dwelling in which we live, and let us increase in us trembling at God, and at the remembrance of the report of Him; and let us rouse ourselves as from

the depth of deep slumber, and let us wake up wholly to keep all His commandments. For the nature of the fear of God is that it urgeth us [to do] one thing, and one thing only, for it stirreth us up to do all the commandments, and for this reason the Spirit of God desired to teach us the fear of God by the hand of all the Prophets. And the Prophet David himself said, "All those who pass over the earth shall fear the Lord, and all those who go down into the dust shall kneel "[before Him]".¹ And again he saith, "Lead me, O Lord, in Thy fear and righteousness",² and because he knew what the profit of the fear of God was, he asked it as a gift from God. [p. 213] For all the conversation of the soul which the fear of God leadeth standeth in righteousness. And again, when he entreated God not to remember the sins of his youth³ against him, he was moved to make this request by His fear of God; and again he said, "The fear of the Lord is "the beginning of wisdom".⁴

Now the end of the path of good works is spiritual love, therefore from love divine wisdom is produced, and the blessed David well taught us that the beginning of this way of wisdom is the fear of God. For as to every matter in [this] world there is a beginning and an end, and as the paths which are trodden down naturally by the passage of footsteps have also a beginning and an end, even so hath the path of virtue a beginning and an end; its beginning is the fear of God, and its end is the wisdom which is born of love. And it is right that every man who wisheth to begin the Christian life should begin

¹ Psalm xxii. 29.

² Psalm v. 8; Psalm xxv. 5.

³ Psalm xxv. 7.

⁴ Psalm cxi. 10.

it with the fear of God, even according to the teaching of the blessed David; and again another Prophet said, "The fear of the Lord shall open [my] ears for me"; and concerning Jonah it is also written, "He feared before the Lord and fled to Joppa".¹ For although his fear was born of simplicity, yet like a man who feared God he fled in order that he might not draw nigh to the work which he thought was too hard for his strength. And again when he was asked by the sailors whence he came, and what [p. 214] God he served, he said, "I fear the Lord, the God of heaven".² And also when those who were with him in the ship saw the marvellous things which took place through God in the sea—for the sea rose up, like a being having intelligence, to demand from them the fugitive servant, and when he had been given unto it, it sank to rest and its billows were quieted—and saw through the things which took place the fear of God, it is written concerning them that "the men feared the Lord, and they offered up sacrifices unto the Lord, and vowed vows."³

And again God demanded from the Jews the fear of Himself by the hand of Jeremiah, and reproached them by the testimony of the dumb things in nature, which, though silent, trembled at the fear of Him, while the Jews despised His commandments. "Fear ye not Me? saith the Lord: will ye not tremble at My presence? For I have placed the sand for the bound of the sea, "[by] an everlasting law, and it shall not pass over it".⁴ And here again the Creator demanded fear and trembling from created things, and because they forsook His

¹ Jonah i. 3.

³ Jonah i. 16.

² Jonah i. 9.

⁴ Jeremiah v. 22.

fear they were reproached through the dumb things of nature, which feared and trembled at the Majesty of the Creator, while His commandments were despised by the children of men. And God in all places shewed the majesty of His nature by the hand of the Prophet, that He might cast the fear thereof into those who listened. For to those who would have despised His meekness—if it had been shewn unto them—He revealed the majesty of His nature that they might tremble thereat; and to others He shewed His gentleness and meekness, [p. 215] which at the report of His humiliation would increase [their] love [for Him]. Now the fool is wont to despise whosoever is humble before him, but the wise man loveth him more because of his humility. For the fool hath no eye to see love in humility, and for this reason greatness is made manifest to him, and indignation is written down for him, and severity and terror are inscribed before him, that by reason of these he may fear the more Him Who maketh such things manifest. And the Will of God hath, according to the following testimony, revealed why He maketh use of these words to the children of men. “The sea is obedient unto Me, and restraineth “the fury of its waves within the despicable bound of “sand. And its waves lift themselves up, and pass not “over the contemptible fence which hedgeth them in; “but ye of your own freewill despise this terrible God”.

And again in another place He maketh known that He employeth every kind of benefit and help towards them, and that He took and brought nigh unto them every cause for fear and love, but that they would neither fear nor love Him. “If I be Lord, where are those

¹ Malachi i. 6.

“who fear Me? And if I be Father, why do ye not “honour Me?”¹ therefore they should either have feared [Him] as Lord, or have honoured [Him] as Father. And for this reason also God in a certain place² repeateth before him the benefits which He had wrought for the people— the terrible Exodus from Egypt, the abundant gifts in the wilderness, the entrance into the land of promise, [p. 216] the subjugation of foreign nations, the benefits which were poured out abundantly upon their lives every day—so that He might rouse them up to love the Giver. And in another place² He repeated the great things which He had done, and the works which He had established by the nod of His Will, and how all created things hang upon the power of His word, and the natural things keep their bounds, and the creation is yoked beneath the dispensation of His Will; before Whom the mountains are placed in scales, and the hills in a balance, Who hath meted out heaven with His span, and hath comprehended the dust of the earth in His palm, and before Whom the nations and peoples of the world are accounted as nothing. These things He spake by the hand of the Prophet, that through them He might make His majesty known, and that by the report of His majesty he might work fear in those who listened unto him. For when God spake unto those who were in the condition of servants, He rehearsed before them the great and terrible things of His nature, but when [He spake] to those who were accounted by Him worthy of the grade of love, He set forth the doctrine of humility, and of love, and of meekness, and He humbled Himself and spake to them

¹ Compare Psalms lxxviii, cv., cvi. ² Isaiah xl. 12, 15.

because they did not despise Him in His lowly estate, but rather loved Him the more because of it. For where God cannot confide in the children of men because of their immature understanding and childish knowledge, He speaketh terrible and fearful things, and He granteth not unto them boldness to draw nigh unto the confidence of His love, lest, when they have perceived His knowledge and forgiveness, and above all things that love and grace are to be found with Him, for this very reason they despise [p. 217] His graciousness, and they cast themselves after the manner of the flesh to the working of all vices. And this is manifest alone to those who have obtained the inheritance of the name of sons, together with that of grace also, through the labour of their works, for in proportion as they feel love, they love the more; and in proportion as they perceive the goodness of the nature of God, they become better men; and in proportion as His condescension and graciousness become revealed unto them, they are themselves urged to become like unto their Father in things which are like unto these.

And for this reason all the revelations of God in olden time belonged to fear, but this latter [revelation] is of friendship and love; for in times of old He revealed Himself to teach us that He was our God, but in this last time He hath appeared and shewn us that He is our Father. In times of old He drew nigh to the children of men who were in the condition of slaves, but to-day He calleth them to the inheritance of "sons". And when He revealed Himself to gather together slaves unto Himself, He bore stripes and fetters, blows and chastisements, punishments and penalties, fear and trembling, indignation and cruelty,

swift vengeance, the rod which was always stretched out over the head of sinners, the open judgment hall, and the judge who was ready; but in times of old was reared up the wood that the blasphemer might be crucified upon it, of old the stones were collected for stoning, of old the fire was kindled for the burning, of old the stripes were made ready for crimes, of old the instruments were prepared to take tooth for tooth, of old were the eyes bored out, of old the branding irons were ready to avenge, of old [p. 218] blows were struck, of old sentences¹ of judgment upon crimes were passed. To those who were slaves belonged such stripes. And that the wicked slave might not raise his head, and lift up himself insolently against the Giver of the law, He broke his legs that he might not kick, He cut off his hands that he might not strike a blow, He drew out his teeth that he might not bite, He put out his eyes that he might not see and desire the things which belonged not to him, He inflicted injury upon him that he might not injure others, and by the fear of punishments He drove back the vices of that nation because it would not be persuaded to be restrained from its abominable practices through fear of Him. For where there is the fear of God, man hath no need of the fear of these and such like things, because the fear of the unseen Judge sufficeth to draw him from all his vices. Lay fast hold then, O disciple, upon this fear in thy soul, and fear nought else, for the fear which is of God feareth not the world, and the fear which is of the world feareth not God. Let us then be afraid

¹ There seems to be no example of the use of this word given in Payne Smith's *Thesaurus* (see. col. 3573).

at all times lest we provoke God to wrath, because the portion of fear is placed in thee that thou mayest fear God therewith. In [this] world there is nothing which belongeth to fear for the soul that perceiveth the fear of God, and the trembling of afflictions is accounted nothing to the man who hath in him the trembling of the fear of the righteousness of God. Our Lord abrogated one fear, and established another; He lifted from us the fear of the death which belongeth to time, and He laid upon us [p. 219] the fear of the death which is for eternity. "Fear ye not the death [which 'is of time']", but fear the death [which is for eternity]. "Let not those who kill the body terrify you, but fear 'ye Him Who can destroy the soul and the body'".¹ Those who kill [the body] are not to be feared, for Another quickeneth, but He is to be feared Who is able to put to death so that there is none who can quicken, and when He hath killed, there is none who can bring to life. For that which is transitory the fear thereof also is transitory, but the fear of Him Who neither passeth away nor changeth cometh not to an end. "He looketh upon the earth, and it trembleth, He 'rebuketh the mountains, and they smoke'".² And again [the Book] saith, "At Thy rebuke they flee, and at 'the voice of Thy thunders they are afraid'".³

And behold, according to the word of the Prophet, the fear of the Creator also resteth upon the natures which are speechless, because each of them is bound naturally to be afraid of Him; and if dumb things fear Him, how much more should intelligent beings fear

¹ St. Matthew x. 28.

² Psalm civ. 32.

³ Psalm civ. 7.

Him? The fire which belongeth to time is greatly feared by the children of men, yet how remote from the mind is the remembrance of the fire which [burneth] for eternity! The sight of the tortures which can be seen is terrible and appalling, yet how very far removed from the vision of the soul are the punishments which are to come! The death which is here is full of terror, and yet the image of everlasting death is not set before our eyes. Immediately the remembrance of the things which are written entereth in, it annulleth from the heart the remembrance of the things which are here; and so long as our minds are not moved by the constant fear of God, every fear which cometh upon us terrifieth us. [p. 220] For so long as the king is absent the judge is held in fear, but when the king appeareth in his power the fear of judges is annulled, and not is this so only, but the judge himself, together with all the grades [of men] beneath him, is subject unto the fear of the royal power, and those who are feared themselves become people who fear. For all fears gathered together are smitten by one fear, and all princes and governors, from whom fear descendeth upon the grades [of men] beneath them, are obedient and subject unto one fear which is the mistress of all others. Of One only let us be afraid, and through the fear of Him the power of all [other] fears shall be dissolved, and let the trembling which is produced by all [other] powers be brought to nought, and let every governor bow his head before one Royal Governor Who ruleth over all.

Thus likewise when the fear of God is remote from the soul, it is afraid of everything, of powers, of judges, of governors, of men of rank, of captains of hosts, of rich men, of those in authority, of despised and common folk,

and of men of low and contemptible condition; and together with these it feareth also affliction, and injuries, and punishments, and torments, and pains, and sicknesses, and loss, and poverty, and remoteness from kinsfolk, and removal from family, and deprivation of friends, and departure from [its] native country. All these and other similar things are [objects of] fear to the man who feareth not God, but if the fear of God enter in and dwell [p. 221] within the country of the soul, and lay hold upon all the members of its thoughts, it is henceforth impossible for the soul to receive [any] other fear; and when any fear which goeth to dwell therein seeth that the fear of God abideth in the soul, it will leave [it] and depart, because its house is not capable of receiving another inhabitant. For as a vessel which is full of one substance cannot receive any other which may be put therein, unless it be emptied of that which first filled it, even so the soul which is filled with the fear of God cannot receive the fear of the world, or the fear of anything which is in the world, for it is wholly occupied by that one true fear of God. Let us all then strive to possess this fear, and let us despise [all] else, and let us be empty of everything, that we may be sufficient for the one work only of the fear of God; and in the remembrance of His terrible and venerable Name let us keep our lives with all diligence, and let us make glory to ascend to the Father, and to the Son, and to the Holy Spirit for ever. Amen.

Here endeth the Seventh Discourse: which
is on the fear of God which was
in the righteous men of old.

[P. 222]

THE EIGHTH DISCOURSE:

WHICH TEACHIETH THAT A MAN CANNOT BECOME A PERFECT
DISCIPLE OF CHRIST, UNLESS HE FIRST OF ALL MAKE
HIMSELF DESTITUTE OF ALL HUMAN POSSESSIONS,
AND GO FORTH FROM THE WORLD OPENLY
WITH HIS INNER MAN AND WITH
HIS OUTER MAN.

The man who wisheth to travel along the open way of perfection hath need to make the beginning of his journey in the fair order which is becoming to that way, and he should not begin his discipleship in the law which seemeth good unto him, but in that defined law which was delivered by the word of Christ our God unto His disciples, even as He walked in this way of perfection. And He in His own Person became a law unto us, and He gave us a fair example that we might journey after His footsteps; for Jesus was not a teacher unto us in words only, but also in the works of perfection which He fulfilled in Himself, and therefore [p. 223] He is truly the good Teacher Who taught, and practised, for His teaching was practice, and His practice was teaching. And thus also our Lord Himself depicted and shewed us in His own ministration, for after He had performed all the righteousness which justice required, and had kept the law of the commandments which are to be perfected in the world, He then left the world, and went forth therefrom that

He might teach perfection. For I do not say also that those who are in the world cannot be justified, but that it is not possible for them to arrive at perfection, for the world itself is an obstacle to perfection, that is to say, of righteousness also, and of the uprightness which is worked therein. And a man is not able to bear two labours and to be perfect in two virtues while he is in the world, and for this reason the commandments were defined and set apart for those who journey in the world in order that they might possess their lives through them, and the other path of perfection, which is above the world, was opened. For the Will of Christ ordained the law, that is, He required that all the children of men should journey along the path of angels, and that no man should turn aside from that mark which He placed in the midst, but because not every man was able to do this—now He wished that every man should live—He gave divers commandments to every man that he might live thereby. And He made measures and steps in His doctrine, not because these things exist in it, but because of those who were to receive it, and because they were in need [of them], and without them they were not able to live. [p. 224] To the path of the world the life of righteousness is united, and to the path which is outside the world is attached perfection, and the end of the path of righteousness and justice is absolute destitution of all possessions. For so long as a man possesseth human wealth, whether it be little, or whether it be much, he is unable to walk in the path of perfection, for in respect of every possession which existeth, according to the measure thereof doth it become a fetter to the mind, and a chain to the light wings

of the understanding so that they cannot fly along the heavenly path. Whosoever hath riches must perforce meditate thereupon, and whosoever meditateth upon riches cannot meditate upon God, and if on an occasion the remembrance of God rise up in him, it is not lasting; for it is not possible that he should remember God when he is meditating upon [his] possessions, or if he imagine that he doth remember Him, the remembrance is borrowed and is not true, for it is not possible that these two remembrances should dwell together at one time in the soul, and if they dwell therein one of them must necessarily be borrowed, and the other be true. And if a man think truly that he meditateth upon God while he hath in his mind the anxious care of riches, [he doeth it] not with all the might of his soul, which it is seemly to us to give wholly to God; for we are obliged to serve God not with one of our members, and the world with another, and to meditate upon Him at one time, and upon mammon at another, but it is right that we should give all our might [p. 225] to the service of the commandments, and that always the seasons may be helpful to us to remember Him, that we may become temples to Him alone, having poured out from us every meditation of the mind which is outside Him.

And that man is not able to serve God worthily while he is in the world, and while he is a possessor of riches, and the owner of wealth, the word of our Redeemer Himself testifieth, "Ye cannot serve God and mammon;"¹ and forthwith the hearer thought that henceforth the door of righteousness was shut in the

¹ St. Matthew vi. 24.

face of all the children of men, for they cannot be wholly free from the care of riches, and according to the decision of the word of Christ, whosoever careth for it cannot care for God. And it is necessary for us to understand the word as it was spoken, for according to the rule of those who are perfect, the man who careth for riches cannot care for God; but a man, being a possessor of wealth, is able to be justified by that other measure of righteousness which is worked in the world, if it be that he is not a servant who worshippeth his riches, but a master of the things which he possesseth. Some men are slaves of their possessions, and some are masters of their wealth, and one man is worshipped by his possessions, and another man worshippeth them. Now the word of our Lord was spoken concerning the man who is a slave of his possessions, and who is not able to be a servant of God; "For ye cannot serve two masters."¹ Thou seest [p. 226] that He shewed two masters in His discourse, and that in explaining who these were, He said, "Ye cannot serve God and mammon."

Behold then, whosoever hath made mammon his master cannot serve God, but he serveth that master whom he hath chosen of his own freewill, his service being especially dear unto him, and his dominion over him being beloved by him, because he hath become subject unto him of his own freewill. For the children of men are wont to love exceedingly that which they have chosen of their own freewill, and they love it much more than Him Who perforce and naturally is Master over them. And behold, if there were a few men who have

¹ St. Matthew vi. 24; St. Luke xvi. 13.

pleased, or who please God, it is because they were and are masters of their wealth, and they sent it forth to [do] everything like a slave and subject, sometimes to feed the hungry, sometimes to clothe the naked, sometimes to redeem the captive, sometimes [to pay] vows and offerings unto God, and sometimes to free those who were in the bondage of debts; and wheresoever the will desired to rule over it, there it sent it like a servant, even as did Abraham, and Isaac, and Jacob, and Job, and Joseph, and David, and Hezekiah. And of these men some were rich, and some were princes, and some were kings, and collectively they all were owners of great possessions and wealth; but they were masters of their riches, and their riches were not [p. 227] masters of them, their riches worked for them in all the good things which they wished [to do], and they did not serve them in all the wickedness which mammon demanded.

Now there are distinctions between the commandments, and it must be understood to whom each was spoken. For this commandment, "Ye cannot serve two masters—God and mammon," must, according to the meaning of the passage, have been spoken to those who wished to be righteous while they were [still] in the world, and He advised and admonished them that because they had ceased from the path of perfection they should not become wholly and entirely servants of mammon, and forsake the dominion of God which was naturally set over their lives. "Lay not up for yourselves treasures upon earth, where the moth and the rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven where the moth and the rust do

“not corrupt, and where thieves break not through
 “nor steal.”¹ And it is evident that this commandment
 is not applicable to solitaries and to those who are
 perfect, for how could “Lay not up for thyself trea-
 “sure upon earth” be said to him to whom it was
 commanded, “Take no thought for the morrow?”² And
 how could the words, “Lay up for yourselves treasures
 “in heaven of your alms,” apply to the man to whom
 it was said, “Thou shalt not possess two coats, nor
 “wallet, nor cloak, nor money in the wallet.”³ And
 what hath the thief who stealeth, or the moth which
 destroyeth to do with him to whom it is commanded
 that, save himself, he should possess nothing? So there-
 fore the words, [p. 228] “Ye cannot serve God and
 mammon,” are a command to those who have posses-
 sions, for because the Teacher saw that they could not
 rise up to the grade of perfection, He brought Him-
 self down in His speech to their level, and He ordained
 for them a law which was suitable to the position in
 which they stood, and said, “Since it is impossible for
 “thee to be destitute, thou shalt not become a slave
 “to thy wealth, and serve it like one subject thereto,
 “but thou shalt be unto it a master in the ministration
 “of all good things. For when it is thy master, whither-
 “soever it wisheth it sendeth thee, at one time to plunder,
 “at another to thieve, and at another to bear false witness,
 “at another to oppress and to despoil, at another to
 “swear false oaths, and sometimes [it sendeth thee]
 “even to commit murder, and also to the participation
 “with devils, and it omitteth no one of these wicked

¹ St. Matthew vi. 19, 20.

² St. Matthew vi. 34.

³ St. Matthew x. 9, 10; and compare St. Mark vi. 8; St. Luke ix. 3.

“things which it will command thee to do so long as “it is thy lord, and thou art its servant. And as, if “thou be its master, it sendeth thee [to do] all good “things, so also if it be thy master it sendeth thee [to “do] all wickedness.” For it is the law that a master should give the command, and that the servant should be commanded, and so long as a man is the master he giveth the command, and so long as he is a servant he is commanded. And where there are those who give commands those who are commanded will be found, and things will be done according to the will of those who give the commands. And Jesus the Teacher did not lay a heavy command upon those who had possessions when He commanded them to be masters of their riches, but only that [p. 229] which they themselves should have desired, and because they did not know how to obtain it, He taught them in this manner. And it is like a man who eagerly desireth to become wise, but who knoweth not how to gather together knowledge, and another man is found who becometh his teacher and [sheweth him] how to collect it and to obtain possession thereof; or another man who loveth wealth, but who knoweth not how it is gathered together; or another man who loveth edifices which are richly furnished, but he knoweth not how they are to be built, or how they are to be furnished. In this manner the children of men desire to be masters of [their] riches, but unconsciously it is found that their wealth hath become their master; and the Teacher, having pity upon those who had possessions, taught them, [saying], “Be ye masters of your riches, according to your desire;” and together with this He shewed them in what way they should be masters. The desire

[to obtain] things is one thing, and the knowledge of [how to obtain] them is another. One man desireth, but knoweth not how to obtain that which he desireth; and another knoweth how to find and to obtain [things], but he desireth [them] not. Now to those who desired to become masters of riches, and who had obtained them and they had turned and become their master, Jesus taught the knowledge of that thing which they desired; these then, Jesus commanded to be masters of [their] riches, and not to be servants thereof, while those who were perfect He commanded to be not even masters, [p. 230] and He counselled them not to humble themselves to be masters of dumb possessions. Those, however, who had possessions He freed from the bondage of senseless stuff, lest while they served it they should become servers of idols, concerning which it is written, "They have no breath in their mouth, and although they have eyes, and ears, and hands, they see not, and hear not, and work not."¹ And for this reason the Apostle Paul called the love of mammon "idolatry,"² for as the heathen worship things which have no feeling, and in which there is neither life nor perception, even so do those who love riches worship the gold which is silent, and the silver which is dumb, together with all [their] possessions which have neither feeling nor knowledge. One man Jesus commanded, [saying], "Be not a servant of riches," and to another He ordained the law, "Be not even a master of wealth;" to one He said, "It is a disgrace to thy freedom that thou shouldst be subject unto gold," and to the other He said, "It is a contemptible

¹ Psalm cxv. 5—7.² Colossians iii. 5. Ephesians v. 5.

thing for thy mastership to rule over natural things, for thou art humbled to the possessions which are the shells of natural things." For to him who had forsaken mastership over everything, and had been caught fast by the desire of little wealth, He said, "Possess, "only when thou hast become possessor of thy possession, let it not happen that thy possession possess thee;" but the other whom He saw had been exalted from being a servant to wealth, He raised up to a higher grade than this, and said, "Be not a master unto it." For as [p. 231] it is a disgrace to him that wisheth to be master of his possessions to become a servant thereto, even so is it a disgrace also to him that hath been freed from the bondage of wealth, that there should be found with him the mastership of wealth.

The poor man possesseth the things of poverty, and the rich man the great and glorious things of wealth; now therefore since those which have possessions are poor, they possess poverty, [which is] riches and temporal possessions, but the destitute are rich, and it would be a disgrace to that excellent name if it became the possessor of the things of poverty, gold, and silver, and raiment, and if it exchanged the riches of eternity for the poverty of time, and heavenly possessions for human mammon. And that thou mightest not serve mammon our Lord said unto him that loved mammon, "Be thou its master, and let it be to thee "a slave." It appeareth therefore that Jesus gave this commandment to those who were rich, but to all the others who wished to walk in the lofty path of perfection He said, "Possess not gold, nor silver, nor "money in your wallets, nor two coats, nor shoes, nor

“staff, for the labourer is worthy of his food,”¹ that is to say, “Such freedom befitteth such labour.” So then Jesus sent them from all the world, and then [p. 232] He brought them out of the world, saying, “Go forth, and leave everything in its place in the world, and take not out with you to the country of life things which are mortal. Ye have been called to put on purple, cast off first the filthy rags of the world, and then put on royal purple. For who that wisheth to put on the glory which is for eternity would not first cast off the garments which are worn out, and then put on that glory which never becometh old? And whosoever wisheth to be enrolled in Jerusalem above will not have a dwelling in the earth, but he will dwell in that city. Whosoever wisheth not to be received in that world by Grace shall be received in this world graciously by every man; and whosoever wisheth to be a dweller in the marriage chamber, let him not possess in this world either a wallet or a cloak; and whosoever seeketh to obtain God, let him not possess money in his wallet; for it is an endless disgrace that together with God a man should be possessed of money. For he who possesseth the things of time, together with those of eternity, is not sensible of the greatness of his possession, and therefore he runneth to obtain poverty together with riches. And neither is it possible that these two treasures can be contained in one vessel, for no man ever put scourings together with gold in one vessel, nor did any one ever account straw and wood of equal value with precious stones.” This commandment then was given by the Master to

¹ St. Matthew x. 9, 10; St. Luke x. 4, 7.

His disciples when He sent them to be fishers of men unto life; [p. 233] He cut off first from them all the fetters of the world, and He loosed from them all human ties, and then He sent them to loose others, for the man that is fettered cannot loose him that is in bondage. The possession of the things of the world is a fetter to all the members, and a curb of all the senses, and the whole man is bound and fettered in his inward and outward things thereby. And well did our Lord first loose the fetters of the world from His disciples, and then send them to loose the bonds of others, that those who were in bonds might see that those whose bonds were loosed bore the mark of freedom, and the sign of the Kingdom, and that He that loosed them might be believed in by them, especially when they saw that those from whom they had cut off the bonds of the world were free.

This similitude then did our Lord set in the place of these commandments which He delivered to the Apostles when He commanded them to possess nothing; He made them destitute of everything, and then He sent them to be ministers of His will in the conversion of others, so that therefrom we might learn, that everyone who wisheth to be a minister unto God must deny himself all worldly possessions, and must be destitute of everything after the manner of the Apostles, and then he shall go forth and become a minister of the perfect will of God. For as long as the Apostles were with Jesus, and were going about with Him from place to place, they stood not in the position of perfection, [p. 234] and for this reason our Lord was silent about the [other] commandments, so long as they were Apostles with Him; and He allowed them to do the

other things which followed closely upon their continuance with Him, and which were useful also to those who drew nigh to Him, either going about among the multitudes who were sitting down in the wilderness, or when they were sent by Him [to do] things which were of use for some visible purpose, even as when He sent Simon to the sea to catch a fish and to pay the poll tax,¹ and as when they were also invited with Him in the body to the feast chamber.² And they wandered from city to city and went round about with Him, and they paid Him honour visibly before the crowds, and they kept back from Him the press of the multitudes that not every man might forcibly make his way to Him, even as it is written, "And certain people sought "to bring little children to Him that He might bless "them, and His disciples restrained them;"³ and everywhere, according to the measure of their knowledge at that time they paid Him honour like unto this. And He humbled Himself and accepted these things from them from time to time, because He knew that they were only able to offer unto Him visible ministration. And although their ministration was feeble, still it was according to the measure of their knowledge; for He considered the willingness, and likewise accepted the ministration thereof. And it is the wont of Jesus, whether it be then or now, to demand service according to the power of the will, and He desireth not that the work should be above [p. 235] the will of him that doeth it, for if it be apparent that he doeth for Him a work which is above his intelligence, or above the law,

¹ St. Matthew xvii. 27.

² St. John ii. 2.

³ St. Matthew xix. 13.

either perfunctorily or slothfully, this Jesus wisheth not, nor to receive service from a rational man as if he were a dumb vessel. For while He was humbling Himself to receive from all the measures of their intelligence, and the services which they offered to Him, He magnified them in His teaching, that they might be exalted to the ministration of those who are perfect from their former state, so that the first service might be a path for that which followed after it, and that the first virtue might become training and exercise for the other virtue which should be perfected therefrom. And together with the work the Teacher set forth doctrine, not only in deed but also by His word, even as He did to Mary and Martha, who both offered service unto Him, but the service of Mary was more perfect than that of Martha, and both ministered unto Him, the one only according to the body, and the other according to the spirit, and our Lord received both services, and pronounced blessed the service which was superior to its fellow, [saying], "Mary hath chosen "the good part, which shall not be taken away from "her."¹ As if a man should say, "Do thou also, O "Martha, forsake that [service] which is imperfect, and "be exalted in thy service to the more excellent grade." And Jesus did not reject the ministration of Martha, for according to the measure of her knowledge and of her love was [p. 236] the measure of her ministration; but He wished that she would offer great instead of little things, and instead of the service of the body the service of the spirit. And the service of Mary and of Martha was like exactly unto the service of

¹ St. Luke x. 42.

the holy Apostles of the old and of the latter times, for that bodily service which they also offered unto Him in one place after another was like unto that of Martha; but that other service which He taught them to offer unto Him in the commandment, "Ye shall possess no-thing," was the counterpart of the service of the blessed Mary. For there are many who, like Martha and Zacchaeus, and those women who clave to Him, and who ministered unto Him from their possessions, are justified, and there are some whose service like that of Mary and the Apostles is wholly of the spirit; and Jesus wished and desired this service, so that all the children of men might arrive at perfection. And His coming into the world took place that He might deliver to the children of men the life and rule of spiritual beings, even as also the holy Apostle taught that it was meet that the man of God should be in all perfection, [saying], "The man of God shall be perfect "[to do] every good and perfect thing."¹

Now this perfection Jesus delivered unto His disciples by those commandments concerning absolute poverty which He gave to them, when He denied to them the whole world, and everything that is therein, and not them only, but also, in them and with them, every man [p. 237] who followeth after perfection. For when He ordained the law for the persons of the Apostles, He delivered doctrine unto the multitude, and unto the whole race of the children of men, and He urged every one who wished to be obedient unto Him to [follow] this fair thing. And moreover, at the beginning of their election when He called them to go

¹ 2 Timothy iii. 17.

after Him, it is written of them that, "Immediately He called them they forsook everything and went after Him." They were casting nets into the sea and He saw and called them, "and they left their nets and their ship, and went after Him."¹ And He saw also James and John in a ship with Zebedee their father, and He called them also, and straightway they left the net with Zebedee their father, and went after Him.

Behold the law of the going forth after God! And behold the straight rule which hath been marked for us in the Holy Books! Therefore it is right that every man who desireth to go forth after God should emulate the going forth of the Apostles, and that he should despise and reject everything which is visible, and deny the whole world, for Christ hath said that the man who desireth to be a perfect disciple of Him must also deny himself.² If a man denieth his life according to the word of our Redeemer, then will he be a disciple, but without this there is no means of a man arriving at perfection. [p. 238] And how can a man who denieth not himself the possessions of the world, and who despiseth not all the riches which are seen, and bodily pleasures, arrive at that perfection which Jesus delivered? And I do not speak these things of myself, but I follow after the desire of the Holy Books, and I take my stand upon the law which hath been ordained by the King.

The disciples are the beginning of the discipleship of Christians, and their calling was such—as it is written concerning them—that immediately they were called

¹ Compare St. Matthew iv. 20, 22; St. Mark i. 16—19; St. Luke v. 10.

² St. Matthew xvi. 24.

they forsook everything, and went forth after Him. And whosoever wisheth to become a disciple let him consider this example, and let him look at this mark with all his mind and understanding, in order that inwardly and outwardly he may make himself destitute of everything, and then let him begin to journey along this heavenly path; for he will never be filled unless he first of all empty himself, and he will never lay his hand upon the riches of heaven unless he first let go the poverty which he holdeth. It is impossible for him to lay hold upon the one, unless he let go the other, especially as they are opposed to each other, and each of them when it draweth nigh destroyeth the other. And behold when we have made ourselves destitute of everything, if we have only emptied ourselves to the extent of keeping His commandments, our ministration is not yet worthy of God, inasmuch as the strength of our soul is divided and split asunder, and some thereof is occupied with the love of the things of the world, and it is not able to offer unto God the service [p. 239] of love. For this command is grievous unto whomsoever is fettered with the love of riches, and although it be freedom from the world, yet to those who are held fast in the subjection of the world—those who are fettered, and whose fetters are pleasant unto them; and those who are fast bound, and their bonds are sweet unto them; those who have thrown the chains of anxious care upon all their members, and have taken upon them to become subject unto the world, and not servants of Christ—it is hard and difficult. For Jesus proclaimeth freedom unto thee, but the world hath prepared slavery for thee, and if the bondage of the world is sweet to thee, it is not be-

cause its nature is to be so, but because thy own desire hath been corrupted, and it hath lusted evilly. When a man longeth for something belonging to the world, his desire is not healthy, but he desireth, like a sick man, that which will not benefit him, and [his] desire is altogether to his own injury; for it is the custom with many sick persons to desire [things] for their own injury rather than for their good, and [to choose] that which will prevent their recovery rather than that which will heal their sickness. For the healing which is in them is turned to illness, and the power of the natural appetite which is in them is also changed from its natural condition, for the strength of the appetite is preserved by the uniformity of admixture and by the healthy condition of the body, and when the admixture of the body is disturbed the bodily appetites are also confounded. [p. 240] The man who is being consumed with fever desireth a draught of cold water, and although it would do him harm to drink he asketh to drink, and is furious with those who will not give him [water]; but the wise physician answereth him not, because he knoweth that it is the blind craving that is in him which asketh for that which would prevent his recovery.. Similarly the riches of the world are sweet, and the possessions thereof are much desired by those who are diseased in their souls, and who are lacking the healing of divine knowledge, and they ask for everything which will do them harm; but our heavenly Physician by His health-giving provisions warneth us against harm, and He commandeth us to do, not that which is sweet to us and in which we find satisfaction, but that which will be of benefit to us, even though we may not find satisfaction in the doing thereof, for the wise physician

followeth not the desire of the sick, and he doth not submit himself to their appetites which will retard and injure their recovery, but he treateth them according to the beneficial law of healing, and teacheth them to fight against their desire that they may be healed.

Let us then receive the yoke of poverty according as our Redeemer commanded, even though it be heavy upon us, for it will not be heavy to the will which agreeth with the commandments of Christ. For there is no man who doth not desire to be a free man, and to be free from the yoke of bondage, and moreover, unto every man the name of "free" is more beloved than that of "slave." And our Lord, in that He commanded us to be aliens to the world, [p. 241] gave us true freedom, in which He Himself lived and moved while He was in the world, for although by nature inasmuch as He was God, He was free, yet in that He took the form of a slave He lived and moved in freedom, and He was above all the care of [this] world. For it is written that Jesus "took the form of a servant, "and He became the likeness of the children of men, "and He was found to be in form like unto a man,"¹ and He was truly as we are. But in one thing, which is outside of us, He did not participate, that is to say, He did not possess on [this] earth riches, and possessions, or mammon, or wealth, or buildings, or estates, or vineyards, for Jesus possessed none of these things in order that He might teach His own [disciples] that they should not possess them; and that Being Who was free took no care for them, that He might free us also from care for them. And He was not bowed

¹ Philippians ii. 7.

beneath the yoke of bondage to the world, that He might also take from off us the heavy yoke of the bondage of the world; and He was not fettered by human affairs that He might loose from off us the fetters thereof; and carking care did not chain Him, that He might raise His disciples above the care and anxiety concerning all the things which are visible. The free Man dwelt in creation in freedom in order that He might teach us in very deed also to live therein in freedom. Whosoever then wisheth to become a disciple to that Master let him regard the sojourn of His Master in the world, and as He was, even so let him himself be in creation. The Lord of the world was a stranger and an alien in the world, and as was the Lord, even so it is meet [p. 242] that the servants should be. And observe how destitute of human things was He in Whom all fulness was gathered together, for in all creation He had neither a nest nor a den which have even the beast and bird! "The foxes have holes, and the bird of heaven hath a covert, but the Son of Man hath not even where to lay His head".¹

Behold, O disciple, thy course of life and action are marked out by the words of thy Master: that which He had not, thou shalt not have, and that which He possessed not, thou shalt not possess. Disciples are not known by [their] outward appearance, but by the similarity and agreement of works, and by their treading in the footsteps of their Master, and by their walking in the way which He trod for them; for if the path had not been trodden, and if the footsteps of our God were not visible therein, there would then have

¹ St. Matthew viii. 20.

been an excuse for the slothful, those to whom the bonds of the world are dear, but behold the path is open, and the way is known, and the tracks therein can be seen by every man with the light of truth. But if a man seeth them not, although he setteth his footsteps upon them, it is manifest that it must be because he lacketh the light of faith which sheweth [them], and although he thinketh that he is journeying along the way, he is travelling away from it into error. And the words which Jesus spake to thee, [when He said] that He had not a place wherein to lay His head, were to teach thee that thou also shouldst not have a place wherein to lay thy head, for He said, "The foxes have holes, and the bird of heaven hath a covert"; therefore if thou possessest a house thou art like unto these, [p. 243] and if thou hast a dwelling-place in the world, thou art to be compared with the beasts and birds, for this is what the literal interpretation of the words teacheth. But if thou art destitute of everything which is in the world, and thou hast not upon earth a place wherein to rest thy head, thou art like unto God, for that which the Master wished the disciples to be, He depicted and showed to them in His own Person, and He confirmed His doctrine unto us by His deeds, even as it is written concerning Him, "From [the time of] His baptism by John He began to work and to teach",¹ even until that day in which He was taken up [into heaven]. These were the fair deeds and the excellent manner of life which He shewed forth in His own Person. And although the raising of the dead, and the cleansing of the lepers, and the opening of the

¹ St. Matthew iv. 17.

eyes of the blind, and the making the lame to walk, and the straightening of the crooked limbed, and the making upright of those bent double, and the driving away of devils, and the walking upon the waves, and the stilling of the winds, were also works, because they were signs and wonders, yet the writer calleth the spiritual life and conduct which appeared in the Person of Christ, the work which was closely united to teaching. For if He came only for the sake of [doing] good deeds, and not to work wonders, His teaching also was for spiritual life and conduct, and to this He also united work, in order that He might show us in Himself the type of all perfection. And He forsook the world and all the conversation among the children of men immediately after the baptism of John, [p. 244] and went forth to the wilderness, for until [the time of] His baptism He was fulfilling another rule of life, and He kept everything of the old law, that He might pay that debt on account of which all our race had become subject unto the bondage of sin, and of the law, and of death. And Jesus in His own Person kept everything which it was meet for those who lived righteously in the world to do, for it is written concerning Him[†] that He went up into the Temple, and offered up offerings, and that He was subject unto the priests, and that He fulfilled everything which was written in the law. And this [He did] for two reasons: firstly, that He might pay that which was due, and secondly that He might teach everyone in the world that the righteousness of the law should be a care to

[†] Compare St. Matthew xxi. 12; St. Mark xi. 11; St. Luke xix. 45; St. John ii. 15.

him, and that he should minister to the service of God by the observance of the law. And He omitted not to keep the smallest jot or tittle of the law, in order that He might teach him that was still in the world to keep everything which he was commanded like one subject thereunto, for everyone who still leadeth the life of the world, and who is still fettered by the taking and giving of the cares of the children of men is still under the law; but whosoever hath made himself poor and goeth forth from the world is above the world, and he is of necessity also above the law, because the law hath not power to bring into subjection those who are above the law. For whosoever standeth in the country of bondage is perforce governed by the law, but whosoever standeth in the country [p. 245] of freedom, his whole life is like that of a free man, and of his own freewill, like a freeman, he doeth good deeds with power, and not like one who is bowed under the yoke of the law. And to speak briefly, wherever wickedness is wrought there also hath the law power to turn it back and to restrain it, according to the testimony of the teacher Paul, who saith, "The law was not laid down "for the righteous, but for the wicked and unruly, and "for the unclean, and for those who smite their fathers "and mothers, and for murderers, and adulterers, and "whoremongers";¹ over such as these hath the law power.

Now therefore, although our discourse was wishing to shew that the perfect who are led by the spirit are alone above the law, it is found that Paul teacheth that the righteous also, who are on a lower level than the perfect, are free from the law, for they do not do the

¹ 1 Timothy i. 9.

good things of the law as if they were fearers thereof, but as those who are at peace with the law. For the man who killeth not, that he may die not, since murder is ready in his mind, is a murderer; and he who committeth not adultery, although he wisheth to do so, through fear of being condemned by the judge, and delivered over to the law, is an adulterer; and every one who deviseth harm, but who by reason of the fear of the punishments which are commanded by the law is held back, and doeth it not, is nevertheless, according to his own will, the worker of all wickedness. Now as for the righteous who are kept back from doing wickedness, it is not because they are afraid lest wickedness should happen through them, but because they may not provoke God to anger by a deed which is displeasing to Him. [p. 246] Therefore there are some who are held back from wickedness, because they are afraid of wickedness itself, and there are some who are held back therefrom because they would [rather] do the things which are good, for unless a man bringeth wickedness to nought, he is not able to do good things.

Up to [the time of] baptism our Lord delivered the rule and life of righteousness to the children of men that they might do the good things which are written in the law, and offer up offerings of their possessions to God, and vow vows and pay [them], and be constant in the Temple of God, and receive blessings in faith from the priests, that children might be subject unto parents and minister unto them, that they might also seek the word of life, and ask and learn from the teachers everything which is necessary for instruction in virtues, and that they might hear and be subject unto the prophets; these

then, and things like unto them, and all the righteousness which befitteth believing men, did our Lord deliver in the life and conduct of His Gospel, from the beginning up to the time of of [His] baptism, to those who had possessions, that they might gather together their possessions while they were in the world, and He Himself did everything that He might teach us to do likewise. He was purified according to the command of the law, that He might teach the faithful to be purified from iniquity; He was circumcised that they also might circumcise and cast away from them the foreskin of the heart, and that they might cut off from themselves the ministration unto every lust; He went up to the Temple laden with offerings that He might tread for them the path in which they should run to the house of God bearing their vows and offerings, [p. 247] He drew nigh to the priest that he might bless Him and pray over Him, and although He was the Priest of the Spirit, he spake with Him other great things, that He might shew the faithful also to ask for the prayer of the priests, and to bow the heads of themselves and of their children to their blessing. He went up each year to the Temple, as it is written of Him,¹ that He might teach the faithful to go to the Temple of God always. He made feasts according to their proper times and ceremonies that He might stir thee up to keep the festivals of the Church with discretion, and that thou mightest fulfil in them all thy obligations. He sat among the teachers, and listened unto them, and asked them questions,² and He bowed His ear, and received instruction,

¹ St. John ii. 13, 14; v. 1; vii. 10; x. 22, 23; xii. 12.

² St. Luke ii. 46.

that thou also mightest hear and ask questions, and incline thine ear continually to the hearing of the divine commandments, and that thou mightest ask questions and learn those things which are beneficial to thy life, even from those who are inferior to thee in knowledge, even as our Lord Himself asked questions of those who were inferior to Him in knowledge, and He received doctrine from those who had gathered together doctrine from the law which He Himself had given. And moreover, finally, when He saw all the sinners who were running to the baptism of John, the prophet of God, He also went with them, and He bowed His head under the hand of the Herald, and He received baptism from him as one who was in need thereof—from him who needed to be baptized of Him; and He forsook the habitation of man, and went forth to the wilderness to John with all the multitudes.¹ [p. 248] And why [did He do] these things unless it were to teach those who were masters of wealth, and those who dwelt in the world, to go forth to the saints, and to run to the solitary dwellers, and to honour the prophets and righteous men, and to be obedient to the admonition of their words by the discretion of their faith?

Now therefore this righteousness did our Redeemer deliver, and this rule and conduct did He shew to the faithful in the time which preceded [His] baptism, and He admonished those who had possessions to possess these virtues, for He did not give this rule and conduct of life to the solitary dwellers, neither did He deliver it to those who were perfect. What temple

¹ St. Matthew iii. 1, 13.

hath the spiritual man to go to, seeing that he himself is the temple of God? And what dwelling hath he from which to go to the house of God, seeing that He hath not even a shelter in the world wherein to dwell? And with what shall he offer offerings and pay vows, seeing that in [all] creation he possesseth nothing? And with what shall he clothe the naked and receive strangers, seeing that he himself is both a stranger and naked? And what wickedness can the man who is perfect, and complete in all virtues, cut off and cast from him? And of whom shall the man who hath no conversation with the children of men ask, and from whom shall he learn? if he hath need to learn, the Spirit of God instead of a man will teach him.

Now therefore this doctrine until [the time of His] baptism was delivered unto righteous believers, [p. 249] and it was given unto righteous owners of possessions, and to those who had not entirely gone forth from the world, in order that those who were suitable for the condition in which they lived might not be deprived of good works. And Christ Himself Who is everything, in Whom is everything, in Whose hand is everything, and because of Whom everything is, manifested this rule and conduct of life in His own Person, and although it fell short of perfection, yet He nevertheless fulfilled it, in order that He might give unto every man his measure of instruction, and that according to his grade and position he might draw nigh to a fair life, for without virtues it is not possible for a man to live. Now these virtues are different from one another, and moreover the commandments which are given concerning them, are like the virtues, different each from each. For behold, it is written that before His bap-

tism He was subject unto His parents; "He went "back with them to Nazareth, and was subject unto them".¹ But observe that, after the baptism, when He was delivering a rule of life which was more perfect than this to the children of men, He was not persuaded to acknowledge parents after the body. "Who is My mother, and who are "My brethren?"² He said to him that spake of them to Him. And although He was obedient and subject unto His parents before baptism, in the time which followed, when He was delivering the rule and course of life of spiritual beings, He said, "I know them not"; and they called Him to go forth to them, but He would not be persuaded. [p. 250] And His mother spake to Him, and He listened not unto her then because He was perfecting the will of the Father Who sent Him, and was not fulfilling the humble commandments. Now if our Lord had done this before baptism when He was keeping the law, that is, if He had been called by His mother, and He had not obeyed, He would have transgressed the law; but in this case, He did not [transgress] except to shew that He was more obedient to the Father of nature than to the parents of grace, and that He might also teach those who are perfect to be more obedient unto the Father of grace than unto natural parents. "I do not seek "My own will, but the will of Him that sent Me. And "I did not come down from heaven to do My own "will, but the will of Him that sent Me".³ These things were spoken when He was fulfilling within Himself perfection, in order that spiritual beings who are outside the world might understand that not only to natural

¹ St. Luke ii. 51.

² St. Matthew xii. 48.

³ St. John v. 30.

parents should they not be obedient and keep in subjection unto them, but also that they should not be persuaded by their own will, neither by their own wants and pleasures in any thing, but that they should deny themselves, even as it was said by the Redeemer, "Whosoever denieth not himself cannot be My disciple".¹

Now therefore it is written that three days after our Lord had returned from the wilderness, He was bidden to a feast, He, and His mother, and His brethren, and, His disciples.² [p. 251] And when wine was lacking for the guests, His mother said to Jesus, "They have no wine", and she began on this occasion also to speak to Him with authority, even as a mother doth from early habit; but Jesus restrained that freedom of speech, teaching that the obligation of parental reverence had been paid by Him, and that henceforth He would not be subject unto His parents as He had been of yore. And observe what a severe rebuke He brought against that early authority thereby! "What have I to do with thee, woman?" The words are full of rebuke, and the whole speech is full of indignation, and rightly so, because by this speech He was giving an example to those who are perfect of not being governed by the law of natural parents when they have come out from the world in which [their] parents still live. For Mary stood in one rule of life, and Jesus stood in another, that is to say, she lived the life of the law, and He lived the life of the Spirit; and it was not well that He Who lived the life of the Spirit should be commanded by one who was still governed by the law.

¹ Compare St. Matthew xvi. 24; St. Mark viii. 34; and St. Luke ix. 23.

² St. John ii. 1-4.

Mary gave the command like a woman in authority, and Jesus answered her like a free man; "They have no wine", said Mary, and these are words of authority, and like a mother she spake with a command. "What have I to do with thee, O woman?" He replied like one who was not subject [unto her], and He spake as unto a strange woman who was not His mother. For He did not say, "What hast thou to do with me, My mother?", but, "What hast thou to do with Me, O woman? By grace thou hast become my mother, [p. 252] and through Divine dispensation I have been born of thee; and I have been subject unto thee, and I have been obedient, but not because I am bound [to be so] to thee naturally. My beginning was not from thee, that I should receive grace from thee, for it was for thy sake that I came into being. Thou didst not become with child with suffering, neither didst thou bring me forth with the pangs of birth; thou didst not rear Me as one who was in need of rearing that I should give unto thee the reward of the fulfilling of My wants. Everything which thou didst give to Me I have given to thee. And if thou didst carry Me in thy womb, and didst grow great with Me, and didst bring Me forth, and didst care for Me, and didst bring Me up, these things took place by the power which came from Me. And that I have been obedient and subject unto thee was not a debt which I was bound to pay thee on My own behalf, but I paid the debt and I fulfilled the law on behalf of all the children who rebel against [their] parents. And now that the debt hath been paid, and dispensation of the law hath been fulfilled, what have I to do with thee, O woman?" Now this speech is like unto the words, "Who is My mother?" and unto that

which He said to John, "Behold thy mother!" and again He said to Mary, "Behold thy son!"¹ And it is moreover like unto another speech which Jesus spake unto them when they sought to take Him with them to the feast as they were going up to Jerusalem, to that feast, according to [His] former wont before baptism, when He separated Himself from them, [saying], "Go ye up to the feast, but I will not go up to the feast",² and after [p. 253] He had dismissed them, and had not gone up with them, He turned back, and went up in the midst of the feast. And His going up is not contrary to that which He said, "I will not go up", for He said, "I will not go up as one who is subject [unto the law]", because they were going up as men who were subject to the law, that they might do the works of the law; but Jesus went up as one having authority, to gather together unto Him those who were bidden to the new feast. And in that He said, "I will not go up", He shewed two things; that He was subject neither unto parents, nor unto the law. For he that is subject unto parents doeth whatsoever they command him, and he also who is under the law must, together with the commandments, observe all its works. He was from the beginning of the feast bound to go up, because at this feast all the Jews also were going up to the Temple, and, moreover, they went up thither a few days before [the feast], to purify themselves, that when they came to the first day of the feast they might be pure. But Jesus did none of these things, for He went not up with them in order that He might shew them that He was not subject unto them, and He did not [go up]

¹ St. John xix. 26, 27.

² St. John vii. 8.

at the beginning of the feast that He might teach them that He did not go up to keep the feast; but He went up in the middle thereof, going up of His own free-will. And His going up after He had told His parents that He was not going up was like unto that which He did at the feast of Cana, for after He had said to Mary, "What hast thou to do with me, O woman"—a speech which seemed to indicate that He would not be obedient unto what she had said—He turned and did [p. 254] that thing which she had said, not because she had commanded Him, but because of His power, and because the time had come for Him to begin to work miracles, that thereby it might be seen Who He was, and that He might make His glory known and gather together unto Him disciples, and also that He might shew that henceforth He would do everything with authority like One that was free, and not according to the feebleness of human nature, and not according to the subjection of parents, and not according to the law's command.

Now we have shewn the power of these things which we have spoken from the Holy Book, and it is right, moreover, for him that readeth, that while he readeth our discourse, he should examine the Holy Book, and see that these matters are, in their several places, known to be thus; and in order that this meaning should be marked out for us the passages are distinct, each from the other, and one course of life and action is different from the other. This mystery, then, Jesus delivered unto us by the life which He led until [His] baptism, and from [His] baptism to the cross, because all righteousness is defined by these two courses: a man should work either in himself, or he should work with that which

belongeth to him; the service which is of himself is the righteousness which is outside him, and the service which is in him is his own perfection. For the righteousness of the law is one thing, and the righteousness which Christ gave was another; the righteousness of the law [lasted] until [His] baptism, but that which was of Him was from baptism unto the Cross, and thenceforward it is the delight and life which is above the world. Therefore at the end of [His] baptism Jesus had attained [p. 255] unto the limit of the righteousness of the law, but from that time until the Cross He stood at the limit of the spiritual perfection in the perfect goodness which He Himself had brought unto creation. Henceforth then it is meet for us to understand that all the children of men who, being still in the world, work good things, are even as the righteous men of old, that is to say, like Abraham, and Isaac, and Jacob, and all the other just men and Prophets of old. And the righteousness of the law may be thus described: a man should labour while he is in the world, whether to clothe the naked, or relieve the afflicted, or receive strangers into his house, or visit the sick, or hasten to the help of the saints, and solitary dwellers, and monks, or whether he set apart for himself seasons of prayer, or whether he be constant in the temple of God, or whether he lend money without diminution of the amount and without exacting interest, or whether he covet not that which is his neighbour's, or whether he be subject unto his parents, or whether he be obedient unto, and honoureth the priests and teachers, or whether he do good deeds unto every man, that is to say, if as he would that men should do unto him, so he doeth unto them.

This is the righteousness which the old law taught, and Jesus fulfilled it until [His] baptism, and all believing men, who have not yet made themselves destitute of their riches, are bound to perform [it]; [p. 256] but the spiritual rule and conduct of life, and perfection, Jesus delivered unto us from [His] baptism unto the cross. May we all, through His grace, be accounted worthy by Him, to Whom be glory for ever. Amen.

Here endeth the Eighth Discourse, which is on
Poverty, and which was composed by the
blessed Mâr Philoxenus, Bishop of
Mabbôgh.

[P. 257] THE NINTH DISCOURSE:

WHICH IS UPON THE SUBJECT OF THE PREVIOUS DISCOURSE,
POVERTY, AND IS TAKEN FROM THE TESTIMONIES OF THE HOLY
BOOKS, AND FROM THE EXAMPLE OF THE EARLY DISCIPLES,
AND WHICH TEACHETH THAT, EXCEPT A MAN CASTETH
AWAY THE WORLD ENTIRELY, HE IS NEITHER
ABLE TO BECOME A PERFECT DISCIPLE
OF CHRIST, NOR TO PARTICIPATE
IN THE MYSTERY OF DIVINE
KNOWLEDGE.

Let the going forth of Christ our Lord into the wilderness be an excellent example to us of the doctrine of poverty, and in that same manner in which He departed from dwelling with the children of men to the conflict with the power which was opposed to Him, let us also go forth from the world in the war which is against Satan. Let us take out with us from the world nothing, except our spiritual armour, which is not of the world. Now Jesus went forth immediately after baptism, and He left the world and all that is therein, and the dwelling [p. 258] with mankind, and everything that is therein, and went forth by Himself in His own strength to do battle with the Calumniator. It is written that He also had in Him the Holy Spirit, which brought Him out to the wilderness, but it was not because He, the counterpart of the Spirit, Who had given the Spirit unto others to conquer therewith, needed the

power of the Spirit, but it was for the emulation of those who go forth from the world after perfection, that they might learn beforehand that the strengthening power of the Spirit accompanieth their going forth, and that He aideth them in their contest, and crowneth with victory the battle in which they are engaged. For the support of the Spirit straightway cleaveth to the disciples who forsake the company of the world; and when they have despised human helps, they find heavenly helps; and when they reject the strength of the body, there straightway cleaveth unto them the power of the Spirit. In baptism then our Lord fulfilled the way of the righteousness of the law, and from the Jordan He made the beginning of the way of His own rule of life; for until the Jordan it was bondage, that is to say, He was subject unto the law as a servant, but from the Jordan and henceforth His life and conduct were in the freedom which He delivered, and not in the commandments of the law. For Jesus was born again by baptism, and from the womb of the law the spiritual country received Him, even as He Himself said, "Except a man be born again, he cannot [p. 259] see the kingdom of God;"¹ and therefore, after His baptism, He began to preach the kingdom of heaven. And in this manner also, everyone who wisheth to become a perfect disciple of Christ, when he hath left the world and hath come outside himself, is born again out of the world of the body into the world of the Spirit, and from riches into poverty, and from pleasures into afflictions, and from the possession of family into the lack of kith and kin,

¹ St John iii. 3.

and from an abundance of friends into the life of a solitary, and from happiness into trouble, from the life of the body into the life of the Spirit, from converse with men unto converse with God, and from one kind of knowledge unto another, and from one course unto another; and to speak briefly, a man is born from nothing into something when he departeth from worldly life to the discipleship of Christ, and from the state of being master of riches to that poverty which God commandeth. And as when a man is in the world the manner of life in which he standeth requireth him to do everything according to the manner of the world, so also when a man hath departed from the world and hath gone forth after Jesus, he is required to do everything which belongeth to a spiritual life, according to the rule of the country to which he hath come. It is one thing for a man to cast off the world, and to cast off the old man is another; to cast off the thoughts of the soul is one thing, and to cast off error is another, and to cast off ignorance is another.

It is said that a man casteth off the world when he maketh himself remote from everything that therein is, and when he divideth [p. 260] his riches and possessions wholly among the needy, and forsaketh the world, and goeth forth naked in his person, even as he came forth from the womb; for the dwelling in this world is to a man even as the natural womb is to the child which is conceived therein. And as while he is still in the womb he is in darkness, and in a dark and moist place, and he perceiveth not any of the things of this world, and the things which are in creation and in the country of the world which is outside the womb enter not into his mind, even so is the

man who is held fast in the bodily life of the world as in a womb, and his intelligence is covered by the darkness of its anxieties, and his understanding is obscured by the night of human care; he is unable to perceive the good things and the riches which exist in the Christian life, and spiritual things are not seen by him so long as his intelligence is obscured by the darkness of bodily things. And as the natural child, unless he be born from the womb, goeth not unto creation, even so is it in this matter; for unless a man departeth wholly from the world, he cometh not to the life and conversation of the spirit, and as in the one case he leaveth the womb, and cometh into existence outside thereof, so also in this it is meet for him to leave the world and to go forth therefrom. For the world is like the womb, and as the child casteth off the womb, so should a man cast off the world. And as the child when he is born is perfect and complete in his natural frame, and hath all his senses and members, and yet cannot make use of them in their natural service because they have not yet [p. 261] received growth and become strong, but when he hath been born into the world, his body, and the senses and members which are therein receive growth. And as he groweth and progresseth, he acquireth perception in his members and senses, and gaineth experience of everything which is in the world, and all his senses are employed healthily for their natural service, the eye to see, the ear to hear, the palate to taste, the nostrils to breathe, the tongue for speech, the hands for labour, the feet for walking, the whole body for touching, the heart for discernment, the liver for wrath, the gall-bladder for enlightenment, the reins for intelligence,

the spleen for fear, the brain for knowledge and understanding, and all the other members which are in the world by gradual growth arrive at the measure of their perfect stature, and are perfected in the power of their service in everything; and a son of man is perfected according to the body in the world to which he was born from the womb, and he receiveth and is made perfect in all the knowledge thereof; in like manner is it also wrought for the spiritual man who beginneth with unformed substance, and little by little he is completed, and he becometh a perfect man in the measure of the stature of the completion of Christ, even as it is written that at first the beginning of His conception took place like [that of] a natural child, for as the natural child is formed of seed and blood in the womb, even so was He formed of fire and of spirit by baptism. And as [p. 262] the natural child is born from non-existence into existence, even so is the child of the Spirit born from the state of not being a son, into that of being a son of God, and a spiritual being. And as the natural child is designed when as yet he existeth not, and is formed little by little, and all his members grow and increase according to the measure which is ordained that they should grow in the womb, even so also the child of man, who is born through baptism the son of God out of the state of being a slave and a creature of the body, beginneth to increase little by little in the world, as in the womb, in all the virtues which befit the believing men who are in the world. And when he hath increased and hath grown to the full, according to the measure of his unformed substance in the world, as in the womb, he becometh born again from the world, outside the

world, in the same manner as the child is born from the womb into the world. And when he hath been born, and he hath taken his stand in the country of the life and conduct of Christ as in another world, thenceforth he beginneth to receive other growth and to become full-grown, not with the body of righteousness the growth of which he received in the world, but in the person of the spirit with which he arriveth at the perfection of the completeness of Christ. Now therefore baptism fashioneth even like the womb, and whosoever hath been therein is [made] a son unto God, from the condition of not being a son, even as the natural child, from being uncreate, [is made] to exist. And that baptism giveth birth to a child [p. 263] of the spirit, who from being of the body, hath been made of the spirit, [is like unto the fact] that the [natural] child is made a body from seed and blood, and he receiveth the creation of all his members [therefrom]; in the same manner, in this case, is this child also born of baptism, all his members and senses being created and made of the Spirit. And as the natural child, after he hath been created and formed, groweth little by little in all his members and senses until he hath completed the measure of his unformed substance which hath been defined for his being in the womb, and then cometh to the birth from the womb, even so here also the child of the Spirit groweth in the world after that he hath been born of baptism until he arriveth at that measure which is defined for spiritual children. And as the child who is in the womb cannot receive increase beyond the capacity of the womb, and cannot become a full-grown man in the womb—which is given him to do in the world after he hath been born—even so a man cannot

become complete in the perfection of the Spirit, and stand in the stature of a full-grown man, so long as he dwelleth in the world as in the womb; but he must first of all be born, and must cast off the world entirely, as the child casteth off the womb, and then he shall begin to receive fresh increase which will bring [him] unto spirituality and perfection.

Now therefore all the righteousness of a man which is wrought by him in the world, and all the members of fair things which come into existence in him, are like the unformed substance of a child in the womb, and however much he may grow [p. 264] and become strong in this righteousness while he is in the world, he still existeth as unformed substance, because he is shut up in the world like a child in the womb. And as a child is not able to become a man in the womb, even so a man cannot be perfect in the world; and as however much the child may grow in the womb, the measure of his growth is limited there by the capacity of the womb, even so is it in the womb of our nature, for however much a man may be justified in the world, the measure of his righteousness is limited by the capacity of the womb of the world in which he liveth. And as he that is conceived in the natural womb is called "child," and "conceived," so long as he is therein, but when he hath been born from the womb beginneth to receive other names [like] "infant," and "child," and "youth," and "young man," and "full-grown man," even after this manner the child of the Spirit also, so long as he is in the world, and all the members of righteousness increase in him—however much he may wax strong, and be firmly knit together, and be made solid, and grow—will be called by the names of "righteous," and "just," and

“merciful,” and “giver,” and all those other names which befit a good life in the world. But when he hath been born from the world, after his lineaments have received completion in the former members which we have enumerated, and he hath gone forth to the other country of the rule and conduct of Christ, like the child that is born from the womb, these appellations are bestowed upon him and he is called by the other names which befit that country [p. 265] to which he hath gone forth, and so he is called:—“empty of possessions,” “free-man,” “ascetic,” “labourer,” “the carrier of a burden,” “crucified to the world,” “patient,” “longsuffering,” “spiritual,” “the companion of Christ,” “the perfect man,” “the man of God,” “beloved son,” “heir of the possession of his Father,” “the associate of Jesus,” “the bearer of the cross upon his shoulder,” “dead to the world,” “living unto God,” “the man who hath put on Christ,” “the man of the spirit,” “the angel of flesh,” “the knower of the mysteries of Christ,” “the divinely wise;” with these and other similar names it becometh the man who hath been born from the world to be called that he may grow up in the country of the knowledge of Christ.

And as with the natural child, when he hath been born from the womb, although he hath cast off the womb, the covering with which he hath been clothed in the womb cleaveth, and goeth forth with him—now when he hath been born this is cut off and cast away from him, together with the other superfluities which cleave unto him, and he appeareth in the person of a man by himself, being free from everything which is not of himself, and he is of and for himself, so also is it with a man when he goeth forth from the world, for although he casteth off the world like the womb,

yet is he clothed with his own passions, and with the appetites of his body, and he goeth forth like a child with the after-birth. For as the after-birth cannot be taken from a child while he is in the womb, even so a man cannot cast away the old passions with which he is clothed [p. 266] as with the after-birth, while he is in the womb of the world. And as in the one case [they wait] until the child is born, and then cast away from him his after-birth, even so is it in the other, for when a man hath been born from the life and conduct which are after the body in the world, and he hath come into existence in the other world of the spirit, outside the world, he is able to throw away and to cast off from him the hateful passions of the old man like the after-birth. And as the child is not able to receive the increase of manhood so long as he is rolled up in his after-birth, yet when it hath been peeled off him, and he can appear in his own person without impediment, he can then begin to grow into his natural stature: so likewise the man who is still clothed with hateful passions is not able to increase in the stature of the spirit, but when he hath thrown them away and hath cast them from him, and hath cut off all the members of the body of sin, which are the hateful passions, his stature beginneth to receive increase, and other new members of the new man of the Spirit [begin] to spring up in him, in the place of the old members which have been cut off from him; for in the place of the former limbs which have been cut off, other new and spiritual members spring up. And in proportion as the old man cometh to an end, and is destroyed, so is the new man discovered and revealed unto the light. For although in baptism we cast off the old man, according to

the teaching of Paul, and put on the new man in his place, yet we do not perceive either when we cast [him] off or when we put [him] on, because Grace worketh both things, and it casteth off [p. 267] from us the old man, and putteth upon us the new man, and we receive the working of the mystery only at that time in the name of faith.

Now when we desire to cast off the old man, by our own labour and weariness we perceive that we are casting him off, not by the hearing of faith only, but also by the experience of works, and by the sufferings, and tears, and the love of God, and by pure prayers, and by constant entreaties, and by admiration of the greatness of the glory of God, and by constant admiration of Him, and by the urgent hastening of the inner man may be with God; with these and such like things, while we labour earnestly, we put on the new man, not by the hearing of the ear, but by the perception of our soul, and by the true experience of the knowledge of the Spirit. Therefore in this country a man beginneth to grow in the knowledge which is above the world, where there is room for the stature to grow, and where he may attain unto the limit of the height of growth. For so long as abominable passions envelop a man like an after-birth, and fetter the limbs of the new man, his growth is impeded, and the man is not able to arrive at that measure of stature which is given by Christ, and concerning which Paul said, "We all grow and become one thing in the knowledge of the Son of God, and one perfect man, in the measure of the stature of the fulness of Christ." Now unless

¹ Ephesians iv. 13.

a man hath gone forth from the world he is not able [p. 268] to arrive at this measure, and unless he hath first cast off all the conversation of the body he is not able to arrive at the knowledge by which he will perceive the greatness of these things which are given in a mystery by Christ.

And the forms under which we cast off [the old man], and put on [the new man] are these:—in baptism we cast off the old man, and put on the new man; and [we cast off] bondage, and put on freedom; and [we cast off] corporeality, and put on spirituality; and [we cast off] sin, and put on righteousness; and so forth, but [we do them] all by the hearing of faith. And although they may all be with us in very truth at the birth by baptism, yet are they all strangers to our perception; but when we come to the measure of the stature of the body which is able to distinguish virtues from vices, by the good will and earnestness of our soul we begin to cast off vices and to put on virtues, and [to cast off] iniquity, and to put on righteousness, and [to cast off] oppression, and to become givers, and [to cast off] cruelty, and to become loving, and [to cast off] hardness, and to become gracious, and [to cast off] rapacity, and to become merciful. And all these things, and many others like unto them arise from the will which feareth God, and which fighteth against the world, that little by little the man may grow through these things, until he casteth away the whole world entirely, and maketh himself destitute of everything that is therein, and standeth without impediment in his own person, and appeareth in the other world of the conversation of Christ like the natural child who casteth off the womb, and cometh into being outside

thereof. And when a man hath cast off [p. 269] the world in the manner in which I have said, and hath become entirely destitute of everything which is visible, he beginneth to cast off the evil passions which are in him—the love of adultery, of whoredom, gluttony, prodigality, greediness, drunkenness—which are the lusts which destroy spiritual excellence; and when he hath indeed cast all these off from the bodily members, he also beginneth to cast [them] off from the motions of the thoughts, and as these [vices] are alien to the body, to cut them off also from the motions of the soul, so that they shall neither be ministered unto nor stirred up in the external members, nor in the hidden thoughts of the soul. And after he hath cast out from the soul the passions of hateful thoughts also, he beginneth henceforth to cast off ignorance, and error, and suspicion, things which are born of the service of the lusts, that is to say after the heart hath become gross through luxurious and dainty living. For when a man casteth off the lusts of the body with a pure design towards God, he hasteth to diminish his bodily needs also, because the heart is not made gross by the ministration unto the lusts only, but even when the body taketh only that which it needeth in abundance, grossness of heart ariseth [therefrom], and the understanding is neither cleansed nor purified from carnality.

Now the need which is measured keepeth the mean place, and so long as the body standeth in the mean measure of health, it is not [p. 270] made subject wholly to the desires of the soul. And the middle sheweth the equality of that which is on both sides, like the pointer which is placed in the middle of the balance, and which sheweth the equality of the weight of

both pans of the scales; and thus when the body standeth in the mean of health, it is of equal weight with the soul, and so long as the body standeth with it in equality of measure, it is not made subject unto the superfluity of its desires. Now therefore it is necessary for a man to break the strength of the body by diminishing the food, in order that it may become subject and obedient unto the soul thereby—but I refrain from the subject of diminution of food because I have planned to speak thereupon in the short Discourse which followeth this—and here it is meet that we should understand that unless a man casteth off, he cannot put on. And let us all earnestly strive to cast off from us the conversation of the body, that we may put on the conversation of the spirit, and let us cast off the world, and all the care thereof, that we may travel along the way of perfection without impediment.

Now poverty is a light thing to those who possess it, and if a man were to call the poverty which is for the sake of God “riches,” he would call it rightly, and even as it is. Therefore our Lord also lifted a heavy yoke from His disciples in that He made them destitute of the riches of the world, saying, “Come unto Me, all ye that are weary and are laden with heavy burdens, [p. 271] and I will give you rest.”¹ And who are these, unless it be those who are wearied by the superfluities of riches, and who bear the heavy yoke of the cares and anxieties of the world? And what weariness is so oppressive as this? for when thou hast come to enjoy thyself, thou art the more tired. The care for human riches is a path which hath no ending in [this] life, for

¹ St. Matthew xi. 28.

however far a man may travel along it, it lengtheneth out before his footsteps, and there is nothing which breaketh it except death. And when a man hath gathered together riches and mammon that he may enjoy himself, and live daintily and luxuriously, his enjoyment is weariness, and if the enjoyment of the world be weariness, what shall weariness itself be called? And if the enjoyments and luxuries are heavy labours, what shall labour itself be called? For the world is heavy in all its conversation, but because of the love thereof they who carry its burdens perceive them not, and they stumble therein like blind men, but discern it not, and though they carry heavy burdens, they are light unto them, and they weary and exert themselves painfully after the merchandise of loss, but know not [that it is loss]. And because our Lord saw them in this empty labour, He cried unto them, saying, "Come unto Me, and I will "give you rest, for in your weariness there is no rest. But "your weariness begetteth weariness, and your labour bring- "eth forth labour, and your riches gather together poverty, "and your rest is tribulation, and your enjoyment is "affliction, and your refreshing is toil; for the path of the "desire of riches which ye have trodden of your own "freewill hath no end; [p. 272] but if ye will come to "Me by My road it will come to an end. And as ye have "tasted the weariness of the world, taste ye together "therewith also My weariness, and [see] if its freedom "is not enjoyable to you. Ye have carried the heavy "burdens of the world, and ye have felt how weighty "they are; be persuaded then and take My yoke upon "you, and learn by experience how pleasant and easy "[it is]. I do not make you rich men that ye may "feel the need of many things, but I make you indeed

“rich men who have need of nothing. For it is not
“the man that hath acquired many possessions who is
“rich, but he that hath need of nothing. For in the world,
“however much ye acquire, ye become needy; but with
“Me, when ye are destitute of everything ye become
“rich. When a first want is satisfied, the place is
“prepared for a second want, and when the invention
“which a man seeketh to find hath been acquired, that
“very invention also searcheth out the invention of
“another possession. When the first craving of lust hath
“been satisfied, a wide void is thereby made for another
“lust which is greater than the first, because the satiety
“of the lusts maketh hunger, and however much lust
“devoureth it hungereth continually. And however
“wealthy the rich man becometh, he is poor; and how-
“ever much mammon may be gathered together [by him]
“he seeketh its fellow; and however much a man may
“increase his possessions, and become possessed of abun-
“dance, he coveteth yet another possession; and if it
“were possible for a man to possess the half of the
“world, his lust would not be satisfied therewith, but
“he would also lust after the possession of it all—if
“it were possible to have it. And again, when he had
“acquired the whole of it—which is not [p. 273] possible
“—his lust would not be restrained by the possession of
“the whole world, but he would likewise lust after the pos-
“session of another world—which doth not exist, and
“he would begin to be tortured by the quest of that
“which hath not yet been made. Who then would not
“not weep, that is to say, who would not laugh at
“the man who was fettered by the longing for the quest
“of the things which do not exist? Come then unto Me,
“all ye that are wearied with riches, and take your rest in

“poverty. Come, all ye masters of goods and possessions, “and take enjoyment in destitution. Come, all ye that love “this temporary world, and receive a taste of the world “which is everlasting. Ye have experienced your own “world, come and partake also of that of Mine. Ye have “received a proof of your riches, come and test also “My poverty. Your own riches are riches, but My “poverty is riches. That riches should be called riches “is not a very great thing, but it is a great and mar- “vellous thing when poverty is riches, for the very “opposite is pronounced a great thing. But when ye “have experienced the things which are Mine, [and “have seen] if they are not pleasanter and lighter than “your own, turn ye and carry your former burdens.”

And behold also, our Lord shewed us by this testi- mony that unless a man casteth away the burden of the world, he cannot bear the yoke of Christ, for the two yokes are opposed each to the other; for right- ousness may be acquired even in wealth, but perfec- tion is [only] to be found in being destitute of posses- sions. And all those who have earnestly followed after perfection, whether in the New or whether in the Old Testament, have [first] made themselves destitute, [p. 274] and have then begun to walk in the path of per- fection; and when the Apostles were called by our Lord, they stripped themselves of all the world, and then went forth after Him Who called them. And our Lord Himself also in His own Person depicted and shewed unto us the end of the path and the begin- ning thereof, and in the Jordan He laid down the boundary of them both; for He ended that path, which was after the law, in which He was journeying because He kept the law, and from it He began the path of

perfection, which He shewed in His own Person, as it were for the teaching of those who love perfection. And after He had overcome the world, and had despised and rejected everything which was therein, He then went forth to fight against the god of the world, that as He had captured the castle of the Enemy, he might also conquer the Enemy himself. And the Jordan became for Him a place of crossing from one world to the other, from the carnal world to the spiritual world, and from the conversation of the law to the conversation of the New Covenant. For what the sea was to the Hebrews, through which they ended the subjection to Egypt, and through which the fear of the Egyptians was removed from them, and through which they went forth to the land of freedom, where the rule of another might not have dominion over them, and where they would not perform the will of others, except of God alone, even so in the Jordan did Jesus accomplish the subjection of the law, and thence He began freedom of conversation. And as the desert received the Jews from the sea, even so did the wilderness receive Him from the Jordan—not henceforth having to fulfil the feeble will of the law, but the complete [p. 275] and perfect will of His Father—that He might give His healthful commandments, and shew forth the perfect and spiritual conversation which was His will.

And know that when Jesus went forth to the wilderness, He went forth by Himself, without followers, without helpers, without friends in His train, without beloved friends, without riches, without possessions, without apparel, and without things. And it is written that He went forth, having nothing belonging to the world with Him, entirely by Himself, being accompanied by the Holy Spirit,

that from the going forth of thy Lord thou mightest take example for thine own going forth from the world, and that thou mightest also go forth like unto Him, having upon thee nothing belonging to the world, that the Holy Spirit might thereby accompany thee.

And observe also the freedom in which Jesus went forth, and do thou thyself also go forth like Him. Observe also unto what point human conversation came with Him, and at what point He forsook it, and do thou thyself also forsake the conversation of the world where thy Lord forsook the conversation of the law, and go forth with Him to war against the powers of error, that is to say, to the fight against the world. For when thou hast gone forth from the world, inasmuch as it is its custom to pursue after those who forsake it and depart from it, turn thee to fight against it, and be thou crucified to it, remembering that which Paul spake, "I am crucified to the world, and the world 'is crucified to me'".¹ Lighten therefore from off thee the weight of the world, that the war which thou art preparing against it may be easy to thee, and instead of the Jordan, go down into the waters of knowledge, and after thy submersion cleave unto the rule of the Spirit. And observe also that [p. 276] that which happened to the Jews is a type of the things which are performed unto thee, for as all the wickedness of the Egyptians towards the Hebrews came to an end, even so here also all the wickedness of the world shall perish and be destroyed from thee, together with its superfluities, and its weight, and its cares, and anxieties. For until [the time of] the sea, the Hebrews were serving the Egyptians,

¹ Galatians vi. 14.

but from the sea and henceforth they were set apart for the service of God by the word of God. The bondage of the Jews in Egypt is a type of the bondage of the world, and the freedom which they obtained in the wilderness is a similitude also of the freedom which thou shalt receive after thou hast come forth from the world. With mud, and bricks, and fatigue, and severe labour Egypt made the Hebrews work, and with anxieties, and cares, and afflictions, and groans, doth the world also make thee work; and the mud of Egypt was washed off the Jews when they had crossed the sea.

And thou hast thyself also two baptisms: one is the baptism of grace which ariseth from the water, and the other is the baptism of thine own freewill, for when thou hast been baptized from the world in the love of God, thou hast gone out therefrom. And as after the Hebrews had gone forth from the sea they received another rule, and were accounted worthy of other food, and new waters were made to gush forth to supply them with drink, and other commandments and laws were delivered unto them to keep, and they received heavenly revelations, and were accounted worthy of spiritual visions, and they heard the voice of God [p. 277] close at hand speaking with them, and angels also were mingled with them, and they arrived at connection with and participation in spiritual powers, and the tabernacle was pitched among them, and they were shewn the meaning of the service therein, and the serpent on a pole was lifted up for them in the wilderness for the healing and cure of the bites of poisonous serpents; and as their habitation was already in another world which was free from all the habits of this, so likewise must thou also, when thou hast gone out from this world,

as from Egypt, cross over the sea of afflictions, and be in fear and suffering, because they also were filled with fear and trembling at the Egyptians [while they were] by and in the sea, and the terror of the sea tortured them, and until they had gone down into the sea, and had turned and gone up therefrom, and had seen the dead bodies of their enemies floating among the waves, they were not filled with gladness. And thus is it with the disciple, for when he hath gone forth from the world, wishing to be free from the subjection thereof, he doth not immediately receive joy nor is he accounted worthy of the taste of spiritual enjoyments—even as the Hebrews did not receive joy immediately they had gone forth from Egypt, nor were accounted worthy of spiritual enjoyment. On the other hand, there shall meet thee, O disciple, after thy departure [p. 278] from the world, the fear of afflictions, and the oppression of the thoughts, and repentance because thou hast come forth from the world, and because thou hast scattered that which thou hadst, or because thou hast forsaken thine inheritance and hast departed from the dwelling of thy fathers. And devils shall gather themselves together secretly against thee like the Egyptians, with Satan their master like Pharaoh, and as these thoughts move within thee they shall bury thee in the anxieties of care which are wont to make the soul dark, and they shall deprive thee of the sight of the light of the knowledge of Christ. And similarly there shall begin to move in thy mind thoughts as to why thou hast forsaken the world in which it was easy for thee to be justified, and why thou hast scattered thy riches by which, whilst thou hadst them with thee, thou didst appear to be especially benevolent, and moreover, inasmuch as thou didst divide them hastily, perchance they may

be given unto those who are not worthy of them. If thou hadst kept them in thine own hands they would have been dispensed by thee wisely, for thou wouldst have relieved the afflicted therewith; and thou wouldst have received strangers therewith; and thou wouldst have clothed the naked therewith; and the solitary dwellers and coenobites would have been visited by thy gifts; and thou wouldst have supported the widows and orphans; and thy dwelling would have been a haven of all fair things; and as long as thy riches were with thee thou wouldst have been longsuffering; and thou wouldst have given both pleasure to thyself and gratification unto many others therewith; and thy righteousness would have been like unto that of Abraham, and Job, [p. 279] and the other believing men who have been justified like unto them. And perhaps thou wouldst have wished that thy righteousness should be greater than theirs, and also that, according to the word of thy Lord, thou shouldst become like even unto God by thy loving kindness; and thou wouldst also have obtained a good name among the children of men, and thou wouldst have been called by every man the "father of the orphans;" and every one who saw or heard of thee would have ascribed blessing to thee because of thy good works. And as thy righteousness triumphed before God, even so would it have become manifest in the sight of the children of men; and moreover thou wouldst have been a pattern of good unto others that they might emulate thee. For when the owners of possessions, like unto thyself, saw thee distributing thy wealth unto the needy, they also would be urged to become like unto thee, and they also would become givers; and thereby thou wouldst have acquired a twofold righteous-

ness; firstly because of thine own gifts, and secondly because thou wast the cause of charity in others, who also became givers like unto thyself. And if thou hadst wished to become one who fasted, it would have been easy for thee to do so whilst thou wast in the world, even as it is for all the other men who fast whom thou seest in the world, and the triumph of thy fasting would have been the more increased because that while meats were nigh unto thee, and the foods which the belly eagerly desireth were laid out in thy sight, thou didst conquer them all by the might of thy temperance. And in this thing thou wouldst have excelled more than the solitary dwellers, for the victory of the man, who overcometh [p. 280] the things which he findeth near at hand, of which he may make use if he please, is greater than that of him that is abstemious because he hath nothing, for even if he sought to take pleasure and to enjoy himself, the materials for his pleasure are not forthcoming. And if thou wert a lover of prayer it would also have been easy for thee to pray secretly in thy house, and to go at all times to the temple of God, and to carry others with thee, and there is not one good thing which it would not have been especially easy for thee to do whilst thou wast in the world if thou hadst wished. For what man rejecteth pleasures with royalty, or who excuseth himself from taking pleasure if he be certain that the pleasure which is about to come be ready for him? And this pleasure would have been found to be thine because of thy loving kindness and alms to the poor.

And also after these things others will gather together and hem in thy soul, and they are the evil devils, together with Satan their master, who depict

before thine eyes the labours of the ascetic life, and the cruel pains which befall those who fast, and the grievous sicknesses which are produced from meagreness of food, and which are neither easy of cure, nor will it be easy for thee to heal them because thou mayest not make use of the things which cure and heal them; and if thou submittest to bring human aids to them by reason of the pain [p. 281] of thy sufferings, thou wilt become a cause of stumbling to others who see thee. And moreover, the path of this rule of life is long, and it cannot be brought to an end except by death. And if thou wishest to make an end thereof whilst thou art in this life, and thou ceasest from thy labours, behold thou wilt be made a laughingstock and a mockery by all thine acquaintances: and because thou mayest not cease, behold thou must bear the burden of the afflictions, and thy sufferings will be increased by many things—by the weight of thy labours, and by their length, and by the pains and sicknesses which are produced therefrom, and because it is not easy for thee to bring nigh things which would alleviate thy pains, and because if thou wouldst lighten thine afflictions by means of aids which thou couldst bring unto them, thou wouldst become a laughingstock to those who behold thee, and because thou hast become an alien to thy race and friends, and because the law of thy order of life doth not allow thee to draw nigh to speech and intercourse with them, and because thou, who wast formerly a giver of charity to others, hast become in need of receiving charity from others, and if thou submittest thyself to accept it, behold flattery of those from whom thou acceptest it is demanded of thee, and because thou acceptest it not, behold thou art tortured by the necessity of want.

These and such like things will the devils gather together and bring against the mind of the disciple immediately he hath gone forth from the world, and they cast him into a state of fear and trembling, and they disturb the balance of his thoughts, and drive him to smite his hands together, for what to do he knoweth not; [p. 282] and they sink his soul in sorrow and they set him between the things which are in the middle, and those which are at the end, in order that he may remember the things which he hath left behind, and may keep in mind those which are about to come, and he considereth their promises in his mind, as if they carried convincing proof [with them], and especially of those thoughts which move in thee at the beginning, not of wantonness, and of depravity, and of an evil rule of life, but of lovingkindness, and of the love of giving alms, and of all the other good deeds which a man hath power to do while he is in the world. And these things do not rise up in thy soul as the friends of good deeds, but in order that they may bring thee down from the lofty grade of righteousness unto one which is more humble. And when thou hast hearkened unto them, and thou hast gone down with them, they will also bring thee down from that grade to another which is lower, and little by little they will carry and lead thee down until they sweep thee into, and drown thee in the abyss of wickedness. And they are cunning in their promises, for where they see that thou keepest fast hold, there do they multiply thy sufferings. They do not straightway take and bring unto thee that which thou hatest in their promises, but that which is dear to thee, and next they persuade thee to desist only a little from the strictness of thy rule, and

next by reason of all these things misery of thought groweth strong in thee, and sadness and outcrying are renewed in thy mind; and joy dwelleth apart from thee away in the distance, [p. 283] both the joy of the world, because thou hast forsaken it, and the joy of Christ, because thou hast not yet arrived thereat. And thy soul remaineth in the middle of these storms, like a ship the steersman of which is asleep, and it is buffeted hither and thither, and it drifteth and is knocked about on all sides, and it is dashed upon every rock, and doubts of all kinds beat upon it, and the course of the way of thy understanding is perturbed, and the sign-posts of the paths for thy footsteps are destroyed, and heaviness crowdeth upon thee, and drowsiness layeth hold upon thy body and upon thy soul, and thou becomest sunk in the heavy sleep of negligence as in the night. And as fear increaseth in the night season in those who are therein, even so in thee fear increaseth, because thou hast thyself darkened thy soul from the light of knowledge; for knowledge in the soul, from which also joy is produced, takes the place of light in the world. And as at the departure of light darkness is produced in creation, even so when the knowledge of the spirit is lacking, the darkness of tribulation is spread abroad in the region of the soul, together with the black night of sorrow. And from this black night fear concerning what is passed and concerning what shall come beginneth to arise in the soul, and tribulation and trembling, and terror and feebleness, and cowardice, and misery of mind, and the perpetual affliction [p. 284] which ariseth thereby and therefrom are renewed therein at all times. And it happeneth that it is afflicted when there is no need for fear of affliction, and its understanding is perturbed, though it

knoweth not what is the cause of its perturbation, and no one of its motions is wholly and entirely pleasant unto it.

In this country then, O disciple who goest forth from the world, there is a place whereto thou mayest pass, for, like the people from Egypt, thou also art called to go forth after God. And as the sea stood like a hedge before the Hebrews, and the Egyptians followed after them, even so is placed before thee the fearful abyss of afflictions, and sufferings, and labours, and tribulations, and punishments, and want, and poverty, and pains, and sicknesses, and deprivation from friends, and remoteness from fellow-creatures, and removal from parents, and silence, and contemplation, and close confinement, and a humble garb, and meagre food, and self-abnegation, and asceticism, and reproaches and insults if thou art slack and remiss, and labours and fatigue if thou art strenuous, and vigils which emaciate, and torturing thirst, and protracted bending in double; all these things, and others which are like unto them, stand up like a hedge against thy coming forth, while the devils, like the Egyptians, pursue thee from behind. But fear thou not, neither be thou afraid, for instead of Moses, Jesus is with thee, for like as Moses clave to the congregation, even so also doth Christ cleave to thy soul, [p. 285] and He saith unto thy tortured and afflicted mind that which was said by Moses to the Jews, "The Lord shall fight for you, and ye shall hold your peace."¹ Therefore thou shalt not be in fear as were the people, but thou shalt rouse up, and watch like Moses, and cry out to the Lord even as he cried out; for it is thus written, "Moses

¹ Exodus xiv. 14.

“prayed the whole night with much crying out and suffering, and at the morning watch the Lord said to him, Why criest thou before Me? Incline thy hand over the sea, and divide it, and the Hebrews shall pass over it, but the Egyptians shall be drowned therein;”¹ now all the things which happened at that time are a type of those which shall be done unto thee. And enemies, that is, evil devils, shall gather together and crowd against thy soul, even as the Egyptians who pursued after the Jews were gathered together and crowded upon them; but as Moses forsook the fear of the Egyptians and turned himself unto prayer and unto crying out to God, do thou also forsake the anxieties and thoughts which devilish enemies make to rise up in thee. And stand thou up in earnest prayer, and cry out with deep feeling from the heart, and from the depth of the thoughts of the soul let the voice of thy cry rise up, and straightway that answer which was returned unto Moses shall also be spoken unto thee, “Why dost thou cry out before Me? Incline thy hand over the sea, and divide it;” and straightway [thy] afflictions will give way, and the covering which was set before thy face will be rolled up, [p. 286] and the terrible depths of affliction will give way, and the things which thou didst think could not be crossed over with the foot, thou shalt tread upon, and thou shalt pass over the depth thereof. And difficult things shall become easy for thee, and that wall, which is built in such a manner that thou didst think it could not be broken through, shall be immediately swept away from before thee, and thy prayer shall rend and pass over the

¹ Exodus xiv. 15.

abyss of all the wickedness which is gathered together and laid before thee. And as the pillar stood in olden time behind the Hebrews, and afterwards came in front of them, and there was darkness between them and the Egyptians, so also here shineth before thee the light of the Redemption, and darkness is placed between thee and the devils who are thy enemies. And in that country through which thou art passing, they will be drowned, and the afflictions from which thou hast been freed will turn and fall upon the devils who are thy enemies, and sorrow and tribulation will turn upon them; and the joy which they had when they thought that they were fighting with thee and would overcome thee, like the pillar is taken from before them, and set before thee, like the pillar of light which was taken from the Egyptians, and which came in front of the Hebrews. And as Pharaoh and the Egyptians were drowned in the sea, so also shall Satan and all his devils be drowned in the depths of the tribulation in which thou wast sinking. Therefore do thou in thy thoughts repeat the words of Moses, "The Lord shall fight [p. 287] for you, and ye shall hold your peace;"¹ and as the Hebrews passed over with Moses, even so shall all thy triumphs pass over with thee.

Now in the night-season fear ruled over the Hebrews that it might be an example unto thee of the fear which is with thee when thy life is, as it were, in the night, and far away from the sight of the morning; and as when the night passeth away fear is removed, even so is it with thee, for immediately the light of the Redemption dawneth upon thee, at the end of thy prayer thy tribu-

¹ Exodus xiv. 14.

lations are blotted out, and thy thoughts become light, like the members of the body in the morning. And the gloomy cloud is scattered, and a bright and glorious sky shineth in thy soul, and the sea of thy afflictions is passed over on foot, and the wall of grief which was built before thee is broken through, and thou walkest in confidence through a terrible country, and thou passest over a depth which was never [before] crossed by thee, and thou treadest with the foot a country which the old nature never trod, and thou art delivered from the yoke of subjection, and thou goest into the land of freedom, and thou forsakest Egypt with all its fatigue, and a desert which is full of heavenly blessings receiveth thee. And thou art conceived and brought forth again into the new world of the conversation of the Spirit, and in the country which conceived and gave thee birth are tied the wheels of thine enemies, and the violence of their onset is broken, and the progress of their advance is slackened, and the uproar of their voices sinketh down and dieth away, and afflictions return upon them like waves, and those who wished to overwhelm thee are themselves overwhelmed in the bottommost part of the abyss.

Do thou, then, when thou standest upon the shore of the sea of afflictions and tribulations after [p. 288] [thy] glorious passage, turn, and thou shalt see thine enemies smitten down therein, and thy passions, together with devils, drowned therein, and all the life of the old man sinking down into it. And when thou seest [this], let thy soul be gratified at the destruction of those who hate thee, and when thou hast also obtained confidence through the death of thine enemies, turn thyself and look upon the holy mountain of God, and begin to

walk in a country through which thou hast not passed, and thy journey shall be through the spiritual world of a spiritual rule and conduct of life, through which thou shalt be held worthy to see the things which are above the world. And thou shalt eat spiritual manna which thy fathers ate not, and thou shalt drink the sweet and pleasant waters which flow down to thee from the rock of Christ, and thou shalt sit in a cloud of light, and the pillar of the Spirit shall shine upon thee, and thou shalt see things which thou didst never see before, and shalt hear voices which thou didst never hear before, and in thy journeying day by day thou shalt draw nigh unto Zion the heavenly mountain, where the Shekhinah of the hidden Being dwelleth. And thou shalt be an associate of the knowledge of angels, and thou shalt feel spiritual things which are above the world, and thy clothing and thy sandals shall grow with thy stature—that is to say with thy new manhood—every day. And the ornaments of thy clothing—which is Christ—shall be revealed unto thee, and thy sandals—which are the preparation of the Gospel of peace—shall grow with thee. And thou shalt enter into the mysteries of the Spirit, [p. 289] and thou shalt participate in the fulness of the knowledge of Christ, moving at all times in the motions of life, and admiration of the unspeakable majesty of God will carry thee away, thou being dead unto all the visible world. And thy habitation shall be completely in the world of the spirit, and thou shalt appear unto those who behold thee as a mere form of the outward appearance of the body, the whole motion of thy inner man dwelling in the heaven of heavens, and thou shalt live gloriously in the countries which have neither bounds nor limits, where there

is neither carnal form, nor constitution of body, and where there is no change of natures, and no passing away of elements, and where there is only quietness and tranquillity, and where all the dwellers in the land of spiritual beings cry out with incorporeal voices, "Holy, Holy, Holy", to the adorable Being, and where thou shalt taste what thou hast never tasted with the palate of the body—now thou shalt feel that which never cometh to the senses of the body, and thou shalt know only that thou dost experience happiness, but what thy happiness is thou shalt not be able to explain—and where instead of the converse with man, thy converse will be spiritually with Jesus Christ. And thou shalt bear labours and not perceive the affliction thereof, for the perception of Christ will not allow thee to feel thine own afflictions, and the plucking away of thy mind towards God will deprive thee of all the feeling which beings in the body have. [And thy habitation shall be] where thou shalt see, and hear, and taste, and breathe, and with all the senses [p. 290] of thy inner man thou shalt receive the taste of the world of God, and according to the nature of [that] world, thy senses shall also spiritually taste it; and where, face to face, as unto Moses, they will give unto thee divine revelations, and within the Holy of Holies, which God, and not man, hath established, visions and wonders will receive thee, and the hiddenness of the glory of God which will live in thy thoughts. And thy life shall be among spiritual powers in the understanding of the spirit, where the ark of spiritual wonders and of divine knowledge is set, not as in a mystery but in the truth of knowledge, which cometh upon thy knowledge without the mediation of any [other] thing.

[And thy habitation shall be] not where an altar of gold is established wherefrom there goeth up the incense which can be perceived by the body, but where is another altar of the spirit which receiveth the pure incense of all holy and rational thoughts; and where a chest of manna, wherein the food which was given by angels is preserved, is not placed as a type, but [where] is established a table of life, which is Christ Himself, from Whom all His spiritual members receive the food of the spirit, as do the members of the material body from the body. [And thy habitation shall be] not where the rod, which was the sign of the election of Aaron, is laid up for a memorial, but where Jesus Christ Himself, the Prince of priests, performeth the office of priest before His Father, [and before] living and rational beings. [And thy habitation shall be] where thou art wholly and entirely dead unto the feeling of the things which are visible, and where thou shalt hear nothing of the things which are spoken and perceived at the same time; [p. 291] and all the members of the old man shall die within thee, and thou shalt be clothed with the new man which is renewed in knowledge after the manner of his Creator.

In this conversation shall thy habitation be, O disciple, after thou hast departed from the conversation of the world which is after the flesh, if when thou hast entered into this country according to the law, thou labourest as the law of the country requireth, and thou dost not take with thee into the country of life dead members of the world which is dead; because a man goeth forth from the world in outward appearance he doth not [necessarily] go forth from the world, but he must cast off the world and all its rule and manner of

life, inwardly as well as outwardly, and he must make himself a stranger unto all the remembrance thereof, and as he hath cut off and cast from him the life which is carnal, so also must he cut off and cast from him the dead thoughts which meditate upon dead things. Now as is the nature of the body in which the understanding is bound, so also must of necessity be the understanding in its thoughts, for when it meditateth upon the things of the world, its whole motion is dead, but when its objects of thought are the things of the spirit, it is moved with living and spiritual things as [with] life. And apply the example from the similitude of thy body also to the spiritual understanding in which thy thoughts move. For as the body so long as it dwelleth in the carnal world is carnal, together with all its manner of life and deeds, but when the time for it to be removed to the world of the spirit hath come it is made new and becometh spiritual, and then [p. 292] entereth into the world of spiritual beings, even so also so long as the mind dwelleth in the world, and its thought and meditation are fixed thereupon, is it carnal, and is itself like unto the nature of the world in which it liveth. But if its habitation be in that world of the spirit, and it be moved in all its meditations according to that which is in that country, its thought henceforth becometh spiritual according to the ordering of that country in which its motions perform [their] actions.

Now therefore it is seemly that every disciple who goeth forth from the world should follow after this part, for this is our inheritance, and in this country is our conversation also, according to the teaching of Paul, who said, "Our conversation is in heaven; from whence "we wait for our Vivifier, our Lord Jesus Christ: Who

“shall change the body of our humility, [and] Who shall “make it a counterpart of His glorious body, according “to His great power by which everything hath been “made subject unto Him.”¹ But as I have said, so long as a man is shut up in the womb of the world he perceiveth not this conversation, neither is he able to perceive it if he goeth forth from the world in the things which are manifest, and doeth it not in the things which are hidden; for this conversation cannot be experienced in the body, but the spiritual understanding tasteth it when it hath been purified from the thoughts and from the cares of the body. Now, as I have said, the beginning of this path is the end of the path of the world, for until a man hath ended that path which is carnal he cannot travel in this spiritual path; but the end of the path of the world is absolute poverty of everything which is in this world [p. 293], and it is not being destitute of one thing and not of another, and letting go one thing and clinging fast unto another, but a man must set free and deliver his own members from all the carnal things of the world which lay hold upon a man. One man is held fast by the world in all his members, and another by two thirds of them, and another hath one half a slave, and the other half free. Another hath one third of himself free, and the other two thirds in bondage; and another hath only a small portion of him subjugated, while all his other members are free and unrestrained; and another hath one only of his members held fast and bound, and although all his members can move, his body remaineth in the same place. But whosoever is fettered in one of his members his whole person belongeth unto

¹ Philippians iii. 20.

the world, even as the whole body of the bird, which is held fast in the snare by one foot only, is also held fast in the snare by its foot; and although its other foot and its wings are unfettered, and it setteth them in motion to fly, yet the shackle and fetter which are upon one foot allow it not to mount up into the pure air, but it falleth down again upon the place where it was, and it quivereth spasmodically in death upon the ground, and bedraggleth its wings and whole body with the weight of the dust. And thus also is the man whose every member is unfettered by the shackles of the world save one, for that one member in which he is fettered [p. 294] fettereth his whole body, and although he is bound but a little strong chains are cast over his whole person completely.

Now therefore it is meet for those who desire to be freed from the fetters of the world to release themselves completely, and to put off and to cast away their old clothes and to put on new, which is the rule and conduct of Christ. And this apparel is the apparel of the kingdom, and it is meet that all the ornaments of an excellent rule and conduct of life should be found therein. It is meet that whosoever wisheth to change his apparel should put off wholly [the old], and put on completely [the new], and these similitudes are placed for thee as an example concerning that about which I am giving thee counsel, and from things which relate to the body thou must gain understanding concerning those of the spirit. For behold, whosoever wisheth to pour anything into a vessel, until he hath emptied it of what there is already in it cannot pour therein that which he wisheth to pour; now if that which is emptied from the vessel, and that which is poured

therein [in its place] be not similar, although the vessel be washed and scoured, the sweetness of the taste of that which is newly poured therein [is not able] to change the former smell and taste. And again, when the husbandman wisheth to cast into his ground good seed, and he seeth that there are therein brambles and briars, he uprooteth and hoeth them up first of all, and then he casteth the good seed into his field. [p. 295] And again, whosoever wisheth to put on a new garment first of all casteth away the old one which is upon his body, and then he putteth on the new one. And thus also doth the physician, for he deviseth means and removeth skilfully the putrefaction which is upon the boil by means of acid and astringent medicines, and then he layeth on the bandage which buildeth up the new flesh. And like unto these many things are performed in nature, for except the old things be cut off and cast away, men cannot bring those which are new, especially if they are the opposites of each other, and thus, in this case also, the disciple of Christ—if he wisheth to draw nigh to the perfect rule of the life of Christ—is bound to cut off and to cast from him all the life and conduct of the old world, and then he must draw near to the new life, and cast off ignorance, and put on the knowledge of the spirit; for the fettering which is in the things which abide not ariseth from ignorance, and the unloosing of them cometh from knowledge. Whosoever casteth off the world, cast ethoff ignorance, and whoso putteth on the world putteth on folly, for true knowledge is that which forgetteth not that which is not and which thinketh of it as if it existed; and ignorance is known by being fettered, and it thinketh that which abideth not is something which

is true and enduring. So therefore those who put on [p. 296] the world put it on as something which endureth, and it is justly said of those who are ignorant, "They have mistaken the shadow for the substance", and rightly have been called "wise" those who have made themselves strangers to the world, and have cast off early the old rag before it hath cast them off. Whosoever the world casteth off hath no happiness therewith, for the world hath fled from him, and hath rejected him, and thrown him away as something which is superfluous; but those are worthy of blessing and praise who of their own good freewill make themselves strangers to the world, and who go out from it that it may not be an impediment to their course. For as is a covering before the sight, even so is the care of the world before the Divine vision, and as our sight is not able to pierce and to pass through any dense body which may be before it, whether it be a mountain, or a building, or some other such like thing, and until a man cometh to the top of the mountain, or walketh over it, he is unable to see the things which are thereupon, even so our thought is unable to consider the things which are outside the world so long as the wall of the world is built before our vision, and its heavy shadows and the mountains and hills of its cares and anxieties hem us in on every side. If then a man wisheth to see the spiritual rule which is outside the world, and to look closely at the heavenly things which are above it, let him go outside [p. 297] the world, or ascend above it, and behold two things will appear to him:—the spiritual rule of life which is established by the motion of living thoughts, and the kingdom of heaven which is above the world; for when

a man is freed from the passions of the world, his habitation is, as it were, in the kingdom of heaven. And what is the happiness of the kingdom of heaven? Is it not the abrogation of afflictions, and the ministration of all things new, and is it not that misery and troubles shall be dissolved and flee away even as it is written, "We shall rejoice in the varieties of spiritual beings, "and in the glorious life, and in the pleasures of the "happiness which is sealed and laid up [for us], and "we shall have neither expectation of grief, nor fear "and terror of calamities which are to come, for that "world consisteth wholly of new things; for the inhabi- "tants thereof rejoice always in things which are new, "and these are the joy which is laid up, and the hap- "piness which is perpetual, and in these also is life found "by the soul which is freed from passions, and which "hath destroyed from itself the glooms of suspicion." And well hath one of the spiritual teachers said, "The king- "dom of heaven is the soul which is without passions, "and which hath the knowledge of the things which "exist in very truth, that is to say, words and motions "which are not of the body. For when the soul is freed "from the passions of wickedness from which are pro- "duced fear, and trouble, and care, and want of con- "fidence, it is immediately filled with the opposites of "these things, that is hope, and courage, [p. 298] and "gladness, and happiness of thought. For what is there "that can trouble, or of whom shall be afraid the man who "hath cut off and cast from him all the causes of trouble "and of fear? For trouble ariseth by reason [of fear] "lest he be deprived of the world, and of its pleasures, "and of its delights, and fear ariseth [from the fear] "lest he become a stranger to the life in the body

“which belongeth to time. And when a man by the philosophy of Christ casteth off these two things, that is, the love of the world and the love of life, he is freed from trouble and fear, in the front of which are the Gehenna of the future, and the judgment which is prepared; these things are the Gehenna which giveth torment.” And if freedom from passions be the kingdom of heaven, according to the word of that spiritually wise man, then the bondage of the passions must also be the Gehenna which giveth torture, and the outer darkness and the worm which gnaweth into the heart and the thoughts. For the taste of both things is given therefrom because the kingdom of the thoughts is a sign of that kingdom which is to come, and the Gehenna of the torture of fear and tribulation is a pledge of the Gehenna which is for ever, because that pledge also which is given for [both these] things hath an affinity with that thing for which it is given, as in this world everything which is given in advance as a pledge for something hath an affinity with that for which it is given as a pledge. And so also the spiritual mysteries, which [p. 299] here in this world have been delivered unto us in the place of a pledge, have a great affinity with that true incarnation of Christ, for here in this world we receive the Body and Blood of Christ that they may be unto us a pledge of that of which we shall eat spiritually in the next world from the Person of Christ, and from them, like the members from the body, we receive strength and sustenance, and this pledge, through spiritual interchange, hath an affinity with the Person; and thus also the Body and Blood are called [the affinity] of the Person.

And again we receive the Holy Spirit by baptism,

that it may be unto us the first-fruits of the perfect intercourse which is about to come unto us in the Mysteries of the Spirit, and how great is the affinity of the pledge with that which maketh it perfect the very name itself testifieth; for two spirits are mentioned by the word of the Book. And again, concerning Christ it is written, "He was to us the first-fruits of the good things "which are to come",¹ and Christ the first-fruits hath an affinity with us, and with the good things which are to come unto us, for He became man, and with the good things which are about to be unto us, which by the fore-knowledge of the Father were prepared aforetime for us, for He was God, and He Himself together with God, by His will, which nothing preceded, prepared aforetime these good things for us. So likewise the joy of this world which is born of the freedom from passions hath an affinity with that joy which is about to be given unto those who are worthy [p. 300] thereof, and again the Gehenna of tribulation and sorrow which is born in this world of the ministration of the evil passions is akin unto that Gehenna which is to come.

Let us then be earnest to put off the world, and to put off therewith also the passions which spring up in us therefrom, and let us put off also the evil passions, and let us clothe ourselves after them with the living motions of joy and love. And if thou wishest to know, O disciple, that without the going forth from the world thou art not able to draw nigh unto the rule and life of perfection, thou mayest learn it from the things which are written in the Holy Books, and thou mayest be mindful also of the lives of the spiritual men which

¹ Compare Hebrews ix. 11.

are written in the Holy Books. And who of all the ancients, who were accounted worthy of the sublime and wonderful gift, was like unto John the Baptist? According to the testimony, which Christ spake concerning him, "He was the greatest of all the Prophets"; and again He said, "Verily I say unto you, among those "born of women there is none greater than John the "Baptist."¹ Now let us understand and 'see how and what was the rule and conduct of life of this marvellous man who arrived at such greatness as this, and why he was accounted worthy of all this gift, and with what increase and with how great labours, and after what asceticism, and for how long a time he lived a solitary life away from human intercourse; and when we have seen and have understood these matters of his life, let us consider the greatness [p. 301] of the things which were unto him, and let us understand first of all the things which concern the will, and afterwards the things which concern grace, for until the will shewed its fruits the Spirit gave not its gift.

Observe then the life of this marvellous man, who from the time of his childhood was set apart from dwelling in the world, and from intercourse with the children of men; and he was not first of all defiled and polluted, and afterwards cleansed and purified, but his youth passed in purity before it arrived at the motions of nature which distinguish between good and evil things. And he was brought up in the wilderness, and he had not in him any worldly care whatsoever; and he did not taste by experience the wickedness of the children of men, and then cast it away, neither

¹ St. Matthew xi. 11; St. Luke vii. 28.

was he first moved by lusts and by passions, and afterwards came to peace of the thoughts by the labours of his freewill. Now that a man, who would stand in this rule of life, should depart from his own wickedness before he receiveth the taste of the wickedness of the world helpeth the purity of the soul of those who are worthy thereof in no slight degree, even as Adam remained for a very short time in purity of soul before he transgressed the commandment. And John, because he was about to be set apart for the ministration of Divine mysteries, and because a gift which had not been [hitherto] given to the children of men was about to come unto him, separated himself from his childhood and went forth into the desert, that being untempted by evil things, and his mind receiving not the impress of the likeness of the remembrances of the body, and being neither disturbed nor troubled by the cares and anxieties of the world, he might receive spiritual revelations and the doctrines of Divine mysteries in purity of spirit, and might feel that to which the whole race of mortal beings arriveth not; [p. 302] and for this reason he received also the Holy Spirit while he was in his mother's womb, in order that the thoughts of his soul, by the instigation of the Spirit, might be stirred up in a spiritual manner. That he should be born without the union of his parents was not right, for this belonged to Jesus God alone, but because he was about to receive visions and revelations which were above the old nature, he received the Spirit while he was in the womb, after he had been conceived by the union of his parents. That it would have been easy for God to have created him newly, like Adam and Eve, there can be no doubt, but by this [act] He

would have made him a stranger to the old creation, and the Creator did not desire to do this, lest it might be thought that He was rejecting the former creation. And it hath been said that it befitted Christ only to be conceived out of the old nature without carnal union, and that being brought up moreover in the world, and receiving experience of the wickedness thereof, He might be suddenly worthy of the grace which is above the world, by election after the manner of the Apostles, which was to be given after the Crucifixion, when the old nature was dead, and sin also and all the evil passions had died therewith.

Now because John was to be worthy of the knowledge of the Apostles before the dissolution of the curse, and the abrogation of sin, and the matter of the Cross, he rightly received the Spirit in the womb, and he had the growth which was outside the world in order that by these means [p. 303] he might attain unto the natural innocency which the first man possessed before he transgressed the commandment, and that by this innocency of soul he might receive the knowledge of Divine mysteries; for where through grace these marvellous things took place, by these marks and means sufferings took place. And when in the unspeakable depth of the love of God the Redemption was completed, the Person of God Himself stood in the midst like a freeman with power, and with His own hand He annulled the things which were old, and inaugurated those which were new, and the old man died upon the Cross, according to that which is written by Paul, "Our old man "was crucified with Him",¹ and the new man was revealed,

¹ Romans vi. 6.

and made known, and became visible, and not only that which was worthy of the dwelling of Paradise, after the manner of the first Adam, but that which was worthy to dwell also in heaven, and to go round about among spiritual beings, and to be like unto them in every thing. And therefore after this those who are experienced in all wicknessess, and tax-gatherers, and whoremongers, and murderers, and thieves, and worshippers of creatures, Grace seizeth suddenly, and without either plans or preparations maketh them worthy of the wealth of its mysteries, as in a new nature, it worketh in whomsoever it pleaseth, because the old man hath been crucified, and is dead, according to the word of Paul.¹ And again that Apostle saith from the whole person of his human nature, "O wretched man that I am! Who shall deliver me from this body of death?"² And after he has asked questioningly who is able to deliver him, [p. 304] he revealeth, and confesseth and teacheth by his word Who He is that shall deliver him from the old and mortal nature, saying, "I thank God through our Lord Jesus Christ Who hath delivered me from this body of death".

And after these things then in which it hath been made known unto us that there are the death, and dissolution, and abrogation, and destruction of the old man, and the vivification, and the renewal, and the appearance, and the revelation of the new man, Divine Grace worketh mightily all things which are efficacious, and all powers, and all knowledge, and all mysteries and revelations, and all the dispensation of the spirit, and the work which is above nature, in whomsoever it pleaseth.

¹ Romans vi. 6.

² Romans vii. 24.

These things which have been spoken by us briefly are [intended] to shew the cause of the going forth of John as a preacher in the wilderness, and why he received the Spirit from the womb, and why he was brought up in the desert from his childhood. Do thou then, O disciple, at the hearing of these things be strenuous to cast off the world, and draw nigh unto the freedom of a pure rule and conduct of life; and love perpetual converse with God, and flee earnestly from all human speech, and take heed unto the good things of this rule of life through that which happened unto John the Baptist. For if some time before the Crucifixion He, through Whom old things were dissolved and abrogated, and new things were made to appear, and [Who] discovered the solitary life, and the freedom and alienation from the world, gave unto John the Baptist the knowledge of the Apostles, through which things he possessed the wisdom which is above human nature, how much more now can this [p. 305] spiritual life stablish thee in the knowledge of the mysteries of Christ, and render thee unspeakably happy in the feeling of spiritual revelations! Accept thou as a proof [of this] the life of this righteous man, and learn also therefrom that a man cannot become a perfect disciple of Christ unless he make himself a stranger to the whole world after the manner of this righteous man, even as the word of Christ also hath taught us openly, "Except a man renounce the whole world, and his brethren, and his kinsfolk, and his family, and his father, and his mother, and everything that he hath, and that which is greater than them all, even his own life, he cannot be My disciple".¹ And again in another

¹ Compare St. Matthew xvi. 24; St. Luke xiv. 26.

place He restrained that man who wished to perform two things in one, that is, honour to [his] parents and discipleship to Himself, and told him that it was impossible that two things which were the opposites of each other could happen at the same time: "Teacher, "suffer me to go and bury my father and my mother, "and I will come after Thee",¹ that is to say, "I will "keep the first commandment which God commanded "me, Honour thy parents and be obedient unto them, "and then I will come after Thee and minister unto "Thee". And what answer did Jesus return to this? "Leave the dead to bury their own dead; and go thou "and preach the kingdom of God.² It is not necessary "[p. 306] for thee to keep the law, for it hath been "kept and is dissolved, neither hast thou any need to "minister unto natural parents, because I have been "obedient unto parents according to the body, and I have "ministered unto them on behalf of everyone. The "yoke of the law and nature is henceforth lifted from "off thee, and thou art left a free man unto thyself, "there being no worldly power that can subdue thee, "for thou art dead unto the world, and thou art dead "unto it. Dead bodies have not service paid unto them, "they are only wrapped in shrouds and buried; leave "the dead then to bury their dead, and do thou go "and preach the kingdom of God".

Behold also we learn from this testimony that the man who becometh a disciple of Jesus hath not even power to minister unto [his] natural parents, because he hath a true Father, Who by His grace hath enrolled him for Himself [as] a son, and Who hath set

¹ St. Luke ix. 59.

² St. Luke ix. 60.

him apart for the ministration of His will. Hear also again another proof, which like the preceding will bring instruction nigh unto thee, and the example of the testimony of which will urge thee to deny thyself everything, and to go forth after Jesus. "And one of His disciples drew nigh and said unto Jesus, "Suffer me to bid farewell to them that are at my house, "and I will come after Thee".¹ Hear also in this case what the Master answered the disciple, and receive it as if it had been spoken unto thee by that disciple: "No man, having put his hand upon the ploughshare, "and looking back, is fit for the kingdom of God",² [that is to say], "Whosoever fulfilleth this work in nature, "and who guideth the plough with oxen according to "the custom [p. 307] of man, and who suffereth himself "to look behind him instead of in front—now in this "manner the work would never be completed—is not "able to advance, nor are his furrows cut straight, and "the oxen also do not travel forwards; and although "this work be visible, and one which can be seen, and "it taketh place in the very earth itself, yet if the plough- "man look behind him, his labour is spoiled. Now as "concerning My own discipleship, one labour differeth "from another, even as world differeth from world, and "life from life, and immortal from mortal beings, and "God from the children of men; if then thou takest the "yoke of My discipleship upon thy soul and body, thou "must perform the service of My commandments, and "thou must turn thyself back to the world, and it must "not be a care to thee to make peace with thy kinsfolk, "and thou must not be anxious to pay unto them the

¹ St. Luke ix. 61.

² St. Luke ix. 62.

"obligation of honour according to the body, and to
 "fulfil unto them the law of the fulness of the world,
 "and then to come after Me. For if thou wouldest pay
 "the obligations of the world, those which are due unto
 "Me cannot be paid; and if thou art anxious not to
 "offend the world in anything, why then shouldst thou
 "set thyself to provoke Me? Let there be no peace
 "between thee and the world, in order that thou thy-
 "self mayest have peace with Me; thou hast neither
 "house nor household, why then shouldst thou hasten
 "to bid them farewell? For enmity is set between thee
 "and them, why then shouldst thou be anxious to be
 "a friend unto them? I have not come to cast peace
 "upon the earth,¹ [p. 308] why then dost thou hasten
 "to have peace with the children of the earth? I cry
 "War, and yet thou hastenest to peace; I preach Division,
 "and thou hastenest to strengthen concord. I have come
 "to set a man against his father, and the daughter against
 "her mother, and the bridegroom against the bride, and
 "thou hastenest to salute the children of thy house, and to
 "sew together with thy folly the rent which I have made
 "in the world. I have rent this garment of concord
 "because it was woven wholly of error, and in its place
 "I have woven another garment of heavenly peace; do
 "thou also weave this garment, and hasten not to sew
 "an old garment. I have put an end to the world
 "which was wont to increase wickedness in every man,
 "and I have scattered that brotherhood which was as-
 "sembled for the gathering together of sins; hasten
 "thou not to become a companion of those who work
 "iniquity". [The disciple said], "I will go and bid fare-

¹ St. Matthew x. 34.

well to the children of my house," but Christ said unto him, "Thou hast no peace with them", [for] "Ye shall salute no man by the way";[†] and the meaning of this speech is that Christ thereby denied His disciples also that salutation of the peace of the world. These things were said in the person of one disciple unto every man, that is to say, unto [all] those who have dedicated themselves unto discipleship, for it is better that a man should not be a disciple unto God in name, being in truth a disciple of the world, and that he should not hire himself unto One, and serve the other.

It is not necessary that the world should arrive at perfection, because its habit [p. 309] and its life are not dedicated unto perfection; but the disciple by the very mark of his garb preacheth perfection concerning himself, and in the things according to which he appeareth openly unto the children of men he hath given the promise concerning himself to appear also inwardly unto God. The marks of discipleship which are inscribed upon thee outwardly urge that all virtues should be written for thee upon thy soul, and in the manner in which thou appearest unto the children of men outwardly is it necessary for thee to appear also unto God inwardly. Thou hast put off the care for the apparel of the world, put off also the love of adornment inwardly from thy soul. Thou art remote from the marriage which is manifest, make thyself to be remote also from the secret lust of the thoughts. Thou abstainest from the eating of flesh, and from the pleasures and rewards which are visible, abstain thou also in thy soul from the wish that would desire meats. Thou

[†] St. Luke x. 4.

hast removed the hair of the secular life of the world from off thy head, and this is a proof that thou shalt neither be fettered by the cares thereof, nor bound in its anxieties, and that thou shalt not be held fast by any of its passions, which are many and without number. Thou hast gone out from the world, and thou hast made thyself a stranger unto it by [thy] outward garb, go forth then from it, and be unto it a stranger also in thy innermost thoughts. Thou hast in outward appearance made thyself destitute of riches, be thou also destitute of the love of riches in thy innermost mind. Thou hast rejected the sounds of song and the pleasures of the world, delight thyself then diligently, and with all [p. 310] thy soul in the sounds of the psalms of the Spirit of God. Let thy discipleship be known more from within than without, and as the children of men discern that thou art a disciple of Christ by thy outward appearance, even so let Christ know thee to be His disciple from thy inward appearance.

Take heed that thy discipleship be not be unto thee for trafficking and for buying and selling, and do not place upon thyself the noble garb of discipleship, neither for vainglory, nor for the pleasures which pass away. Thou shalt not sell spiritual for carnal things, and thou shalt not exchange heavenly things for the corruptible treasures which are laid up on earth; to Him only to Whom thou wast promised [by] thy covenant be thou a disciple. For God taught thee of old, and He removed from before thy sight this deceitful expectation, [saying], "A servant cannot serve two masters",¹ and again by another testimony He warned thee if thou couldst

¹ St. Matthew vi. 24.

not become a perfect disciple to remain in the life of the world, and it is better for thee, lest when thou hast begin to build, thou art not able to finish, and thou becomest a mockery unto every man. "What man "beginneth to build a tower, and doth not first sit down "and count the cost, whether he have [wherewith] to "finish it? Lest haply, having begun to build, and being "unable to finish, every man who passeth by and seeth "him shall laugh and mock at him, saying, This man "began [to build], but was not able to finish. Or what "king who goeth to war to fight [p. 311] with a fellow "king, [doth not sit down first and take counsel whether] "he can meet with ten thousand [men] him that cometh "against him with twenty thousand, or who doth not "send ambassadors and seek for peace if he be unable "to meet in war the multitude of his forces?"¹

And behold, by these things He Who called thee to be His disciple hath taught thee that thou shouldst not begin in this path unless thou art determined to finish in it, and that thou shouldst not lay the foundations to build a tower, if thou hast it not in thy mind to finish it, and that thou shouldst not go forth to war against Satan, unless the hosts of mighty thoughts be gathered together about thee, lest having gone forth to war the Enemy overcome thee, and [thy] discipleship be blasphemed. Whosoever hath not made a promise is not required by the word of rectitude to do the things which he hath not promised [to do]; for until the promise [hath been made, the matter] is voluntary, but from [the time of] the promise and onwards [the matter] becometh a law. So long as the yoke of

¹ St. Luke xiv. 28 ff.

promise hath not been laid upon the freewill of thy soul, thy service is voluntary, but if thou takest the sign of discipleship, and the promise of the covenant of Christ, thy life is no longer according to thine own will, but it must be according as the law demandeth, which of thine own freewill thou hast laid upon thyself. Now if whilst thou wast in the world thou didst the things which belong unto a disciple, this is a matter for praise in thee, but if [being] in discipleship thou doest the things which befit it, thou only payest [thy] obligation, and thou only fulfillst that which is incumbent upon thee. And observe unto what height the tower shall rise, and of what stones and slabs [p. 312] its building shall be composed when thou layest the foundation. Thou shalt not begin a building which will make thee the laughing-stock of those who see thee, and thou shalt not construct for thyself a mark of contempt and of mockery in the sight of many, and thou shalt not give a cause for those who pass by to speak against thee, if thou hast determined to become a disciple according to what the will of thy Lord demandeth; and if not, remain in the world. Seek not to be honoured by a name of which thou art not worthy, and lay not hold upon the pure pearl with unclean hands; and put not on the purple of discipleship so long as thou possessest not the knowledge which will keep it [unspotted]. Consider in thy soul what things discipleship requireth thee to do, and then lay the yoke thereof upon thyself. Many become disciples that they may be honoured by the name of Christ, and not that they may honour Him, and that they may enjoy carnal pleasures they hire themselves unto Him, and not that they may bear the afflictions of His commandments. And others [have

become disciples] because of their lust for mammon, and they have drawn nigh unto this life which demandeth poverty, in order that that which they have not been able to acquire from the world, they may go forth and acquire outside the world. And by the hand of that one feeble disciple, [concerning whom] it is written in the Gospel of our Redeemer, Jesus hath rebuked this wicked thought in all [His] foot-soldiers. "And one came and drew nigh and said unto Him, Master, I will follow Thee whithersoever thou goest. Jesus saith unto him, The foxes have holes, and the birds of heaven have nests, but the Son of man hath not where to lay His head.¹ Depart thou from me, O disciple of iniquity, for I have not that to give [p. 313] unto thee which thou desirest, and that which I can give thee thou dost not wish to receive. I know that which thy desire asketh, and that which thou seekest, but I will not give [them unto thee], for through the love of the thought of riches thou hast been pleased to come after Me, and [being] in the light thou hast come forth to seek darkness, and having the true possession [to seek] poverty, and having life [to seek] death. That which I command every man, to forsake [the world] and to cleave unto Me, I desire that thou shouldst possess in thy coming unto Me. By the door through which I desire to bring thee out, by that same door thou pressest to come in unto Me, and therefore I will not receive thee. For in My outward appearance I am poor, and for this reason I have not things which are manifest to give in the world into which I have come. I am in appearance

¹ St. Luke ix. 58.

“a stranger, for I have neither house nor roof, and
“whosoever seeketh to be My disciple must inherit po-
“verty from Me. Why dost thou wish to inherit from
“Me that of the possession of which I have made thee
“destitute?”

Now therefore, many go forth after Jesus with thoughts of the love of mammon, and they put on the honourable garb of His discipleship like a profession. And He hath exposed of old this deceitful thought in His word, and by the hand of that one hath rebuked all the disciples of falsehood, and prevented them from being His disciples by His saying, “I possess nothing, but “I will give unto you that which ye desire,” and “I “have not even [p. 314] a house or a roof.” And those who were slack, and slothful, and feeble, either through the love of pleasure, or through the labour of the building, He kept back by saying, “If thou hast money “sufficient for [building] the tower, [build it], but if not, “it is better that thou shouldst not begin, than that thou “shouldst begin and not finish.”

And the perfection which Jesus demandeth He shewed us here by all the disciples who went forth after Him, because this tower which mounteth up to heaven is completed by perfection, and it is finished by the gathering together [into it] of all virtues. And Jesus Himself said, “If thou canst finish it, begin [to build], “and if not, do not begin,” which is as if a man were to say, “If thou canst be a perfect disciple, and com- “plete in all triumphs, [well]; but if not, remain in the “world, and work that other righteousness of justice “which is inferior to spirituality.”

Now each of those who did not seek [Him] with noble purpose He kept back by an answer which be-

fitted them. To the man who had compunction about grieving his folk, and who, wishing to pay unto them human love, asked Him that he might go and bid farewell unto his household, and [then] follow Him, He said, "No man, putting his hand upon the ploughshare, "and looking back is fit for the kingdom of God."¹ And unto the man who sought to honour his parents according to the body, so long as they were alive, and after their death to become His disciple, He said, "Let "the dead bury their dead."² And unto another, who by the perfection of the doctrine of Christ wished to satisfy his lust for oppression [p. 315], He answered, "Who hath made Me a judge and a ruler over "you?"³ And unto another who, in His name, wished to gather together riches, and who was scheming that by the mighty deeds, and the signs, and the wonders, which he wrought by His power, he might become the owner of possessions, He said, "I am poor, and I have not "where to lay my head." And unto another, who sought to draw nigh to this service with the skin of outward appearance only, He said, "Do not begin the "tower if thou hast not the money to finish it." And unto yet another who was weak and feeble, who, though he had not yet gained purity of thoughts and innocency of soul, wished to fight against the powers which opposed him, He said, "No king goeth forth to "war against a fellow king unless he hath gathered "together hosts which will be sufficient to meet the "enemy which opposeth him."

Now therefore by these Jesus rebuked all diseased

¹ St. Luke ix. 62.

² St. Matthew viii. 22.

³ St. Luke xii. 14.

thoughts, and He made the disciple to lay hold upon the true healing of discipleship, and upon the body of the spiritual life. And as in worldly matters, if a man cannot perform properly the piece of work which he wisheth to do without setting himself free from all other work, and occupying himself with that alone, how much less can a man finish this spiritual labour [p. 316] unless he set himself free from the service of everything which is visible? even as the blessed Paul also saith, "Every man who maketh a contest, keepeth his mind from everything;"¹ and of what contest did he speak except the exercising of the body in the world? And if to a contest in which the body is engaged the service of carnal things is a hindrance, how much more will it be so to a spiritual contest? For in the one case, as regards the contest of the world, the contest, and the struggling therein, and the conquest therein, and also the things which retard the conquest therein, are one in nature, and they are all the children of one country, and although all these things are related to each other, the world with its cares and anxieties becometh an obstacle unto those who maintain the strife. How can a man fulfil the life here, then, which is a spiritual contest, and a service, and a life which is above the world, if he be tied unto and held fast by the things of the world? And again Paul himself saith, "No soldier on service who entangleth himself in the affairs of the world is able to please Him Who elected him. And if he contendeth, he is not crowned, except he have contended lawfully."² What then? If the soldiers of the kingdom of the world empty them-

¹ 1 Corinthians ix. 25.

² 2 Timothy ii. 4.

selves of everything that they may learn the arts of their service, and may thereby please the king who elected them, what disciple who hath been elected to the [p. 317] spiritual service, is able to become captain if he be bound by the things of the world?

And, moreover, let us also see from the speech of Simon to our Lord, and let us also learn from the first disciple how it is meet for us to become disciples. "Behold we have left everything, and have come after thee."¹ What then shall we have? Thou hast heard what this disciple said, and how he hath revealed unto thee the truth of his absolute poverty, and that they (*i.e.*, the disciples) possessed nothing besides Jesus. "We have left everything, and have come after thee." Behold the definite law of discipleship. They did not have one thing and not the other, and they did not renounce one thing and hold fast to the other; but they left everything, and followed Jesus. Do thou then forsake everything and go forth after Him, and observe, immediately the might of the Apostles clotheth thee, that thou wilt feel and know in very deed that the Word is not a lie; for thou canst not ask Him to make thee worthy of the sight of His hidden and spiritual riches whilst thou hast not made thyself destitute of everything which is visible. So long as thou holdest fast that which is thine own, He will not shew thee the things which are His. Give everything that thou hast for the love of Him only, being in thy gift watchful against the thought that seeketh human praise, and go forth and travel along the road a little, bearing afflictions and labours with purity of the thoughts; and observe, im-

¹ St. Matthew xix. 27.

mediately His glory riseth in thy soul, and He mingl-eth the spirit in thee, how thy whole being will be smitten with the love of Him, and thou wilt also forget the weight of thy afflictions, and He will suddenly change thee from one being into another, that is to say, from the old into the new. And if [p. 318] [thou wilt] not [do this], what dost thou desire? Thy purse being full perhaps it may happen that thou demandest also discount and interest, and thou wouldst spare that which is thine own, and wouldst eat of His bounty. Or perhaps thou wishest to become a disciple unto Him that He may place thee in authority over the treasures of His wealth; far be it from Him to cast the knowledge of His revelations into the soul which is not worthy thereof! What then? Since those who are held fast by the trafficking and cares of human riches are retarded in many things by the knowledge of the world, wouldst thou desire to possess the knowledge of the spirit, together with the cares of riches in the worn out vessel of thyself which is pierced with passions and lusts? Wouldst thou desire to pour in the new wine of the wisdom of His mysteries, and wouldst thou not pour upon the ground this knowledge if it had come into thee? I mean, thy old vessel is unable to receive it.

Now this our Redeemer Himself shewed aforetime in His luminous teaching, saying, "No man poureth "new wine into old bottles, lest the wine burst the "skins, and the wine be poured out, and the skins be "destroyed; but they pour new wine into new bottles, "and both are preserved." So long as sin liveth or is wrought in thee by deed or in thought, or a carnal

¹ St. Matthew ix. 17; St. Mark ii. 22; St. Luke v. 37.

wish belonging to the world ariseth in thee, thou art still an old vessel, and thou art not able to receive the new wine of the wisdom of Christ. Make new thyself then by the dismissal of thy passions, and thou shalt be able to take within thee immediately the new wine of the doctrine of Christ. Forsake everything, even as the Apostles forsook everything, [p. 319] and then thou mayest seek boldly to be set to rule over the treasures of the spirit. Turn not thy face backwards, and behold the furrows shall be straight before thee, and let thy hand be put upon the ploughshare of the service of difficult and laborious commandments. Turn not thy face backwards to the sight of pleasures, [and] if thou hast [once] denied a thing, do not again confess that which thou hast denied. And again, do not look before thee at one time, and behind thee at another, but let there be unto thee one straight look before thee; for the man who looketh behind and in front of him is like unto a man who steppeth forwards and backwards, and he returneth to the same place, and departeth not from the place upon which he standeth; and no man can say concerning this man either that he travelleth along the road, or that he completeth his journey by his steps. And thus also is the disciple who at one time looketh in front of him, and at another turneth his face backwards; who is at one time filled with suffering, and at another with laughter; who at one time cleanseth his thoughts, and at another fouleth them with the cares of iniquity; who at one time beareth the weight of affliction, and at another enjoyeth pleasures; who at one time fasteth much, and at another eateth immoderately; who at one time occupieth himself with the conversation of prayer, and at another

with the speech which breaketh forth in empty things; who at one time hath in him the remembrance of God, and at another hath his soul dead unto the memorial of Him; who at one time desireth to put off his life and to be with Christ, and at another is clothed with carnal delights, and they are pleasant unto him; whose whole mind at one time is moved by the Spirit, and at another he quaketh with empty cares; who at one time is filled with admiration of God, [p. 320] and at another maketh dark his mind with carnal meditation; who at one time purifieth his thoughts from the motion of lust, and at another lusteth for the act of adultery; who at one time fasteth without measure, and at another eateth immoderately; who at one time scattereth his possessions in the love of God, and at another is held fast by grief because he hath scattered them; who at one time is filled with the love of man, and at another burneth because he is not able to take vengeance upon his enemies; in whom at one time the light of knowledge dawneth, and at another his thoughts are dark through the error of the world; who at one time travelleth onwards uprightly; and at another walketh backwards; who at one time is mingled wholly and entirely with the spirit, and at another wholly and entirely with the body. Now therefore if a man in this manner goeth, and then cometh; and travelleth on, and then turneth back; and marcheth forward, and then cometh back; and goeth up, and then cometh down; and groweth meagre, and then becometh gross; and becometh clean, and then defileth himself; and purifieth himself, and then becometh polluted; and washeth himself white, and then becometh covered with dust and ashes; and maketh himself chaste, and then becometh wanton; and maketh

himself destitute, and then waxeth greedy; and denieth, and then confesseth; and embraceth abstinence, and then lusteth; through these and such like things the path of discipleship is not perfected; but whosoever liveth in these things remaineth in his place and he advanceth not from the spot on which he standeth, and by reason of this also he doth not attain unto that after which he hasteneth, for how can he attain unto it since he runneth not? And even though this man who set out to go forward may travel on and march forward, and may have spent the half of his life, so to say, in the rule and conduct of discipleship, since he served hath two things he is not [p. 321] able to lay hold upon one; and how can the man who hath not wholly and entirely sought after good, except in name, find it? and how can the man who hath not experienced, even for a short time, the love of Christ, obtain the mastery over the limit of love? If then the man who walketh as a living man is found to be dead, what shall become of the man who is absolutely dead?

Thou hast gone forth after Jesus, follow Him then and turn not back, and remember Lot's wife,¹ who, because the love of her kinsfolk and the outcries of her beloved ones constrained her, turned and looked back behind her, and became a pillar of salt, even as is written concerning her;² and because her soul had not been salted with the fear of the Highest she became a destructible salted thing. Remember then this woman who was in doubt, and who perished, and be thou not in doubt like unto her, and turn not thyself backwards, lest thou remain in the place where thou art,

¹ St. Luke xvii. 32.

² Genesis xix. 26; and compare Ezekiel xvi. 4.

and thou wilt arrive at this condition, although not in thy body, yet in thy soul. For the soul that turneth and looketh backward after it hath gone forth on the journey in this path becometh a senseless pillar, and as in the case above, the wife of Lot ceased from bodily feeling, and thereby became a pillar of salt, even so also here the mind, which looketh behind it always at corruptible things, ceaseth to feel, and becometh stupefied at spiritual things; because the remembrance of the world maketh us to possess dulness of heart, and it defileth the purity and innocency of the soul, and this carnal mind blackeneth and [p. 322] darkeneth that pure sight which worked for the understanding by the constant vision of God. And if the thought which is [set] upon carnal things removeth us from the sight of spiritual things, how much more will the possession of them absolutely remove us? And if, in looking upon them whilst they are in the hands of others, they bind us to them, how much more shall we be bound so long as they are found in our hands?

Go forth then from the world, O disciple, in the manner in which the Apostles went forth, in deed, and not in word; in thought, and not in borrowed guise; in will, and not in form (*or* garb); with desire, and not delay; with discretion, and not through tradition; in freedom, and not in the law. Renew in thee from day to day the desire of this spiritual life, and taste life, all deadness being dead unto thee. Be of good courage and pass over this terrible country which is set in the midst, for it is fearful and deep, and it is a ravine which is filled with evil beasts, and noxious and murderous reptiles. And if thou hast determined in thy mind to pass over this terrible country, and thy desire be wholly

ready, straightway grace will receive thee, and will accompany thee. Thou must not consider that the soul and body are linked together, and that the one is mingled with the other by nature, [p. 323] for there is much room between them, and it is a terrible depth which not every man is able to search out and to pass over; but if thou wilt constrain the body with its lusts, and suffering, and prayer, and lovingkindness accompany thee, thou wilt be able to pass over this terrible country.

But since our discourse is upon the going forth from the world, and not upon the going forth from indwelling passions, we will not speak upon this subject. "We have left everything, and have followed Thee;"¹ behold the words which are the instruction common unto all disciples! Take them perpetually into the remembrance of thy soul, and at the beginning of thy discipleship let them be the subject of thy meditation, and in remembrance of their exhortation go forth from the world; and when thou travellest along the path of the going forth, they shall accompany thee. And meditate upon them at all times, and if anything of riches entice thee to let it abide with thee, or the love of friends and family bind thee thereunto, remember the word of Simon, who forsook everything, and do thou also like him forsake everything; for Jesus is as near to thee as to Simon, and nearer to thee than to him when He spake the word, because they had not as yet received the power to be mingled spiritually with the love of Jesus, but in the simplicity of their faith they went forth after the sight of His works, and after the sweetness of His speech. And while He linked them unto Himself by word, they clung

¹ St. Matthew xix. 27.

fast unto Him in very deed, for [His] words were, [p. 324] "Follow Me," and immediately they heard the word they began to do so in very deed. Now thy own union with Jesus to-day is in deed, because He hath mingled thee in the life of the spirit by baptism; and while He brought the Apostles unto Him at that time by word, He hath to-day mingled thee with Himself in deed, because He hath made thee a spiritual limb through baptism. And however much thou wouldst cleave unto Him in thy works, He hath already cleaved unto thee; and if thou wouldst hasten unto Him, He hath already been dwelling in thee; and if thou wouldst go unto Him in thy prudence, He first cometh unto thee. And however earnestly thou mayest work, and run, and although thy love and service should surpass the love and service of the Apostles—which is not possible—thou wouldst fall behind them in many things, and thou couldst not attain unto the measure of the mingling of their love with Jesus; but although thine own works cannot attain thereunto, He by His grace will make thee to attain unto it. The love of the Apostles was a wonderful thing, for while as yet the Holy Spirit was not mingled in their nature, they accompanied Jesus in all fervour, and without His stimulating or flattering them—as He to-day flattereth thee with all manner of entreaties—but He spake unto them haughtily, and from outward signs it might be thought that He was driving them away from Him. "If ye wish "to go away, depart", He once said unto them, and by reason of the hardness of His word many left him and departed. Simon saith unto Him, "Unto whom shall "we go?"¹ We have once and for all gone forth after

¹ St. John vi. 67.

Thee, [p. 325] and we have no place to go away from following Thee. "For Thou hast the words of eternal "life," that is to say, "Thy words are life, and how "shall we forsake life and go after death? For we have "forsaken everything and come after Thee, because we be- "lieve and know that Thou art the Son of the Living God."

Therefore then, O disciple, if thou believest as Simon believed, go thou also forth even as Simon went forth; forsake everything and follow after thy rich Lord. He Himself lacketh nothing, therefore thou needest not provisions from the riches of a strange country, and His riches are not by measure that thou shouldst support Him by the superfluities of thy wealth lest He should want; for this reason be thou strenuous to leave every- thing. For it belongeth unto Him to give thee every- thing, even as He promised thee by the hand of Simon. What then? Perhaps Simon became a disciple to one Lord, and thou to another, that thou dost not go forth after thy Lord as he went forth? If now thou dost not go forth like him, it is evident that thou hast become a disciple to another Lord, although thou imaginest concerning thyself that thou art a disciple unto Jesus. And behold both the manner of thy going forth, and the wages thereof are inscribed in one place; and as to how thou shouldst go forth, thou mayest learn from the words, "We have left everything, and come after Thee." And what the wages of this going forth are the word of our Lord sheweth thee, saying, "Verily I say unto you, "that in the new world, when the Son of Man sitteth upon "the throne of His glory, ye also shall sit upon twelve "thrones, [p. 326] and judge the twelve tribes of Israel."² Behold the wages of going forth is participation with

¹ St. John vi. 68.

² St. Matthew xix. 28.

Jesus in sublime honour! For He will set the thrones for the disciples opposite to His own throne; and that which with nature is impossible He shewed by His word that it cometh to pass. For He did not promise those disciples who loved His word to honour them like servants and like men who were in subjection, but to make them worthy of the majesty of thrones like unto friends and like unto those who were similar unto Him in His glory. And this which is written concerning the angels also is a marvel of unspeakable love: "A thousand thousand stand before Him, and ten thousand times ten thousand minister unto Him;"¹ now this concerneth the Seraphim who stand above Him, having their wings spread out to fly, and this one crieth to this, saying, "Holy, Holy, Holy."² And concerning the Cherubim it is written that they were yoked unto a chariot, and while their faces looked downwards, the motions of their spiritual natures were directed whither was the Most High, and they likewise were crying out, "Blessed be the honour of the Lord from His country."³ And spiritual beings stand in this service, and the hosts and ranks of heaven are obedient unto the word of Jesus, even as Paul said, "They are ministering spirits, who are sent to minister unto those who are about to inherit life."⁴

And concerning the Apostles it is written, "They shall sit upon thrones", and this indicateth to us the greatness of their honour, [p. 327] and [their] equality with Him in inheritance, even as Paul saith, "If we suffer with Him, we shall also be glorified with

¹ Daniel vii. 10; Revelation v. 11.

² Isaiah vi. 3.

³ Ezekiel x. 18.

⁴ Hebrews i. 14.

“Him.”¹ And again he saith, “Heirs of God, and children
 “of the inheritance of Jesus Christ.”² And again he saith,
 “If we endure with Him, we shall reign with Him.”³
 And again he saith, “He shall change the body of our
 “humility, and shall make it like unto His glorious body,
 “according to His great power through which all things
 “are subject unto Him.”⁴ Now therefore unto this
 greatness will the disciple attain if he travelleth com-
 pletely in his Master’s footsteps, but in order that thou
 mayest not think that this portion of honour came only
 to the Apostles, Paul said, “If we suffer with Him, we
 “shall also be glorified with Him, and if we endure we
 “shall also reign with Him.” And our Lord Himself said
 unto the Apostles, “Not ye only, but every man who
 “leaveth houses, or family, or brethren, or sisters, or
 “children, for My sake, and for My Gospel’s sake, shall
 “receive an hundred-fold in this world, and in the world
 “to come life everlasting.”⁵

What sleeper would not wake up at the sound of
 these promises? What dead man would not come to
 life at this breath of spiritual life? And what slug-
 gard would not be quickened at the pointing out of
 this path which goeth up to heaven? And who would
 not wish to despise himself and to make himself of no
 account at the hearing of His incomparable promise? Who
 would not deny the whole world—[p. 328] even if it
 happened that he possessed it—to become a consort of
 God upon the throne? And who would not be willing to
 exchange the things of time for those of eternity? For

¹ Romans viii. 17.

³ 2 Timothy ii. 12.

⁵ St. Matthew xix. 29.

² Romans viii. 17.

⁴ Philippians iii. 21.

even if the things which we leave were equal in value unto those which shall be given unto us, since it is God who commandeth, it is right that we should leave them. Leave then the things which should be rejected and despised, and though we renounce them not through the word of Christ, it is for us to make ourselves strangers by nature unto them, and to be beyond them, and to exchange the things which are useless for that which is of value. Who would not hasten to the fair at which this exchange is to be made? For behold rags are exchanged for purple, and worthless pebbles for pearls, and common stones for beryls, and unending poverty for immeasurable riches, and the dross which is rejected for fine gold, and darkness for light, and death for life, and bitter for sweet, and sickness for health, and the place of the despised one for power, and a lowly condition for dominion, and the things which are corruptible for those which are beyond corruption, and that which is transitory for that which passeth not away, and shadows for the substance, and hunger for fulness, and error for knowledge, and the life of beasts for the life of angels, and the things of the body for the things of the spirit, and unending misery for happiness without measure. And moreover, if we had the words wherewith to describe these things as they deserve, [p. 329] who would not exchange the things which are here for those which are there, and who would not give all the neediness of this world for that kingdom? For the word of the Spirit, even when it speaketh in a simple way, is exalted above all the wisdom of the world, and Paul revealed unto us the greatness of this exchange in one little word, and shewed us how inferior are the things which

we have, and how great are those of God in one short verse, saying, "The things which are seen are temporal, but the things which are unseen are eternal."¹ Who then would not exchange the things of time for those of eternity, except ourselves, and fools like unto us?

Do not thou then, O thou who hast denied the things which are seen, ask what kind of riches thou wilt receive in exchange for thy poverty, but be thou in earnest only to forsake thy poverty, and to hasten to possess them. Now what these riches are, and unto what they are like, Paul explaineth not unto thee, nor of what kind they are, for there is nothing which can be compared with them, nor how much they are, because they cannot be measured. "That which eye hath not seen, nor ear heard, and what hath not gone up in the heart of man, [is] what God hath prepared for them that love Him;"² and the greatness of the reward is made manifest by these and such like words.

Do thou then, O disciple, hearken unto the divine voices which exhort thee to go forth after Jesus, and to become [p. 330] absolutely destitute, and then thou wilt become a perfect disciple: "Whosoever denieth not everything that he hath cannot be My disciple."³ After this what hast thou to say or to answer? for behold with one word all thy doubts and all thy obscure ideas are destroyed; and the word of truth is a sublime path for thee in which to tread. And again in another place He said, "Whosoever doth not forsake every-

¹ 2 Corinthians iv. 18. ² Isaiah lxiv. 4; 1 Corinthians ii. 9.

³ St. Luke xiv. 33.

“thing that he hath, and doth not take up his cross and follow Me, cannot be My disciple.”¹ And again, teaching [us] that we should not only forsake our possessions for the sake of His glory, and deny the world for the sake of confessing Him, but also our transitory life, He said, “Except a man deny himself he cannot be My disciple.”² And again He saith, “Whosoever wisheth to save his soul shall destroy it; and whosoever [wisheth] to destroy his soul for My sake shall make it to live.”³ And again He saith, “Whosoever destroyeth his soul shall preserve it unto everlasting life; and whosoever ministereth unto Me the Father shall honour.”⁴ And again He said unto His disciples, “Arise, let us go hence,”⁵ and by this [speech] He shewed that this world was not the country either of Himself or of His disciples. Whither shall we go, O Lord? “Where I am there also shall My servant be.”⁶ If Jesus crieth unto us, “Arise, let us go hence,” what fool would be persuaded to dwell with corpses in [p. 331] the graves, or to become a sojourner with the dead? Whensoever, therefore, the world wisheth to hold thee fast, or family, or kinsfolk, or friends, remember the word of Christ which said, “Arise, let us go hence,” for this voice is sufficient to rouse thee up if thou art alive. Whensoever, therefore, thou wishest to sit down to rest thyself, or to delight thyself in the love of the country in which thou art, remember this word of exhortation, and say unto thyself, “Arise, let us go hence;” thou must go at all cost, only go as

¹ Compare St. Matthew x. 38; xvi. 24; St. Mark xiii. 34; St. Luke ix. 23; xiv. 33.

² St. Luke ix. 23.

³ St. Luke xvii. 33; St. Matthew xvi. 25.

⁴ St. John xii. 25, 26. ⁵ St. John xiv. 31. ⁶ St. John xii. 26.

Jesus went. Go because He hath told thee [to go], and not because it is nature which carrieth thee, whether thou wilt or no, being thyself unwilling. Thou standest on the path of travellers, set out on the way then because of thy Lord's word, and not by the force of necessity. "Arise, let us go hence," is a voice which will wake those buried in slumber; it is a horn the winding of which will drive away the sleep of slothfulness; it is a power and not a word; and whosoever perceiveth it, suddenly it clotheth him with new power, and with the swiftness of the twinkling of the eye it plucketh him away from thing to thing, and these words of God, "Arise, let us go hence," make the disciple to leap up, and he is not stupefied at the pleasure of the place wherein he dwelleth. And behold He also goeth with thee to prevent thee from being stupefied, for He did not say unto thee, "Arise, go thou," but, "Arise, let us go, thou and I together;" God calleth unto thee to go in company with Him, and who would not burn within himself, [p. 332] and be troubled lest he should be dazed at the company of his God Who called him? And in the way there is no fright, and no fear, neither injuries nor losses, nor plunderers, nor thieves, and if those who would restrain thee stand therein, so long as the Lord accompanieth thee they shall all flee before thee. For what robber will dare to shew himself in the garb of a robber in the way along which the king passeth? but when the workers of wickedness hear the rumour of him they either flee or hide themselves. And behold from this also thou mayest learn concerning the departure from the life of the world if thou wilt understand, and wilt attend with discretion unto the power of the word.

And to another, a teacher, who wished to follow Jesus, having the desire of a perfect rule of life and conduct in the manner of which He was worthy, He shewed this path of perfection, "And one drew nigh unto Him while He was teaching in the temple, and said unto Him, Good Teacher, what shall I do to inherit life?" Now what did Jesus say unto this man? "Why callest thou me 'Good'? There is none Good save One, [even] God. Thou knowest the commandments, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Behold I have taught thee restraint from wickedness, and to remove thy desire from the paths of sin; but if after this thou wishest to go forward, and also in addition to [the command] not to do [p. 333] wickedness thou wouldst come to the doing of good, and wouldst keep the commandments of the law, honour thy father and thy mother, and thou shalt keep all those which appertain unto this. But if also above the power of the law thou wishest to be in the dominion of thy righteousness, and of thy freewill to be led into fair deeds above the fear of the judgment, then love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind, and that which is hateful unto thee, do not unto thy neighbour. This is the rule of conduct of the righteous, which is above the power of the law, and Moses and the Prophets taught this righteousness. Whosoever observeth this [rule], the law by [its] threat hath no power over his righteousness. Go and keep these things which are written, and lift thyself up above them also unto the love of God, and unto the love of thy neighbour, which is above the fear of the law, be-

“cause it is of love. When thou hast kept these things, “thou shalt inherit eternal life.”¹

These things Jesus taught that proud doctor to do, although he did not wish to be held in restraint by them, for with a boastful mind he sought things which were greater than these, but things which Jesus did not teach him. Now for us disciples it is right that we should possess true doctrine, and that we should know from the Word how we must depart from wickedness, and how, little by little, we must march on and grow in the service of the things which are good. The commandments which Jesus spake unto him, “Thou shalt not kill, “Thou shalt not commit adultery, Thou shalt not [p.334] “steal, and Thou shalt not bear false witness”, agree with the words of David, who said, “Depart from evil, “and do good;”² and with those which Paul spake, “Let “not wickedness overcome you.”³ And the commandments, “Honour thy father and thy mother”, and, “That “which is hateful unto thee, do not unto thy neighbour,” agree with, “Do ye good,”⁴ and, “Overcome evil with “good;”⁵ and that commandment, “Love the Lord thy “God with all thy heart, and with all thy soul, and “with all thy mind, and thy neighbour as thyself,”⁶ is like unto the words, “The law is not ordained for the “righteous,”⁷ because these commandments are above the fear of the law.

Now therefore Jesus laid down in these commandments the restrictions for conduct in life: firstly, a man must depart from evil, and restrain himself from

¹ St. Mark x. 17 ff.

² Psalm xxxiv. 14; 1 St. Peter iii. 11.

³ Romans xii. 21.

⁴ Romans xiii. 3.

⁵ Romans xii. 21.

⁶ St. Mark xii. 30, 31.

⁷ 1 Timothy i. 9.

the service of all abominable things; and secondly, he must do the things which are laid down under the fear of the law; and thirdly, the service of good things, which is above the fear of the law; and fourthly, he must set out on the path of the discipleship of Christ, which is the perfect going forth from the world; and fifthly, he must bear labours and sufferings, with which we may make the old man sick; and sixthly, we must bear the cross upon our shoulders, and we shall arrive at the fulness of the perfection of Christ. Now in these, two rules of life have been distinguished for us, and we learn therefrom two kinds of righteousness, each of which consisteth of three degrees. We must restrain ourselves from [p. 335] wickedness, that we may obey and fear the law, and work the things which are good, in order that we may be above the law in the voluntary service of what is good, concerning which Paul taught us, saying, "The law is not ordained for the righteous,"¹ and for this reason he exalted the doers thereof above the power of the law. Now the three degrees of righteousness are wrought in the world, and those who perform them are just and righteous, and are neither spiritual beings nor perfect; two degrees are set above the fear of the law, but the third is above both the power and the fear of the law, because it is fulfilled within the heart and inner mind, where the law can neither look nor see; for the eye of the law seeth matters which are external, and not the thoughts which are internal. Whosoever, then, loveth God with all his heart, and mind, and soul, his love is internal. He said particularly, "Love thy God"—which is above

¹ 1 Timothy i. 9.

the law—and not, “Thou shalt fear God,” for the law hath dominion over fear, and not over love. Love is above the commandment of the law, and over those who are ruled thereby the law hath no power. Now the third degree [of righteousness], which is superior to the law, and inferior to the rule of Christ, occupieth a middle place, and thou must see from this how perfect is the doctrine of our Life-giver, for that [p. 336] which is above the law is the end of His teaching.

And our Lord taught the righteous children of men who are in the world to do these three things, in which are gathered together all the fair things which are wrought by lovingkindness, and which are done unto the needy by those who have possessions by means of their wealth, and in them is laid the whole force of that commandment. “That which is hateful unto thee thou shalt not do unto thy neighbour; this,” even as the Teacher Himself explained, “is the law and the prophets.” Now His own righteousness is that which is above the law, [and concerning it] He said, “Enter in at the narrow gate.”¹ In the one case, with the law, sometimes thou art afflicted, and sometimes thou hast ease, sometimes thou labourest, and sometimes thou restest, and by these and such like things all thy life of righteousness is woven; but as concerning the rule of Christ it is written, “Enter in at the narrow gate.” For well did our Lord go step by step, and like a wise and good Teacher did He bring things from the Old Testament and things from the New Testament unto His disciples, that He might shew, firstly, that He was the Giver of that which was at the beginning and of that which was at the end, and secondly, that He might

¹ St. Matthew vii. 13.

make His disciples go step by step from lesser unto greater things, and from the command, "Thou shalt love [thy God] as thyself," unto the command, "Thou shalt love [Him] more than thyself;" and from the command, "Give of what thou hast," unto the command, "Give away everything that thou hast;" and from the command, "[Give] a little of thy possessions," unto the command, "Give away all thy possessions."

Now the easiest commandment of all, that a man should not do evil, He made the first, for to him [p. 337] that is not kept back from the service of evil things merely by the penalties of the law it is easy to draw nigh unto the service of fair deeds which the law commandeth because of the fear of the law itself; and whosoever restraineth his outward man and doeth that which is good, he also draweth nigh unto loving God and his neighbour with all his heart, not for appearance's sake, and not to boast thereof, and not through fear, but because it is seemly for a man to love God and his fellow man. And after He had laid down these limitations for us, and had explained unto us the various grades in the righteousness of the just, Jesus continued in His speech to teach us perfection, and said unto that learned man who asked Him, that is to say, in teaching him He taught all His disciples, "If thou wishest to be perfect, go, sell all thy possessions, and give [them] to the poor, and thou shalt have treasure in heaven."¹ And here even we have not as yet begun to walk in the path of righteousness, for that a man should take up his cross and go forth after Jesus is one rule of life—for as the dwelling in the womb is one thing, and the going forth of the child from the belly is another, and

¹ St. Matthew xix. 21.

the existence of a man in the world, after being born from the womb, is another, even so is it another thing for a man in the womb to gain form, and members and body, with all his senses and limbs, and it is another [p. 338] for him to be born, and it is another for him to exist in the world, for the righteousness which is in the world is like unto the substance of the child within the womb, and the commandment, "Go and sell all thy possessions, and give to the poor, and there shall be treasure for thee in heaven¹," is the belly from which is born out of the old womb the new creation, and it is that door through which he goeth forth from one world to the other—but that commandment, "Take up thy cross and come after Me," belongs to the perfect rule and conduct, and it is the path of spiritual life.

Now it may be thought that it is a great thing for a man to sell everything that he hath, and to give it to the poor, and to go forth from the world like an apostle, and yet it is natural, and it is that creation into which we enter at our first birth, and the first man also was thus created. And for this reason Job also, when everything that he had was taken away from him, and he was stripped of possessions and heirs—now it was thought that something new, and which was above nature, had happened unto him—mitigated the violence of his suffering by his speech, saying, "Naked came I forth from my mother's womb, and naked will I return."² "What hath come upon me except that condition in which I came forth from the womb?" For that a man should deny himself of everything that he hath,

¹ St. Matthew xix. 21.

² Job i. 21.

and should appear in the world in his own person only, is still a natural thing, but it is exalted above nature if it come to pass through good will for God's sake, just as when we die in the ordinary way it is [a matter] of nature, but if we die for God's sake it is martyrdom. So likewise [p. 339] also is it a natural thing that a man should appear by himself in the world and possess nothing, because Adam was thus created, and Eve was thus formed, and they were not only destitute of the riches of the world, but also of the clothing and raiment of the world, and they were like unto the child who goeth forth naked from the womb into creation, even as Job said, "Naked came I out of my mother's womb, and naked will I return;" and as Paul also spake, "We brought nothing into the world, and it is evident that we are not able to take anything out from it."¹ And as the after-birth in the womb envelopeth the child after he hath been fashioned and hath taken form to keep him alive, and when he is born from the womb it is cut off and cast away from him, because it belongeth not unto his person, nor is reckoned with the man, so also do riches, and possessions, and all other human things cling unto a man after he hath been born like the after-birth, but when he cometh to be born from this world into the next by the hand of death, his possessions are cut off and cast away from him like the after-birth which is cut off from the body, and as the child appeareth in his own person without the after-birth, even so also man goeth forth from life, having cast off all his possessions. And as a man when he is born is wrapped round in his after-birth, and the

¹ 1 Timothy vi. 7.

casting it off from him when he entereth the world, [p. 340] is natural, even so is it natural that a man should go forth naked from the world, and that he should become a stranger unto his possessions while he is in the world; and a man gaineth grace when he strippeth himself early of his riches, and before nature casteth them off, and when he forestalleth the time of his departure from this world by his own freewill.

What difficulty then existeth in the commandment that a man should renounce all his possessions? for behold it is a natural commandment. For let a man consider his beginning and his end, and let the time which is between these be taken [into consideration], that as he came in naked, and must go forth naked, even so let him strip himself of his riches the whole of the time of his sojourning in the world, and let him praise Him who decreed that that which was natural should be a matter of freewill. So, therefore, our Lord wisely did not make the renunciation of riches the beginning of the way of His discipleship, because it is a matter of nature, and His rule is above nature, even as our human death is not the beginning of the world which is to come, but the end of [our] path in [this] world, and our resurrection from the dead is the beginning of the path of the kingdom of heaven. And thus also being destitute of riches and of the possessions which are visible is the end of the path of the world, and likewise the casting away of the strange apparel which we put on in the world after we had entered therein. And if it be thought that [this] is difficult, it is not because it is above nature, for behold it is easy unto those [p. 341] who stand in the freewill of nature, but it is difficult unto those who are in subjection unto pas-

sions, and who labour in bondage unto the lusts. And those who serve mammon as a lord are afraid to deny it, because of their own freewill they have already made it their god, and the children of men who have become subject unto this passion are not only afraid of it, but every passion under the power of which freewill is subdued is its master, and the strength of fear is cast over it and it is not able easily to cast it off. And from this thou mayest receive testimony that the passions do not of necessity bring us into subjection, but our freedom is brought into subjection under the passions, and they become masters thereof, for behold those, who stand in their own freedom and who cast off the garment of the care for wealth, if a man constrained them to be subject unto riches, would be more afraid of becoming its masters, than those who have possessions would be afraid to leave them. And if the being destitute of riches were a thing to be afraid of, or difficult, every man would fear it, and its power would naturally rule over everything, but behold the children of freedom are above its subjection, and it is esteemed by their dominant freedom to be bitter bondage.

Now therefore all the commandments of righteousness and lovingkindness, which a man doeth while he is in the world, are still on this side of the border of nature, and therefore the whole old law and the commandments thereof are laid under nature, [p. 342] because it is imposible that the law should be above nature. And our Lord, when He was asked by Nicodemus, a man learned in the law, "What is thy doctrine?"¹ said, "I preach a new birth unto the children

¹ St. John iii. 1—7.

“of men.” And although by those words He referred to that birth which is of baptism, yet they shew mightily that a man is born by the power of the grace of God, and also by the power of his will, from one world into the other, and that absolute poverty of everything which the eye can see becometh the womb which giveth him birth.

Now therefore it appeareth that the man of God is born three times; the first is the birth from the womb into creation, the second is from bondage into freedom, and from the condition of being a man into that of becoming a son unto God—now this taketh place through grace by baptism—and the third is that a man himself is born of his own will from the carnal into the spiritual life; and utter poverty of everything becometh the womb which giveth him birth. And moreover, after this birth of poverty, a man is born by other births when he hath gone forth from the world, as, for example, from carnal mindedness into spiritual mindedness, and from suffering into impassibility, and from the going forth wholly and entirely from all the tremblings of the motion of the old man into the living motions of the man of the spirit; for these grades, and measures, and births exist in this rule of life. And however far a man may desire to walk on in front of him, [p. 343] there is room for his footsteps, for the country of spiritual mindedness is a wide country and without limit. What then? Now if in this world, which is carnal, however far a man may walk there is still room for him to walk, for if a man travelleth the whole period of his life's duration he will not be able to walk over the whole world, even so in that world of the spirit we cannot journey too much because our journey

therein is without end, and however much a man may penetrate therein, and ascend therein and enter therein, place after place, and step after step receive him, because it is a world which hath no limit. Now this world, however great it may be, is set within limits and boundaries, but that world is above a boundary, and beyond a limit, and blessed is he who is accounted worthy thereof, and hath entered therein by the change from the old man into the new, all carnal movement being dead in him, and the new living and spiritual motions welling up within him. And well did [our Lord] say, "Except a man be born again he cannot see the kingdom of God,"¹ for except a man becometh destitute of everything which is in the world, and casteth off from him the carnal rule both outwardly and inwardly—after the manner that a child casteth off the natural womb, and is born into this world—he cannot see the kingdom of God, that is to say, he must feel the living motions of the spirit which are in the power of the body to perceive. [p. 344] And let this be an example unto thee: as the child is shut up in the womb's belly, even so the man who is in the world is shut in by the carnal rule of the world, with all its heaviness, and darkness, and density, and cares, and anxieties. And as the child is born from the womb by the door of the belly into the light of creation, and when he is born into the light, which he findeth before him, he seeth all things, the beauty of the world, and all the variety of created objects, and the diversity of natural things in this composite creation, and he receiveth this sight, and he feeleth the experiences thereof by the

¹ St. John iii. 3.

gradual growth of his bodily stature, even so he that is born again from the rule of the world, and who goeth forth to the other world of the spirit by the door of poverty, immediately he is born receiveth that world, and the light of knowledge beginneth to appear unto him; and as the things of this world are seen by the light of nature, and each object is distinguished from its fellow thereby, even so also by that knowledge of the spirit which a man beginneth to receive, he seeth all spiritual things, and boundaries, and countries, and grades, and orders, and everything which is above the perception of the body, for as the body perceiveth the things of nature, because the perception of its senses is too weak for the things of the world, even so [p. 345] also by the mediation of the spirit doth the soul perceive all the things which are akin unto its nature, and which are above the world. This, then, is the new birth, which cometh from the baptism of which our Lord spake to Nicodemus.

Let us now consider the answer of our Lord unto that young man who drew nigh unto Him, and who asked Him to teach [him] the doctrine of perfection, from which he might also receive perfect knowledge, and be born from one rule of life into another. Now when in order to learn he asked, "What shall I do that I may inherit eternal life," Jesus said unto him, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness"—which things constitute remoteness from wickedness; and [He taught] after these the working of good by the word which He spake, saying, "Honour thy father and thy mother, and that which is hateful unto thee, thou shalt not do unto thy neighbour," and He said, "If a man keep these things, he

“shall inherit life everlasting.”¹ Now the inheritance of everlasting life was unto all the righteous, and just, and merciful, and doers of good works while they were in [this] world, and these are they who were also called “blessed” by the living word of our Lord, in the words which He spake unto them, “Come, ye blessed “of my Father, and inherit the kingdom which hath “been prepared for you from before the foundations of “the world. I was an hungered, and ye gave me to “eat; I was athirst, and ye gave me to drink,”² together with the rest of the things which were spoken unto them by our Lord, for they all are applicable unto the righteous men of olden time, and unto the just who [p. 346] were also owners of possessions. And it is well known that clothing the naked, and receiving strangers, and setting a table for the hungry, and providing the needy with all things for their bodily wants, belong unto the owner of possessions, for without riches these things cannot be; the men who have embraced poverty have not riches wherewith they may do good works, how much less then have spiritual and perfect men [wherewith to do them].

Now therefore this promise which is here given by our Lord befitteth not only those who are spiritual and perfect, but also those who have embraced poverty, because with them also the riches wherewith they might do these good things are not found; and however exalted above the righteous may be the grade of those who have embraced poverty it is well known from the admission of every man, that the man who hath absolutely nothing at all, and who hath

¹ St. Matthew xix. 16.

² St. Matthew xxv. 34, 35.

entirely stripped himself of his riches for the love of God, is superior unto him that keepeth them and doeth good works with them. And, moreover, spiritually minded men are exalted above those who embrace poverty, and those who are perfect above those who are spiritually minded, for spiritual mindedness is an example in respect of spiritual powers, but perfection is a type of the fulness of Christ by which are perfected, in the spirit, all things which arrive at the stature of the knowledge of the fulness of Christ, even as Paul saith¹; and how superior is the grade of perfect and spiritual men to that of the righteous and the merciful who are in the world the words of our Redeemer, which were spoken unto the lords of wealth in this world, are sufficient [to shew]: "Be strenuous to make unto yourselves friends of the mammon of iniquity, that when it hath come to an end; they may receive you into their everlasting habitations."² [p. 347]

Behold, therefore, the perfect, like the lords of the country and citizens, receive the righteous strangers who go into their world, because they are sons of the inheritance of Christ, and heirs of the Father Who is in heaven, even as Paul said concerning them, "Heirs of God, and joint heirs of Jesus Christ;"³ and making known why those who bore the cross of Christ have arrived at this measure, he saith, "If we suffer with Him, we shall also be glorified with Him."⁴ And the participation in the sufferings of Christ [consisteth] not in a man giving alms, and in shewing his lovingkindness unto those who are needy, but in his dying wholly and

¹ Ephesians iv. 13.

² St. Luke xvi. 9.

³ Romans viii. 17.

⁴ Romans viii. 17.

entirely to the world, and to the body, and to the lusts, and to the passions, and in a man crucifying his old man with all the lusts thereof, even as Paul also spake concerning himself, "I am crucified unto the "world."¹ And the whole feeling of the world was annulled in him, after the manner in which it is annulled in those who are dead in nature, for as the dead body feeleth not any one thing which is brought nigh unto it, even so in that man, who hath been crucified with Christ, and who hath put to death in himself all the old man, is there no perception of anything which is in the world; and for this reason also Paul calleth "dead" those who stand in this rule of perfection. For the righteous man who dwelleth in the world, and who hath a wife, and children, and riches, and possessions, [p. 348] cannot be called dead, because all his life is like unto that of a living man; for the dead man is not married, and he begetteth not, while the righteous are united unto their wives, and beget children, and [do] other things which follow in their train. "Ye are dead," crieth Paul unto the perfect, "and your lives are hid "with Christ in God."² And again he said, "Ye are "dead unto the world, but alive unto God, in our Lord "Jesus Christ."³ And again he said, "If ye died with "Christ from the elements of the world, why, as if ye "were living in the world, do ye receive the command-"ments?"⁴ Now a man arriveth at this rule of life after he hath stripped himself of his possessions, and be- ginneth to work good deeds in the members of his person, for so long as he hath riches, he justifieth him-

¹ Galatians vi. 14.

³ Romans vi. 11.

² Colossians iii. 3.

⁴ Colossians ii. 20.

self by riches, and he emptieth not himself from the cares of riches which he serveth in himself. And if it be imagined that he will also do these things while he liveth in riches, [he will not,] for his service will be confounded, that is to say, he advanceth, and turneth backwards, and in addition thereunto, although this man may labour in the world of the body, yet it is impossible for him to stand in the purity of the soul, from which a man entereth into spiritual love, from which is born knowledge, the mirror of everything, and from which [p. 349] the understanding riseth step by step unto divine conversation.

Now therefore for this reason those who desire perfection strip themselves of their riches, in order that they may be able to do their own labours, and that, being free from everything in the world, they may wage war with the lusts of the body; and a man should labour in his inner man, and not in his outer man, and when he hath rooted up the lusts of the body, and the passions of the soul, he should begin to sow in his own person the seed of living knowledge. Therefore whosoever wisheth to draw nigh unto this rule of life must be destitute of riches, and having been born again, he may enter therein, and the man who is not thus cannot enter therein, according to the testimony of Christ: "If thou wishest to be perfect, go and sell thy possessions, and give to the poor, and thou shalt have treasure in heaven, and take up thy cross, and follow Me."¹ Observe, then, how perfect is the doctrine of Christ, for not even when a man hath stripped himself of everything that he hath, hath he yet begun to

¹ St. Matthew xix. 21.

walk in the way of His doctrine, for poverty is the end of the path of the righteousness which can be wrought in this world; but the words, "Take thy cross, and "follow Me," are the beginning of the path of the spiritual life.

Now the reward hath Jesus set in the midst between the righteous and the perfect, "Go, sell "thy possessions, and give to the poor, and thou shalt "have treasure in heaven;"¹ behold the reward for righteousness! And He calleth this reward "treasure," because the men who hasten after the righteousness of the world [p. 350] do good works on the condition that there is a reward, and well did Jesus in His words place the treasure at the end of the way of the righteousness which is in the world, that their wages being set before them they may run direct to where they are, even as do those who contend in a game, and before whom is set the crown which will make them to gain the victory. Into the land of the perfect our Lord did not make a reward to enter, because it would be a disgrace unto the perfect to labour in the rule of the spirit for wages; for behold the spiritual mindedness in which the perfect stand is the wages of the just and righteous, because they have wrought good things in the world on the condition that they should be changed and become spiritual beings, and be freed from all the carnal mindedness, and the passions, and the subjection of the world. This is the life of the perfect, for they are moved by the spirit, and they labour in the spirit, and they became changed from carnal mindedness unto spiritual mindedness already while they were in the world which is seen. How then can they expect to receive

¹ St. Matthew xix. 21.

wages, the thing for which they toiled when they lived in the world? For as an angel doth not expect the spirituality of his nature to be his wages, or that he is sent to perform the will of Him that existeth, because he also existeth therein and doeth it naturally, even so also the perfect man doth not look for wages in the change of the spirit, because he standeth in that spiritual change, and all his motion is like that of the powers of heaven. [p. 351] And all his life is like unto theirs, and like unto them he crieth "Holy" in the spirit, and he singeth in the spirit, and he serveth God in spirit and in truth, even as it hath been said by the word of God concerning the perfect, "A Spirit is God, and those who "serve Him in spirit and in truth serve Him;"¹ "A Spirit "is God, and the service of the perfect is of the Spirit." Behold, then, they serve in a divine manner, and they are also exalted by the degree of spiritual beings, that, in the likeness of God, they also may serve in power and in the freedom which is not made subject, and which is above laws and commandments even as is God.

And to recount with our speech the service of the living motions of the perfect is impossible for us, because if a man were to arrive at the measure of them, he would be unable to speak concerning the perfection of their service. And, moreover, if they themselves wished to speak, and their living motions, and their divine service were sufficient therefor—for this service is not of the body—how could it be described by the tongue of the body? for they feel it only, and they serve in a divine manner with their inner man; and their service cometh not unto speech, nor their motions,

¹ St. John iv. 24.

nor their feeling, nor their constant admiration, nor the visions and revelations which they have. This is the end of the path to Christ, O disciple, and on this vision resteth thy journeying if thou wilt run therein, [p. 352] and this is the rule which was delivered unto us by Christ. Go forth then from the world, and make thyself destitute of everything which is therein, both in thy body and in thy soul, that thou mayest find the things which are above speech, and that thou mayest have pleasure thyself therein together with all the hosts of light, in the world of truth, in Jesus Christ, to Whom be glory from all generations of the world for ever and ever, Amen.

Here endeth the Second Discourse on Poverty and on the service of the spiritual commandments.¹

¹ A reads—"of the commandments of the holy Mâr Philoxenus," and C adds, "Here endeth the writing of this volume, "[and] the nine Discourses upon the Christian life and character, "which were said by the blessed Mâr Philoxenus, Bishop of "Mabbôgh. Glory be to the Father, and to the Son, and to "the Holy Ghost, now, and always, and for ever and ever; "yea, Amen, Amen."

[P. 353]

THE TENTH DISCOURSE:

WHICH IS AGAINST THE LUST OF THE BELLY, AND WHICH
BRINGETH AN ACCUSATION AGAINST GREEDINESS, AND
WHICH REVEALETH AND SHEWETH ALL ITS FORMS,
AND WHICH ALSO BLAMETH THOSE WHO MAKE
THEIR LIVES SUBJECT UNTO THIS PASSION, AND
WHICH MAKETH KNOWN THAT IT IS IMPOS-
SIBLE FOR THOSE WHO LABOUR IN
BONDAGE UNTO THEIR LUSTS TO
DRAW NIGH UNTO THE KNOW-
LEDGE AND WORKING OF
ANY OF THE TRIUMPHS
OF VIRTUE.

Now although all the evil passions and the service of the lusts are abominated and detested by the word of Divine knowledge, the filthy passion of the lust of the belly, which is wont to make those men who are subject thereto like unto beasts, is more abominated and detested than they all, because it taketh away from them the motions of knowledge which are seemly unto rational beings, and it sinketh and darkeneth their mind under the weight of meats; for this stinking and filthy passion is the door of all wickedness, and wherever it hath power, like a great, wide door, is it open for the entrance [p. 354] of all abominable things. It is the destroyer of all excellence, it impedeth all righteousness, and it is the obstacle to all divine works in every shape

and form. The man who is bent double beneath this abominable lust is not able to take up the yoke of the discipleship of Christ, because when the belly hath become the mistress of the body, it commandeth and subdueth it unto all its wishes, and instead of the way which ascendeth unto heaven, it sheweth unto him that other path which goeth down into Sheol. And it hangeth upon him the weight of meats, and superfluities of foods, and it soaketh him, and maketh him heavy with the superabundance of drink, for when he carrieth the weight of meats, his lightness is weighed downwards, and when another body of lust is piled upon his own body, he goeth down easily, and descendeth the path the descent of which leadeth down into Sheol. For the passion of the lust of the belly is the filthiest of all the passions, and whosoever hath once become a slave thereunto, and hath borne upon his shoulder its heavy yoke, it never again giveth unto him rest from its service, but by day and by night it worketh in him, and it sendeth him, like a tired servant, whithersoever it pleaseth, not by smooth ways, but by paths which are filled with stumblingblocks, and into a country in which [only] harm can be found; and the lover of lusts hath no eyes to see the light, for although paths exist, yet are they darkened by the weight of meats. Broad daylight is night unto him, and by night a second death sinketh his understanding in the heaviness of sleep. His thoughts are scattered abroad by the wandering of the moisture [p. 355] of the body; the fire of nature is also cold within him because the inordinate moisture in him extinguisheth it; his thoughts are eclipsed from knowledge because the eye of his soul, which should look earnestly after knowledge, is sealed up; and a heavy

weight is hung upon him at all times, because he hath joined another body of meats unto his own body like a twin.

Now therefore the lust of the belly is an obstacle unto everything; it is the enemy of all contests of fortitude, it is the destroyer of fair renown, and it impedeth all triumphs, not only the triumphs of the spirit, but also those of the body. And, moreover, the lust of the belly is an obstacle also unto those who live in the world by bravery and strength, because manly endurance is of use to every thing which belongeth to name and fame, and health is necessary thereunto, and it hath need of lightness of limb, and of healthy strength; but to all these the lust of greediness is an obstacle. For when the strength diminisheth by reason of the abundance of meats, and the power of the members hath left them, they are no longer ready for work, nor are they active for the labours of righteousness, and, as I have said,—if a man will only look carefully with the eye of knowledge—the weight of meats is an obstacle unto everything, unto the power of the body, and unto the knowledge of the soul, and unto the works of righteousness, and unto the works of loving-kindness, and unto the gifts of alms. Whosoever is subject unto his belly is a beast, and is without discretion, and all his doings are like unto those of the animals, and since his whole stability is moved by carnal passions, [p. 356] he is utterly unprofitable in those of the soul. And thou mayest understand from things themselves that the lust of the belly is an obstacle unto all the virtuous deeds of which I have spoken; to instruction, to knowledge, to the brave endurance of the world, to the labours of righteousness, to loving-kindness unto the children of men, to love, and to the knowledge of

God. That it is an obstacle unto instruction the world also testifieth by the tradition which cometh down thereunto, for children who are set apart to receive instruction are kept by their parents from a superfluity of food, because gluttony is a fence against instruction, for when the the members bear the weight of food they are not able to carry the lightness of instruction, for lightness is the opposite of heaviness. So then the children who receive instruction take food by measure, that their mind may be [keen], and their thoughts are ready, and their memory clear both to receive and to retain, for superfluity of food preventeth both. And not only are children who are receiving the learning of instruction prevented from taking a superfluity of food, [but other men also who are learning some handicraft of the world, for their masters watch them carefully, and schoolmasters take good heed unto them, and each is a watcher and a guardian against too much food and inordinate drink, for they eat and drink by measure; and thus also is it with those who learn the empty professions of the world, dancers, or charioteers, or athletes; or those who learn the art of war, or others who receive the learning of books. And if these arts which are wrought by the body, and the knowledge which is received from the world need moderation in food—which if it be taken in superabundance becometh an obstacle unto them—how much more doth superfluity of food become an obstacle unto the things which are fulfilled in the spirit?]¹ And so also is it with those who receive [p. 357] instruction, and who exercise themselves in the endurance of the things

¹ The passage within [] is found in E und F only.

of the world; and others also who possess the knowledge of the world have themselves need of endurance. There is no man who hath drawn nigh unto learning, or unto the writing of books, or unto oratory, who is not sure that superfluity of food is an obstacle thereunto. For the thick smoke of food, when it increaseth and is not purified away, covereth the heart with gloom, and blackeneth the understanding, and confuseth the intelligence, and shutteth the door in the face of the production of fluency of speech, and it is like a covering spread over all the intellectual senses, and it preventeth and destroyeth the power of their working. The man who is endowed with the gift of speech cannot speak if he be heavy with food, neither can the man of knowledge know, nor the man of understanding understand; and so to say, all the inner man becometh dark through the smoke of the dulness which ariseth from food. And since a light and spiritual nature are mingled in us, the body should seek spirituality and lightness, and in proportion as the body becometh attenuated through abstinence, it gaineth association with the spirituality thereof; and so long as a too great weight [of food] be not laid thereupon, it acquireth the lightness wherewith it participateth in the lightness of the soul.

Now therefore by a wise dispensation a portion of the spirit was placed in a portion of the body, [p. 358] and as the body becometh heavy with meats, it draweth and bringeth down the soul thereto, and it hangeth its own weight upon it, and it tieth and fettereth the wings of the thoughts of the soul; but if the life of the body be maintained constantly by a sparing use of food, it becometh light, and purified, and refined, and the heaviness of its nature dwindleth away and it maketh

bright the soul which is in it, and maketh it glad, and is, moreover, itself obedient readily unto its will. And because it is light and refined the soul leadeth it to whatsoever it desireth, and the body resisteth not the soul, and its heaviness doth not prevent the soul from stablishing it in the country which it seeketh. For each of these, whether it be the body, or the soul, draweth the other unto its own will, because they are contrary to each other in their natures, and also in their wills, according to the word of the Apostle, who said, "The body lusteth for that which injureth the spirit, and the spirit lusteth for that which injureth the body; and the two are contrary each to each." Now if, according to the word of the wise Apostle, all the lusts of the body are contrary to the soul, the lust of the belly must be more [contrary] than they all, because it is the door of all lusts, and among them all there is none so heavy as it is. For as a weight which is light and volatile by nature, if suspended, inclineth downwards, even so is this lust of the belly, for it is composed of moisture and weight, and although the body naturally possesseth weight—for its nature is so to do—yet by a superabundance of food, other weight is added thereunto, and when weight is added unto weight, [p. 359] and body is doubled upon body, that is to say, the body of food upon the body of nature, the weight upon the soul increaseth, and the mistress becometh a handmaid in subjection; for the soul cannot henceforth rule over the body like a free thing, but it beareth the weight thereof like a slave.

And the lust of the belly is also contrary to loving-

¹ Galatians v. 17.

kindness, because everything which is distributed by the gift thereof it turneth towards itself, and maketh it its own; and if it should happen that it would perform an act of loving-kindness—which is impossible—the thought of benevolence never moveth in it except it be already filled itself, and it is as if the greedy man were to give gifts, for it would appear that his gift is bestowed only when his own belly is full. And this is not loving-kindness, but is like unto the habit of a beast and wild animal, for even the beast, when it hath filled its belly, will leave its manger, and lie down; and thus also is it with the glutton, for until he hath filled his belly at the table of his lusts he will not permit himself to look upon any other man with the eye of compassion. And he will not give to him that is needy of what is set before him, because he is in such subjection unto his lust that he thinketh that no one is as needy as himself, and in very truth there is no one in such need as the man who is in subjection unto his own lust. For however much a man may give unto the cravings of lust, it still abideth in its needy condition, and it is never satisfied even with a collection of meats, but in proportion as it eateth meats it raveneth for others, and in proportion as it drinketh it lusteth eagerly for draughts of clear and sparkling wine. [p. 360] In proportion as it hath food it hungereth and is not satisfied, and in proportion as it drinketh it thirsteth, and its thirst is not quenched; for however much the glutton eateth he still hungereth, and however much he drinketh, he still thirsteth. Unto the lust of the belly there is no end, for when it hath been filled by its first [supply of] food, inasmuch as it is not for its need's sake that it is determined to fill [itself], but for

its lust's sake, it seeketh other food which is more dainty than the first. And again when it hath taken of this sufficient to please lust, it looketh out for other food which is more agreeable and more tasty, and thus its gluttony rangeth over all meats one by one, and it is not filled by them all. And if he thinketh that he is satisfied, and he stayeth his hand from the food, his lust is not satisfied, even though his belly be filled, and it can hold no more; but he wisheth that his belly were as capacious as his lust, and that his stomach were even as his eye, in order that he might be able to gather together whatsoever he lusted after and to put it in his perforated storehouse. The lover of possessions is a greedy fool, for he gathereth together and layeth up the treasures of his lusts in a house with a rent therein which keepeth nothing that is placed therein, and the Creator also, in order to rebuke the lust of gluttons, made a fixed limit to the capacity of the belly, so that of sheer necessity, even though it were against their will, their lusts might be restrained. Now when the desire would load itself with much [food] although the cavity of the belly cannot receive it, behold desire is not kept back by force from its lust's quest; but though its desire lusteth, the small cavity of the belly, which is not able to hold [much], restraineth it. For if [p. 361] the belly were large enough to receive all things which gluttons lust after, the sea, and land, and air, and sun, and all the other natural bodies would not be sufficient to satisfy their lusts. And behold if, now that a vessel of small capacity hath been given unto their vast desire, sea and land are not sufficient for them, and they gather together all kinds [of food], and are not filled, and

everything which they lust after, and are not satisfied, and they ask for and seek after all the meats which are remote from them, if they had a belly as large as their desire what would they not do?

Now therefore the glutton is worse than any wild animal, for the beast, when it hath filled its belly, leaveth what remains of its food in the manger, and it knoweth not how to keep it for another time or for another day; but with the glutton it is not so, for, because his lust is not satisfied when his belly is filled, when he hath filled that measure which is in him, and which is ordained by nature to receive food, his lust taketh what remaineth, and keepeth it for another day, that is to say for days and months. The glutton sitteth at the table of his need, and meditateth upon the times which are about to come; he taketh not only care to feed when food is at hand, but he thinketh upon what he shall eat to-morrow. His hand is upon the bread-basket which is near, and his mind is fixed upon the table which is far off; he beareth food in his right hand and in his left, but both of them are insufficient to bring fuel to the fire which is in him. All his members minister unto the cruel mistress which he hath voluntarily set over himself, [p. 362] and they are not by any means whatsoever able to satisfy her by their service; his eyes, and hands, and feet are made slaves unto her, and they suffice not. He thinketh concerning her with his inner man, and with his outer man he followeth her about earnestly; but like a mistress who is to be ministered unto, she is not satisfied; and like Sheol she received stinkingness, and is not filled; and like the fire she receiveth fuel of meats, and she sayeth not, "Enough"; and like the earth she drink-

eth, and is not satisfied; and like the eye, she lusteth for everything, but is not filled with anything; and the glutton wisheth that he had other members which would be sufficient to minister unto the iniquitous mistress which he hath gotten. The gaze of the eye of the glutton is also fixed upon him that sitteth with him at the table, and he looketh upon him with a malignant eye lest he eat too much, and forthwith he either counteth his pieces of food in his mind, or [feareth] that peradventure the portion which is set before him is greater than his own; for his belly receiveth meats, but his mind meditateth upon his neighbour which sitteth with him. Now the evilness of the lust of the belly is spread out upon everything, and if its eye be evil upon him that is near him, how can it help being evil upon him that is his companion at table? What then? Though lust lay up [food] for days and months, yet is it envious of others who are remote therefrom; and it asketh about every man what food he eateth, and what preparations of food are made and set out on his table, and what is the measure of his food; and when it hath made enquiries, and hath measured its own dainties and delicacies with that which it heareth concerning his, if its things are more [p. 363] than his it rejoiceth, and if his are more than its own, it is immediately filled with grief, and with the grief there is also envy, and with the envy there is wrath of mind because a man existeth who hath more meats than he hath. What then? And although the greedy glutton is envious of those who are afar off, his eye looketh not away from him that is at the table with him, and although he may not say openly unto him, "Thou shalt not eat"—now shame preventeth him from saying this—yet

his mind desireth this eagerly, saying, "How I wish that "he would stay his hand", in order that that which is upon the table may be sufficient for his own gluttony.

Now therefore the lust of the belly is more loathsome and disgusting than all the other lusts, and it hath not similitude among the other passions; but it is the mother and nurse of them all. For as a root of a tree beareth the branches and everything else which is on them, even so also is the gluttony of the belly the root of all wickednesses; and as the twigs and boughs spring from the roots, even so do all the passions of the lusts spring therefrom. Gluttony giveth birth [to them], and reareth [them], and feedeth [them], and worketh [them], and all wickedness is perfected therefrom; with it a man beginneth the path of the left hand, and it becometh the first step which a man taketh outside the path of that which is right. For, as abstinence, that is to say the fasting from all meats, is the beginning [p. 364] of the way of the strife of righteousness, even so also is the lust of the belly the beginning of works of shame. And if thou wilt look with the eye of knowledge, O disciple, thou wilt see that all vices, one after the other, follow thereafter. For first of all it darkeneth the understanding from the meditation of God, and it obscureth the mind from the remembrance of Christ, and when the memorial of God hath been removed from the soul there can be no doubt that a man deviseth and doeth every kind of wickedness. For as the remembrance of the beginning of everything which is done in the world ariseth from us, and until we have received in our minds the remembrance of things we do not draw nigh to the doing thereof, even so also is the remembrance

of God the beginning of all virtues; therefore when a man hath God in remembrance he draweth nigh unto the service of things which are fair. And if a man doeth that which is good, and is not mindful of God when he doeth it, his good deed, is not of God, but of that which his memory brought into his mind when he did it.

Behold then, to this virtue which is the beginning of all virtues—I speak now of the remembrance of God—the lust of the belly is contrary, in addition also to its being the beginning of all wickedness. For as the remembrance of God standeth at the beginning of the path of virtues, even so also doth the lust of the belly stand at the beginning of the path of all wickedness; and when the two beginnings are contrary to each other, and one of them hath overcome the other, together with the first which is vanquished [p. 365] are vanquished also all those things which follow thereafter. For as it is impossible for a house to be built without foundations, even so also it is impossible for virtues to exist without the remembrance of God. And as a building which is not set upon a firm foundation is certainly nigh to fall, even so also a change which is nigh necessarily cleaveth unto the virtues which are not built upon the remembrance of God, and they abide not in the firmness of their fabric, because there is no sure foundation to sustain them.

Now gluttony and the filling of the belly first of all remove the remembrance of God from the soul, and when the foundation hath been uprooted, all the virtues are uprooted therewith. And gluttony is also the contrary of fasting, it is the destroyer of prayer, it is that which polluteth the purity of the thoughts, it

obscureth the understanding, and darkeneth the mind, and defileth the intelligence, and abrogateth instruction, and killeth knowledge. It is the bane of wisdom, and leadeth astray the memory, it depicteth phantoms, and is the mother of things which are imagined, it is the drunkenness of the soul, and it abaseth the mind, it produceth slumber, and multiplieth disturbing dreams, it giveth birth unto fornication, and polluteth the body, it causeth an unnatural flow of seed, it is the fire of lust, it is the director of adultery, and it committeth whoredom even without members. It is the eye which lusteth after everything, it is the kinswoman of sloth, and the mother of indifference, and the cause of the love of mammon; it is the enemy of the wise, [p. 366] and it hateth teachers. It is the means of passage of all abominable things, it is the nurse of envy, the sickness of health, the feebleness of strength, the cowardice of the body, the grub [which destroyeth] the limbs, the worm [that eateth] the body, the diminution of the power of the senses, the wandering among empty cares, the kinswoman of animals, the associate of beasts, the foe of bold athletes, the envier of the prosperous, the overthrower of labours, the stumbling-block of the life of virtue, the lover of empty conversations, the seeker of pleasure always, the silencer of holy song. It lacketh all virtues, and is abundant in all vices, it is a noxious form, a stone set in the way to trip up many, a dangerous example which causeth slackness in all who behold it, the counsellor of vices, the fugitive from afflictions, the lover of pleasures, the seeker after feasts and banquets, the sickness alike of the body and of the soul, the vessel of stinkingness, the odour of filth, the fountain of the excrement of the body, the lover of darkness,

the kinswoman of blackness, it eateth alone. It is the enemy of those who do not give thereto, a filthy shape, a loathsome form which cannot be depicted, the enemy of God, the uprooting of belief, the beginning of the path of error, the door which leadeth into all abominable things, the exactor of tribute from all, the oppressor of all, the nurse of fear, the destroyer of courage, the cause of sorrow and sickness, the food of hardness of heart, and the consort of the gluttonous dog which returneth to its vomit. It is abounding in diseases, it is the possessor of sicknesses, the withholder [p. 367] of the produce of labours, the first cause of straying away from God, and the worshipper of idols. And if a man were to collect ten thousand times ten thousand of such names as these, and were to apply them unto the lust of the belly, they would be too few [to describe] it, and it would not have been called by the names which it deserveth; for it is a mistress who is opposed unto God. And as all great and glorious names, if applied to God, would still be too few [to describe] Him, and they would be insufficient to shew forth the fairness and the beauty of His nature, even so if the lust of the belly were to be called by every name possible, those names would not suffice to shew forth its loathsomeness, and its hideous appearance. For of what fair thing is not this vice the destroyer? and naturally man calleth it the wickedness of all wickedness, the iniquity of the iniquitous, and the sin of sinners.

Now therefore the glutton is not able to do any thing else except only to eat. For all matters are accounted empty by him except this, and he thinketh that a man was made for nothing else except to satisfy his lusts; for the conversation of the glutton is fixed wholly

upon his belly, and the whole aim of his discourse is directed towards this. Whatever subject thou dost bring up before him, he avoideth, and bringeth thee to the discourse concerning the belly; for before the food [cometh] the remembrance thereof is sweet unto him, and although he is not yet at the table, his whole thought is set thereupon, and although he is not [p. 368] actually eating, in his thought and speech he is wholly [intent] upon food. The beginning and end of his speech are derived from his belly, with it he begins, and with it he ends, and it is the reason of all his speaking. If thou repeatest doctrine before him, it is accounted a vain thing by him, and if thou speakest, or if thou proclaimest spiritual things before him, he thinketh that he seeth a dream; and if he heareth of the noble deeds of holy men, and of the labours and life of virtue, and the strenuousness of righteous men, he doth not believe that they are true. The explanations of the Holy Books are accounted idle and superfluous stories by him, for the word of interpretation sendeth him to sleep, and the discourse of admonition draweth sleep upon him; for the things which they cry and teach are not accounted work by him, because he thinketh that there is no work which is better than his own. The search after truth he nameth "debate", and conversation upon faith he calleth "seeking for proofs", and the man who hath his meditation fixed upon the Scriptures, he considereth audacious and curious. And if he seeth a man constant in reading he saith unto him, "Thou hast no work [to do]," and if he seeth another hastening, and asking questions, and seeking to gather and store up within himself the knowledge of Christ, his life is considered by him one

of emptiness. He applieth the name "vices" to the virtues, so that in blaspheming them he may free himself from blame, and that he may not be blamed for not being constant in doing the things which are excellent. He holdeth virtues to be weaknesses, in order that his own loathsomeness may not be accused by those who see him; he maketh hateful by his speech the comeliness of good things, and he blasphemeth deeds which are subjects for glorifying, together with [p. 369] those who do them. He holdeth divine doctrine and those who learn it to be objects of rebuke, and he maketh an accusation against the wisdom of Christ and against those who seek it. He repeateth evil things against knowledge and the disciples thereof, but because it is not easy for him to speak openly against wisdom and knowledge, reading and doctrine, faith and the quest of the truth, constant meditation upon the words of the Spirit, spiritual converse with the Holy Books, and secret communing with the mysteries of God, and the word of God, which is the sustenance of the soul, because it is not easy for him to blaspheme these things outwardly I say, he blasphemeth those who do them, and he thereby poureth contempt upon glorious things.

And he doth also blaspheme them openly, for he called the discoursing upon faith "prying", and the quest of truth "debate", and the doctrine of the Holy Books "superfluous seeking after proofs"; for behold, he is not aware that he calleth virtues vices, and that he nameth as abominations things which are comely. Zeal for God's sake is set down as contention by him, and the man who contendeth for the truth he considereth to be a disturber of the peace; and that a

man receiveth not the persons of men for God's sake is called audacity by him. If a man counselleth him, saying, "Stand up, and shew zeal for God's sake," he crieth out to him, "I am not intended for this, and I do not subject myself to such like things; for these are vain things to me, and I do not devote my attention to vain things." And if he be asked by a man, "What dost thou desire?" he returneth [p. 370] answer shamelessly, "To eat what God hath provided for us, and to lead a quiet life," that is to say, to minister unto our bellies, and to forsake faith—for this is the meaning of the words—although we may dress them in a humbler garb than this. And he is not ashamed to seek for the bread of God, and to deny the truth of His existence and to look upon His grace, and to despise faith in Him. He feigneth to be as one who loveth a quiet life, and feigneth to flee from contention and trouble, even when things are not troubled; but in truth he is afraid to trouble that mistress of wickedness whom he serveth in anything, and to be deprived from any cause of the carnal pleasures which he hath once taken to himself. To cease from instruction is accounted wisdom unto him, and that a man should cease from [seeking] to know what faith is, is thought by him to be faith, and he saith, "It is not necessary for us to learn anything else, for it is sufficient for us to believe and to be silent"; and being an unbeliever, he taketh refuge in faith, not because he loveth it, but because he is fond of his belly, and loveth himself. He quieteth the course of faith, that the quest of his lusts may go forward; outwardly his speech is for truth's sake, but inwardly he speaketh against the truth, and his contention is on

behalf of himself. Where he is called to shew forth earnestness, he bringeth forward the life of contemplation into the midst [as an excuse], and where zeal and courage for faith's sake are demanded, he teacheth and exhorteth every man to lead a quiet life unto himself. If a healthy word is let fall he goeth to sleep, but if baleful converse ariseth he waketh himself up; if [p. 371] discourses concerning the interpretations of Scripture enter in, he slumbereth, but if riddles, and idle stories, and foolish parables of the world, and the foolish babbling of old women are mooted, behold he is ready and is the first to repeat them, and he is prepared and hath the habit to be the first to say them; for one knoweth not anything which will keep his lust in subjection, except it be boastful talk, because his soul lacketh fruit, and it is filled with a collection of leaves of senseless stories. He hasteth and taketh refuge in feigned ignorance when he heareth the truth spoken of, and being crafty for wickedness, and artful unto wrath, a man's ignorance of the truth he nameth simplicity, and his delivering his faith unto those who err is accounted faith by him. He commandeth every man to be silent from spiritual things in order that he may have the opportunity of repeating the vain things which he loveth; and to high and to low the story which he tells is of the lusts of his belly, and of the pleasures of his body, for he neither knoweth nor perceiveth that there existeth anything else except the service of his belly.

Now therefore the glutton beareth a resemblance unto wild beasts in all his ways and manners, but his soul is, moreover, even more degraded and debased than

theirs. For the beasts were created by their Maker to do two things: that sustaining their lives by their food, they should do work and service for the human race; but the glutton eateth and worketh not, and although he is diligent at the table, he is useless for every kind of work of excellence. The soul which ministereth unto the belly feeleth not God, because it is asleep unto [p. 372] all thoughts of knowledge, and unto the meditation of God, for the knowledge of the soul springeth from the lightness of the senses and of members of the body, and the lightness of the body ariseth from the sparing use of food; but it is well known that the glutton is bowed down beneath two things, the thick darkness of the thoughts and the heaviness of the body. For narratives of the labours of the strenuous [lie] heavy upon him, because they are contrary to his manner of life. And if by chance he heareth that a certain man of abstinence by reason of love for his brother hath broken his rule of self-abnegation, either like a free man through the force of sickness, or through the necessity of weakness, to prop up his labour-bearing body, and hath passed a short time in living a less strict life, he layeth hold of this, and repeateth it at all times, saying, "Such and such an one eateth [meat]," and he uttereth this before everyone in order that it may be an excuse for his own lax way of living, and that he may thereby hide his abominable lusts. Now, O glutton, it is not thus, as thou thinkest, and the prosperous servants of Christ do not eat with the aim with which thou eatest, neither do they satisfy their lusts by their food; for they have not made themselves slaves of their belly, like unto thee, but they take food for their bare wants only.

And thou must not deprive them even of the food which they abase themselves to eat for want's sake, but consider also their abstinence, and look closely into the protracted period of their self-denial, for they eat not to fulfil lust, but for need's sake. That a man eateth for lust's sake is one thing, and that he eateth for need's sake is another. Whosoever eateth for his need's sake eateth unto his soul, and not unto his body, because [p. 373] he nourisheth his body that it may be found ready and prepared at all times for the soul which hath need thereof; but whosoever eateth for lust's sake, his eating is unto his body, and not unto his soul. For it never entereth into his mind that he hath in him a spiritual nature, but only, as from afar off, doth he hear by the word of others that he hath a soul in him; and the soul of the glutton is dead, and even while it is in him, it is as if it existed not. For when by reason of some cause of its own, it neither moveth, nor worketh, nor acteth, it is dead unto all the motions of knowledge, and all its acts and life are only of the body; for behold, since it existeth, it cannot be as if it existed not, and dwelling in the body, it cannot be thought to be not in the body. For the body is known by two things, by its appearance, and by its works, but the soul can only be known by its works, because its nature is beyond the sight. Hence it followeth that the soul, being in the glutton by the act of the Creator, is not in him according to his own will, because the works by which it is known that the soul existeth in him are not found with him, and therefore the soul of the glutton maketh accusation against him and murmureth against him, even though he perceiveth not its murmurings, because he is dead thereunto. For as a living body may cleave

unto a dead body perceiving it not, even so the soul of the glutton cleaveth unto his body while he perceiveth it not, and whoso liveth unto his lusts only, and not unto the soul, is a corpse which is borne and carried out to be buried.

And although the passions, as I have already said, deserve blame by the word of righteousness, [p. 374] yet this unseemly passion deserveth blame most of all, not only because it is contrary unto knowledge, but because it is also the enemy of God. The man, who hath sunk into the useless life of the lust of the belly, is accounted as nothing, both by the world, and by God, and neither the one nor the other will receive him; because the world demandeth diligent exertion, and God also asketh for labour, and afflictions, and purity of soul, from the children of men, and if a man hath them not God will not receive him. Now gluttony is contrary unto these things, and it fleeth before labours and afflictions, and a man who would jest in speech at the vice of the lust of the belly cannot, I think, be found, especially one who has not had experience of the passions thereof; for fasting is its foe, and the report of abstinence and self-denial terrifieth and stupefieth it.

The glutton liveth for nothing except only to lead a life like unto that of the beasts, and although he is a beast in very deed, if a man calleth him by this name, he is wrathful, and the fool doth not understand that that which another man sayeth of him in words, is found to exist in him in very deed; it is not another who abuseth him, but he himself is the abuser, for when opprobrious words are removed from him, he himself is the root of his own disgrace. Whom can this wretched man blame? and how shall he chide those who speak

against him? For behold, he hath set [p. 375] himself in the midst of the community to be the subject of the discourse of others, for every man meditateth upon him, and every man speaketh about him; one shooteth out the lip, and another winketh with his eye, and another pointeth [at him] with his finger, and others whisper and repeat stories of his lax life. Now the soul of the glutton is made to endure [more] than any other sufferer, and although all these things happen unto him, he endureth them, and rejoiceth, having made the pleasure of his belly his sole consolation. And the fool doth not understand that henceforth toil and trouble will come upon him from all sides, even though he would take upon himself to bear the labours of the ascetic life, rather than the reproaches of the lust of the belly. So then, whether from laxity or whether from abstinence, from all sides weariness will come upon the man; but it is better to bear labours with praise for the sake of abstinence, than weariness with reproaches and disgrace for the sake of gluttony. Now the glutton [endureth] more than the ascetic, not in subduing his lusts, but in ministering thereunto; not in acquiring endurance, but in serving the bondage of his belly; not in bearing the afflictions which befit the life of brave exertion, but in serving, with weariness and fatigue, the lusts of his dissolute life, or in gathering together and in bringing to himself the materials of his lusts—like fuel which is gathered together [and brought] to the fire—or in carrying the weight of meats after he hath eaten them. For the meats are heavier to the belly which hath eaten [overmuch] than is a load of lead to the shoulder, and immediately a man hath eaten inordinately, the weight presseth upon his whole body, and all [p. 376] his members

become sluggish, and the power of his senses dwindleth away, and the sight of his eye becometh darkened by the abundance of the flow of its moisture, and the hearing of the ear becometh heavy, and the speech of his tongue becometh halting, and the mind, which is the fountain of words, becometh clouded, and the understanding, which is the helms man of wisdom, becometh stupefied, and the flow of his words is involved and entangled, his bones shake away from their places, and the knees totter and the hands tremble; and the vessel of the person of the glutton breaketh up and becometh old before its time, by reason of the superfluous weights which he maketh it to carry.

Now the sicknesses which are born from an overabundance of food are many, and cannot be counted, but asceticism doth not make in the body any sickness like unto that which gluttony produceth. And gluttons "that they may not fall sick," as they say, devote themselves unto meats, and the fools do not perceive that that from which they flee will come upon them; for in the place whither they hasten to receive healing there shall they find sickness before them, and where they seek to flee from pains there shall be gathered together for them diseases. And who knoweth not that sparing food and meagre nourishment give health to the body? especially when to them moderate labour is united. And concerning this matter the learning of physicians also testifieth, and they, that is to say their learning, or art, which hath been discovered for the stablishing of the body, know better than all other arts, that the health and sickness of the body arise from the food, [p. 377] and if they be asked, they will always advise sparingness in the use of meat, and in

addition to this also they will advise that the food of a man should be meagre, and that he should guard against drinking wine freely. And if they allow a man to drink wine for need's sake they break the strength thereof with much water, and then give it to him to drink. And they command a man very fully to beware of idleness, and to love fatigue, and to seek work, and with exercises of all kinds which are akin to work they preserve the health of the bodies of the children of men. And these they advise "That the ducts of "the body may not be filled with the living liquid which "ariseth from the over-eating of meat, and that they "may not be blocked up and prevent the passage "through them of the living power of the food, which "is the strengthener of the body." And this [passage] also is written in their works: "Meat is the cause of "all the diseases of the body, and though by chance "they may be produced from other causes, if thou increasest [the use of] meat it becometh a nurse unto "them, and preventeth wholly the benefits of the art "of the physician."

And in addition to the words of the physicians, it is right for us, like wise men, to understand from experience, that the cause of all wickedness, and of the pains and sicknesses of the body, ariseth from superfluity of food. And if thou wishest, consider carefully the rich, and the poor, and those who lead a quiet life, and those who are vexed, and those who are weighted with care, and those who labour, and see which of these preserveth [p. 378] his body in a healthy condition, and which of them has many and frequent sicknesses; and in proportion to their frequency is the difficulty of healing them. Is it not the rich? is it not those who have rent their bellies by over-

eating? is it not those who, before they have digested and emptied themselves of the food which they have just eaten, hasten after more for gluttony's sake?

And theirs are sore and difficult sicknesses, and these are the wages which their gluttony giveth unto them, and they deserve to receive this reward from that mistress of iniquity whom they serve. They have pains in the hands, and pains in the legs; they have the sores and ulcers which arise from superfluity of food; they have trembling of the limbs, and dizziness in the head; they have sickness of the bowels, together with all the other afflictions which spring up for them out of this thorny land. They sink into sleep at all times; they slumber continually at all hours; they feel heaviness all over the body, and have sneezings and violent vomitings; and it is evident that even the speech of the glutton is sent forth from heavy limbs, and that it is produced from a mind which is buried in flesh. All these things happen unto gluttons, even though others may bring nigh helps for their bodies continually, purgatives, and cleansing draughts, and other means for relieving the body, and blood-letting, and medicines which open the bowels, and violent washing with water at all hours; but over-eating overcometh all these beneficial means, and createth for them in their bodies severe pains, [p. 379] and sore sicknesses, which it is difficult even for wise physicians to heal.

Now the poor man, who passeth his life in labour and weariness, possesseth health of body, and his body is light and ready for any piece of work, and there hangeth not therein the weight of superabundance. And if by chance, in ignorance he eateth immoderately of his meagre fare, the toil of his labour receiveth the

weight of his food immediately, and his labour becometh unto him a constant physician, wherefrom, without the intervention of medicines, he receiveth healing. And what physician knoweth so well how to heal the body as the toil of labour? and besides this labour, without expenses and without medicines—not like a physician—removeth medicines from him, and bringeth nigh things which are beneficial. And labour is the physician and the medicine, and the bandager and the bandage, and the healer and the medicine which healeth, and from it cometh that which is beneficial, and in it is the healing of all the members.

Now in this labour, from which fleeth sluggishness by reason of the love of luxuries, poverty findeth healing. Now I do not say that pains never come unto the poor, nor that sicknesses never come [in the train of] labours and fatigues, but I do say that the pains of the rich are many and are difficult to heal, because they are idle all their lives, and because they have made themselves slaves unto their pampered bodies, either in ministering unto their lusts, or in reducing the superfluity thereof or in healing the sicknesses which are born of satiety; for in idleness these men pass all their lives, and besides [their bodies] they perceive not that anything else existeth. Now the illness of the poor man [p. 380] is quick in being cured, and the superfluity of his body is little and meagre, and he receiveth healing quickly from the medicines which are brought unto him, because the causes which increase the superfluities in the body are cut off therefrom. And since these things are so, who would not reduce it by the sparing use of food, which is the mother of healing? But I am convinced that these words will be accounted unnecessary by the glutton, because his ear

is closed by his lust, and he is unable to hear healthy doctrine, and it is as if his food were made curtains in front of his senses, and it prevented them from their natural service. And who would not weep over this man who wasteth by his dishonourable indulgence the beautiful work of God? And rightly he meriteth punishment, not only because he ministereth unto his lusts, and provoketh God to wrath by his lust, but also because he, by his gluttony, destroyeth the healthy members which are established in a fair form by the Creator. Whosoever by reason of his gluttony destroyeth the members of his body is an associate of the murderer, and he is the consort of a destroying thief, and that which is written in the Law, "Everyone who slayeth shall be slain, and "whosoever cutteth off a member of his neighbour, one "of his members shall be cut off,"¹ applieth unto him.

Now the glutton destroyeth his own members, and little by little he maketh to perish and consumeth the power of his body and of his members, and whosoever ruineth the fair creation of God, and throweth down the building of his body which the will of the Architect builded aforetime, bringeth together for every reason punishments [p. 381] upon himself, according to the word of righteousness, which was uttered before he had transgressed the command of God, Who had commanded man not to become a servant unto his lusts. And again, he is impeded [in doing] fair things, and in the service of all virtues, which the Holy Books exhort us continually to do; and again, he of his own freewill driveth out of himself the remembrance of spiritual things; and again, he rejecteth lovingkindness to the poor; and his glut-

¹ Leviticus xxiv. 17; Numbers xxxv. 30.

tony stirreth him up to go forth therefrom unto oppression; and again, together with these things, he with his own hands ruineth the fair building, and lusts destroy the members of the creation of God which He created in His grace for the service of His will.

See then, O glutton, the cause of thy being framed, and tremble before God, and waste not thyself; for there is another hope which is not seen, and why is thy hope bound up in thy belly? There is another spiritual food, then why dost thou depart after vain meats? There is a table of Christ which is promised unto His friends, then why doth thy expectation hang back and consider the season of the table [which is here]? There is another world with its heavenly blessings, then why hast thou bound the hope of thy life unto a world which is seen, and why have the excellent things which are therein been accounted loss by thee? The Maker did not create thee that thou mightest eat like the beasts, but that thou mightest eat like a rational being, and mightest glorify Him like a living being. He did not make thee live [only] to eat, but He gave thee the power to eat in moderation that thou mightest live thereby. O wretched man, thy life was framed not for meats, [p. 382] but that it might be established by food in moderation. Separate thy life from the life of the beasts, and be not a servant unto thy belly to make it draw nigh unto the service of lusts which destroy. Thou art a wise man, let not thy soul be voluntarily bowed beneath the yoke of animals. Thou art the fair image of thy Creator, why shouldst thou carve upon thyself the form of animals? The word of Him that created thee hath bidden thee unto equality with spiritual beings, then why dost thou wallow with the pigs in the mire of lusts,

and make thyself filthy? Thou art a consecrated being ordained to be with the Seraphim, then why dost thou make thy life like unto that of the dumb animal in thy degraded conduct? Thou art the lord of creation by the will of thy Creator, then why hast thou made thyself a servant to thy belly of thine own freewill? The will of the Creator subdued for thee all creation, and yet a little belly leadeth thee in subjection! All things in nature are bowed beneath the yoke of thy subjection, and yet the yoke of a destroying mistress is set upon thy shoulder! All nations and works are obedient unto thy word, and yet thou hast made thyself a degraded servant unto a filthy lust! Thou hast been made a god by the God of truth, and yet thou hast made thy belly a god unto thee! Thou art a glorious ruler by His work, and yet thou in thy debased estate hast through thy lust brought thyself to be a man of no account. He created everything for thy glory, and thou hast changed His glory into thy belly. God calleth thee to converse with Him, but thy meditation is bound unto the table. Thou wast made a rational vessel of holy and glorious things, but thou hast worn thyself out, and hast in thy degraded estate cut the strings of thy harp. Thy Lord loved thee so much that He gave thee all this, and also that thou shouldst eat, yet thou for love of Him wilt not make thyself to abstain from contemptible meats!

[p. 383] The Living One died, and was buried, that He might make thee to live, yet thou hast made thyself a grave for meats! He had no pity upon His own life, but gave it unto death for thy life, yet thou wilt not cause thyself to acquire a little forbearance for love of Him! O degraded one, consider the life which hath

been promised to thee, and see what manner of life thou hast lived in the world, and be ashamed, even from thy very soul. Henceforth thou shalt not be a grave unto thyself whilst thou art alive, and thou shalt not destroy the person which is in thee before it be destroyed by the natural grave. Behold, thy soul is buried in thy body, like a body in the grave. The body was framed by the Creator to be a glorious vessel for the soul, and an associate in all virtues, why then hast thou made it a grave for the soul, which being therein is accounted to be in a place of corruption? The body of the glutton is destroyed by what he devoureth before natural death destroyeth it, and it groweth old and falleth away, little by little, before the habitation of Sheol weareth it out. The pains of the glutton are voluntary and not natural, for although they spring from his bodily nature, yet his will is the cause of them, and they are born of his own freedom through the superfluity of meats. The man who loveth the things which are lusted after leadeth a life of stumbling, and not only doth he sin within himself, but also unto others is he a cause of loss. He himself is a disease which is set in the midst, and every one who passeth there-over stumbleth over it—the sluggish and the active, the wanton and the chaste, the pampered and the ascetic, the glutton and the abstemious man—and some are tripped up and fall, and some add unto their dissolute habit of life. [p. 384] The glutton looketh at his consort, and again addeth unto his laxity, the dissolute man looketh upon him, and again clotheth himself with his laxity, like a garment above a garment, and he that is fast held by the lust of his belly looketh upon him, and tarrieth the more with the object of his love.

Now those who are athletes and ascetics lose thereby, because they are made to stumble, and his affair leadeth them to the discourse which they love not. For on all sides he stirreth up war against them, either because they will not degrade themselves at the sight of his laxity and become like unto him, or because at the repetition of his laxity they will not cease from the converse which is with God, or because they cannot be exalted within themselves at their strenuousness when they compare their upright lives with his laxity. In the manner in which the strenuous and the prosperous benefit both themselves and their companions do the slothful and the lovers of lusts injure both themselves and those who behold them; and their lives, which they live in the world, are found in every way to be the cause of loss unto the children of men. For the childhood of the glutton is a hateful thing, and his manhood is a thing to be laughed at, and his old age is a thing to be mocked at. His childhood is slothful, his manhood is wanton, and his old age is pampered; in his childhood he hath much sport and pleasure, in his manhood adultery and fornication, and in his old age the devouring of food and empty conversations. He not only hateth the doing of good works, but even hearing it repeated, and not only is the doing of them heavy upon him, but also speech concerning them if he heareth it. Therefore if a man repeateth to him the triumph of the saints, [p. 385] immediately sleepiness and gaping lay hold upon him, and his whole body beareth the weight of listlessness, and he sheweth forth the signs of the deadness of his soul in the stretching of the limbs and in the turning about of his body; and if he is able to do so he goeth and he leaveth [the

narrator] and departeth, and if not, he immediately goeth to sleep where he is.

And the soul of the glutton is like unto a dog, and rightly should he be called by the name thereof; for as a dog sleepeth through all things, and the converse and speech of men are alien things in his hearing, and only the sound of the platter and the sight of the food wake him up, even so also like him is the glutton sunk in the sleep of listless inattention, and every profitable discourse is accounted a superfluity unto him, and divine words flow upon his ear like water upon a rock. But let only a man mention before him one word of the belly, or say anything about meats, and immediately his soul rouseth up itself, and his thoughts are roused, and his body becometh straightway active, and he leapeth to the speech which he loveth, like a dog to the beckoning [of his master].

Now therefore by such names as these is it right that the glutton should be called, that he may hear his names and be ashamed of his lust; for since he walloweth like a pig in the mire of lusts it is fitting for him to be called by its name. And because, like a dog which rouseth itself at the sound of the platter, discourses concerning the belly stir him up, he is fittingly also called "dog"; and because, like a beast to the manger, he runneth swiftly to the table, rightly is he called "beast"; and because, like a wild beast, he is wanting in all the conversations of wisdom [p. 386] and knowledge, and liveth unto his body only, he is rightly called by that name which is applicable to him by reason of his works. And if there existed other names which were more disgraceful and loathsome than these, they would be suitably applied unto him, without

causing any disgrace to the word which calleth him such like names, because his disgrace ariseth from himself. For as the names which are derived from certain things are applied unto the men who are called by the names which are derived from them, even so are the names of the glutton rightly derived from him, and he is properly called by the names which are characteristic of him. For the man who disgraceth himself, who shall honour? And the man who runneth after that which is despicable, who shall praise? And the man who gathereth together upon himself mockery and abominable speech, unto whom more than himself should his fair name be a care?

Now therefore, even though I have spoken these things, it is rihgt for me to speak further and make manifest the behaviour of gluttons that they may be recognized by all men of discretion, and be properly held in contempt, and be despised by all those who see them; and these are the manners and customs of him that is subject unto his belly. For man he hath no true love, and if by chance he doth love any one, it is the man who hath made himself a servant and a minister unto his lust that he loveth, and then only in proportion as he supplieth his pleasures. And if for any reason whatever it happeneth that this man changeth, and becometh inattentive, and diminisheth slightly his homage and service, straightway the glutton changeth also from his love, and his [former] praises of his friend turn [p. 387] into blame, because his love is bound up in his belly. Every one who ministereth thereto is his friend, and whosoever payeth no heed thereto appeareth to him to be an enemy; and moreover, he seeketh and searcheth out the friends who will be of use unto him,

and who will be able to minister unto his lust. The upright he loveth not, for the chaste he hath no affection, those who are burdened with labours are accounted stupid by him, the righteous he counteth as fools, and those who are constant in prayer are said by him to be without work. If he seeth a stranger he passeth by him as something alien, but he listeneth unto the mere report of any one of those who, he thinketh, can act as stewards unto his lust. He maketh himself ill by running after the desire of his lust, he beareth his belly upon his legs, and he goeth round about in every place. He maketh himself a friend unto the rich, and a slave and a servant unto nobles; conversation with them he considereth a matter of which to boast, and speech with them a thing of which to be proud. The report of the Gospel is not so dear unto him as the conversation of him who, he hopeth, hath laden himself, and hath brought that which will satisfy his lust. In very truth the feet of Abraham, laden with love, when he ran to the herd to bring a calf for the angels, were not as swift as those of the glutton when he runneth to meet him that hath brought him food; for his whole longing is to receive, and if it happen that he giveth, it is in order that more may be given back to him.

And moreover he knoweth not how to gain a friend without the belly, for he would that that which he loveth should be loved also by others. If indignation rise up against him he thinketh that it may be quieted by a gift of the belly, and if he have provoked a man to wrath by his folly and envy, he hasteneth to appease him by a gift of food; [p. 388] upon it he resteth his hope, and through it he thinketh that the

violence of his deeds my be dissolved. The madman thinketh that every man is, like himself, bowed in subjection unto the god which he himself serveth, and that, like himself, his belly is his god. He waiteth anxiously to see a friend, but if, when he hath come, he hath brought nothing, the expectation of his soul and the appearance of his face are changed. The hand of the glutton is spread out to receive, but is tightly clenched against [giving] gifts, and if by chance he giveth, it is that he may provide material for himself and be abundantly rewarded. Where he knoweth that custom directeth the gift, and that according thereunto a gift will be given unto him, he hath no care to give largess, for he knoweth that although he may not pay it back, custom and habit will direct the gift [to be made]. But he maketh a gift where [he knoweth] that it will be returned, and he layeth the foundation of love where it hath not been laid before. And moreover he repeateth before new friends stories of the old ones, and he calleth to mind also the gifts which were given by them unto him, saying "Such an one sent me such and such a thing, "and such an one urged me, and although I did not wish "it he forced me with [his] gifts, and I accepted," as if a man were to say, "Hearken, and learn, and do thou "likewise." He teacheth unto his new friends the doings of his old ones, and he maketh them disciples of the customs of the friends of olden time. He putteth aside all the discourses of others and bringeth his own to the front, and if it happen that some [other] matter be spoken of, or some matter of work, or of divine instruction, he skilfully bringeth it to an end and expelleth it, in order that he may bring into the midst the subject of the belly; for he liveth for nothing else,

neither in his conversation, [p. 389] nor in his speech, nor in his behaviour, nor in his works, nor in his meditations, nor in his thoughts.

The glutton considereth the lust of the belly the greatest of all happiness, and all his questions are moved thereupon. He knoweth also the varieties of meats, and he is acquainted with the luxuries of different places, what garden produceth beautiful fruits, and what river hath fish of fine flavour, and who [best] knoweth how to cook and to prepare dainty foods; for these are his questions and his explanations, and [his] two testicles are more dear unto him than the Old and New Testaments. The mention of fast and vigil terrifieth him, and a long prayer is torture unto him; if he kneeleth down he murmureth, and if prayer be prolonged he roareth. He turneth the gaze of his eye at all times towards the windows, he considereth the course of the sun, he reckoneth the period thereof, and counteth the hours, and one day is accounted two in his sight. His period of prayer is short, but his time for eating is long, and he will undertake nothing, except only to satisfy the lusts of his belly. Everything is accounted superfluous by him, reading, instruction, fasting, abstinence, prayer, the singing of the Psalms, the [daily] service, and the "Blessings"; and if by chance or by the law of custom he performeth them, it is through shamefacedness, and they are done by him listlessly and with the uttering of complaints. And what cause is not sufficient to make him cease from prayer? He will seek converse with men or any other matter which may happen, that he may be prevented from the service and the singing of the Psalms. The things of God are done by him negligently, but those which belong to his lust are done with all [p. 390] dili-

gence and love. If he hath a small sore in his body he holdeth it to be a malignant ulcer, and if he be slightly disordered he 'accounteth it a severe and difficult illness. Everything which is profitable he layeth hold upon as a reason only to cease from [the service of] the Cause of his life, and he is earnest in everything except the serving of God.

And also when the glutton hath no sickness, he planeth to appear to be sick, so that when he hath ceased from service and prayer he may not be greatly blamed. For he repeateth his illnesses before every man, and although the cause of his sickness is small and contemptible, he increaseth and magnifieth it, and he calleth God to witness, so that by this he may persuade those who listen to him that he is forcing himself to draw nigh unto the service of the monastery. The glutton acteth craftily concerning the health of his body, and although the cause which would seal up the fountain of his sicknesses is with him, that is, if he would curb his gluttony a little, he wandereth about and seeketh help outside him. If thou wert to advise him, saying, "Diminish thy food a little, and keep thyself from oil and wine," he would look upon thee as one who hated his life, and would say unto thee, "Sicknesses are better unto me than the restraint of the belly in anything; and I will take long illnesses upon me if only I may satisfy my lusts. If one wisheth me [to take] medicine to heal me [I will take it] with my food, but if not, it is better for me to eat than to become well." The glutton hath many carnal friends, whereby the needs of his lust may be gathered together unto him from all sides; he is crafty and skilful in his planning, and he knoweth whom to chose and of whom to make [p. 391]

friends. And, moreover, he is not persuaded accidentally to make unto himself friends among blessed men, or among those who are poor, or of those who endure labours, or of those who love excellence, or of any one of those who possess the knowledge of Christ, neither can he be entreated to become loving unto them either in fact (?) or in name; and not only is he thus, but he is their secret enemy, for by their appearance, and speech, and works, they rebuke his gluttony, and for this reason he hateth and abominateth them.

And if thou seest the glutton doing honour unto one of the wise, or unto one of the righteous, he doeth this only in form, that he may not be blamed by the believing men who love the things that are good, and also that he may quiet the murmuring of the many against him, and turn away from him the force of the zeal of those who honour what is good. If he seeth one of those who are young in their discipleship clothed in the discretion of the zeal of faith, like an indulgent man he would make him to cease therefrom, and he counselleth him as one who loveth him, saying, "Be quiet, and do not disgrace thy kin, and forsake not thy life of tranquillity. Be thou silent, and behold, thou wilt be beloved. Occupy thyself in fasting and prayer only, and draw not nigh unto that which is not suitable unto thee." And he giveth the disciple this counsel that he may quiet his zeal, and not because he delighteth in the service of that which is good. And when he hath brought him down from the virtue of a man standing up to fight for God's sake, he beginneth also to overthrow the good habits which follow upon this, that is to say, the severity of labours and afflictions [p. 392] for God's sake, and the fastings of the ascetic, and pro-

tracted prayers, saying, "These are unnecessary; a man "should cleanse his soul and possess a good conscience;" For he layeth hold upon a reason [to set before] the things of the inner man that he may destroy its outward acts, and he would justify himself by the belief that such things are unnecessary, because his laxity rebuketh his outward works. Where it is not easy for the children of men to see, he maketh himself a righteous man, and where afflictions and labours are seen, he maketh plans to hide them, and giveth concerning them other explanations. "Our God doth not require from us," he is wont to say, "that a man should kill himself, and "afflict his body beyond measure, but only that we "should be righteous in our souls, and that our thoughts "may be cleansed from wickedness;" and while the life of the wretched man is upon a lower grade than that of the beasts, like a perfect man he speaketh of spiritual things. His discoursings about his manner of life are long, and if he heareth a word from a book which may be of use to him, he layeth hold upon it with all diligence, in order that he may make use thereof in the season of strife, when he wageth war with his speech against those who rebuke his gluttony. When he wisheth to eat everything, and not to restrain himself by forbearance from any meat, he beginneth to repeat that which was written by our Lord, "It is not "that which goeth into a man which defileth him;"¹ for his ear is only pierced to hear such things as can be thought to support his lust, and in the face of the hearing of other things he shutteth the door of his attention. For he is not willing to hearken unto the

¹ St. Matthew xv. 11.

other verse which saith, "Whosoever wisheth to be
 "My disciple, [p. 393] let him deny himself, and take up
 "his cross and follow Me;"¹ nor unto the other which
 saith, "Whosoever wisheth to make his life to live
 "shall destroy it,"² nor that which He spake unto His
 disciples, saying, "In the world ye shall have tribu-
 "lations;"³ nor the words, "When the Bridegroom shall
 "be taken from the children of the bridechamber, then
 "shall ye fast."⁴ And therefore [he would remem-
 ber the passage concerning] the eating of our Lord,
 where it is written of Him that, "He made the festival,
 "and ate the passover;"⁵ or where it is said that, "They
 "set before Him a piece of broiled fish and [a piece]
 "of honeycomb;"⁶ or where again it is written, "They
 "had fishes and bread."⁷ And these and such like things
 doth the glutton bring forward as proofs when he
 wisheth to eat everything freely, and the rule of the
 freedom of Christ, Who like God was above laws and
 commandments, doth he set forth to be a stumbling-block
 to his life, and he understandeth not the reason of that
 rule and conduct, and he perceiveth not that other
 types were inscribed therein. And again, when the
 Apostle Paul is read, and he heareth from him, "Every-
 "thing which was created by God is holy, and nothing
 "is to be rejected if it be received with thanksgiving;
 "for it is sanctified through the word of God and
 "prayer;"⁸ or another verse, "The belly for meats, and
 "meats for the belly;"⁹ or that also which he spake,

¹ Compare St. Matthew xvi. 24.

² St. Matthew xvi. 25.

³ St. John xvi. 33.

⁴ St. Matthew ix. 15.

⁵ Compare St. Matthew xxvi. 17—21.

⁶ St. Luke xxiv. 42.

⁷ Compare St. John vi. 9.

⁸ 1 Timothy iv. 4.

⁹ 1 Corinthians vi. 13.

“Let not him that eateth not judge him that eateth.”¹ And in the other things like unto these which are written in the doctrine of Paul, [p. 394] the fool rejoiceth, and receiveth them gladly, without understanding the reason of the words.

And the glutton is not pleased to hear the other things which have been written by Paul upon fortitude and asceticism, either when he recounteth his numerous fastings, or when he crieth out to his disciples, saying, “Ye are dead unto the world,”² or when he writeth, “It is good for [a man] not to eat flesh, and not to drink wine,”³ or his exhortation, “Through many tribulations it is meet for a man to enter into the kingdom of God,”⁴ or his saying, “God shall bring both the belly and the food to nought;”⁵ and the reading of these and such like passages the glutton considereth unnecessary, and he is not pleased even to hear them.

Now therefore in this manner standeth the life of him that loveth lusts, and as the remembrance of God is nigh unto the perfect, even so also is nigh unto him at all times the care for his belly. He singeth songs thereto, and meditateth upon it in his prayer and praise, his memory is burdened [therewith] at all seasons, and upon it he thinketh continually, because outside it he hath no other life; the memory thereof maketh his prayers light, and his constant thinking thereupon bringeth to nought in him all right and proper things. The glutton hath no seasons set apart for eating, but he eateth by day and by night, and when he eateth not he still eateth.

¹ Romans xiv. 3.

² Compare Colossians iii. 3.

³ Romans xiv. 21.

⁴ Acts xiv. 22.

⁵ Acts xiv. 22.

⁶ 1 Corinthians vi. 13.

For thou must not consider that the times when he eateth are once or twice, but mark carefully that it is his care [to eat] at all seasons throughout the night and day, [p. 395] and when his body eateth not his thought eateth. And he hath not even, like the beasts, times set apart for eating, for although the beast eateth at all seasons, and hath no limit to its eating throughout the night and day, yet it doth not meditate upon its meat at all seasons; but the glutton eateth at all seasons because he thinketh about his belly always, and therefore, even when he sleepeth it appeareth to him in his dreams that he is eating. Shamefacedness is removed from before the eyes of the glutton, because he hath endowed his face with impudence so that he may not be ashamed. He heareth the mockery of himself and is silent, and he heareth disgraceful words spoken of him, but he taketh them not to heart; for the love of his belly overcometh him, and in spite of all the blows which beat upon him he is empty of spiritual virtues, that is to say, he knoweth not even that they exist. He chooseth things which inflame him mightily, he seeketh purified wines, and he asketh for tasty meats. He hath no work in the world save this, and however much we were to describe him he would not cease from his lax habits; but in the things which we have spoken we have given a little example of his lax ways, wherefrom those who see him may recognize him.

Do thou then, O brave disciple, flee from such an example as this, and become not lax in thy strenuous rule of life through the sight of him. Thou thyself must know unto what thou hast become a disciple, and thy discipleship itself must be unto thee the cause of thy

course; be not like unto that contemptible man, but emulate with success the brave. Let not the man who is a counterpart of the beasts be an example unto thee, and thou shalt not consider it good for a man to eat, and to drink, and to satisfy his lusts, but shalt consider it an evil which is worse than all other evils. Hear also the words [p. 396] of the prophecy, and the "Woe" which was proclaimed for gluttons, "Woe unto those who "rise up early in the morning and pursue strong drink, "and who tarry long [over it] in the evening while "wine inflameth them. With harps, and stringed instruments, and drums, and tabrets, they drink wine, "and the works of God they understand not." And behold, the Spirit also hath taught thee that the man who ministereth unto his lusts is unable to understand the works of God. For as in our sleep we are not able to speak and to act as living beings who are awake, even so the man who is sunk in the sleep of lusts cannot understand the living works of God, neither doth he know how to contemplate His government, nor to wonder at the various forms of His dispensation; and he knoweth not admiration of the majesty of God, nor is he awake unto the knowledge of Him, nor is he ready to respond unto His wisdom. For whosoever is sunk in the slumber of lust perceiveth not these things, because the remembrance of these things belongeth unto those who are awake and living. And blessedness is ascribed unto the man who understandeth these things. For if unto those who eat, and drink, and who do not understand the works of God "Woe" be given, contrariwise "Blessing" is ascribed unto those

¹ Isaiah v. 11.

who are abstinent and self-denying, and who at all times meditate upon the works of God.

Do thou then, O disciple, so run that thou mayest be worthy of blessing, and flee from the woe which is promised unto gluttons. And let those who are strenuous be unto thee an example for good, and not those who are fallen low, and those who fast instead of those who devour food, and those who lead ascetic lives instead of gluttons, and those who deny themselves instead of those who gorge, and those who serve God instead of those who serve their belly, and those who have fortitude instead of those who are slack, and the good instead of the bad; for [p. 397] good men are not wanting in the world to be an example unto thee of that which is good, and let us be like unto them and not unto the wicked. Thou shalt not examine closely those who stand beneath thee, but lift up thine eyes, and look at those who are greater than thou, and go up unto them; for as it is with matters of this world, every man choosing things which are great, even so is it with these divine things, and let us choose for ourselves that which is great and sublime. Now there is no man in the world who loveth poverty more than riches, but every man seeketh to be excused therefrom, and he followeth after riches, and he fleeth from pains, and he runneth after the health of the body. So likewise let us pursue the things of the spirit, and let us love the riches of fortitude, and not the poverty of gluttony, and let us love the healing of our soul and of our thoughts more than the sicknesses of the lusts; for the soul which ministereth unto lusts is always a diseased thing, and it hath no power over its spiritual strength and healing. For as whosoever is sick in his body hath not power over his

health to eat whatever he pleaseth, and he hath not power to do that which he wisheth, even so also the man whose soul is sick through gluttony neither hath power over the strength and healing of his soul, nor can he occupy himself in his actions with anything that he wisheth or seeketh to do. As the members of a sick man do not respond to him when he wisheth to move them for some purpose, so also the thoughts of a glutton do not respond to him when he wisheth to work with them something that is good; for all [p. 398] beautiful things are difficult unto the man who is subject unto his belly, because he is the slave of all lusts. If the passion of eating be moved in him he is not easily able to overcome it, because he himself is one in subjection, and if the lust of fornication stir in his members, or wrath, or anger, or envy, or wickedness, or any abominable passion, it is not easy for him to overcome it, because he is a slave and is in subjection unto them all, and they are to be subdued with difficulty, especially when they are many. And if, when one passion hath obtained power over our life, and it hath made us subject unto the labour of its bondage for a long time, it is difficult for us to overcome it, how much more shall we be overcome by many masters? For, as I have said, with gluttony all the other passions enter in, because it is the means of entrance for all lusts.

“Now our Redeemer said in His Gospel, “Ye cannot “serve God and mammon,”¹ and if in our subjection unto one lord—that is to say, unto mammon only—we are not able to serve also God therewith, how, when

¹ St. Matthew vi. 24.

the masters who have brought us into subjection are many, and each one of them leadeth us forcibly after his own will, can we serve God, Who will not accept from man the service of any other thing together with His own service? What then? And if each one of all these sins, which collectwely are contrary to the righteousness of God, is a drawback to its fellow in the service of Him, [p. 399] how can the service of them collectively avoid being a hindrance to the keeping of the commandments of God? For they are different from one another in their actions, and the Will of God is contrary unto them all, and especially unto this lust of greediness, through which all other lusts are brought in and enter in.

Now therefore, when a man hath been led into subjection to minister unto the service of his belly, he must give himself over to much toil that he may gather together [material] from all sides and bring it to [supply] its needs, for it not only seeketh to eat, but it also seeketh in what way it may eat; for if it rested only upon the satisfying of its need, the need of the belly could be satisfied with very little, and with common and ordinary things of low price. How many times have many men satisfied their wants with roots and herbs because they sought things for their need, and not for the satisfying of their lusts? And although God, like a rich Creator, gave in abundance everything for our need, yet it is right for us to consider His will, and to be guided accordingly, and therefore He multiplied in the world many kinds of dainty meats that they might be a furnace wherewith to test lust, and that the mind of the children of men might be tried as to what they lust for, and after what do they haste. For

where there is nothing to be lusted after the trial of lust existeth not; but it is right for the disciple to know himself, and he must not be subjected unto the lust of his body, [p. 400] and he must not open the door to bring in upon himself beasts which destroy.

For as when a strong door is closed fast, and evil beasts and noxious reptiles are kept outside of it, if by chance it be opened for any cause whatsoever, they are all found to come inside to injure the inhabitants of the place, even so also when the door of the lust of the belly is shut, all the murderous passions of lusts which destroy the soul are shut out, and they cannot enter in to bite and destroy the spiritual nature of the soul; but if through our slackness this door be opened before them, and our will doeth for the belly that which it desireth, immediately all wickednesses are gathered together and go in against our soul, and destroy therein all thoughts of excellence. For immediately thou openest this door, at once there entereth in the destroying beast of fornication, which devoureth and destroyeth body and soul together; and after it the lust of the belly, for which two things are necessary, the love of the belly and fornication, which is also born of lusts. And from the love of money is born trouble, either because we do not possess it, or because by chance we have lost that which we had collected, either in whole or in part; and from this is born in us also the passion of wrath, and we are provoked to anger and filled with wrath against those who do not give [unto us] that which, according to our opinion, they have wrested from us, or against those who do not obey and satisfy us with the service of our lives. And sometimes against slaves, and sometimes against

hirelings, and sometimes against those whom we hold [p. 401] in contempt and think lightly of, are we filled with anger and wrath through various causes which come upon us. And again we are filled with envy against those who are greater and richer than we are, and also with the love of plunder and defrauding, and how many times are we led even unto murder through this cause? And through riches arrogance also layeth hold upon us, and through the spectre of riches we lust for vain glory from the children of men, and therefrom we learn to receive calumnies from those who are inferior to ourselves, and we also calumniate those who are greater than ourselves. And from this we go forth unto falsehoods and oaths continually, and to blasphemy against God, and when the remembrance of the Judgment hath perished entirely from the soul, it henceforth doeth without fear all manner of wickedness.

Now of these things and of those like unto them the primary cause is gluttony. For who is there that doth not know that the lust of fornication burneth in the body which eateth, and drinketh, and fareth luxuriously? And although it may not be ministered unto openly, and may not be apparent in deed unto the children of men, yet it inflameth the thoughts continually, and a man maketh plans and seeketh an exit for the fire which is in him; he lusteth after everything that is beautiful and he is tripped up by every form which is beautiful in appearance. For so long as the fire of lust is in his members his thoughts fly unto every face, and he committeth fornication secretly with every appearance. And although he fornicateth not outwardly, he fornicateth constantly inwardly, and although he is not an adulterer

in his body, he committeth adultery within himself at all seasons and at every hour.

[p. 402] Now therefore meat and drink are the fuel of the fire of lust, and whosoever wisheth to quench in his members this fire which is hidden in them, must withhold this fuel from himself, and behold, it will be extinguished; for fasting, and abstinence, and self-denial are the water which quencheth the fire of lust. For what oil is to the fire wine is to lust, and as manure stimulateth the earth to bring forth fruit, even so doth the stinkingness of meats excite the members with abominable lusts. A superabundance of food is a covering of the understanding, and food, of and by itself, maketh dark the mind unto the thoughts of fornication, and concerning how much the troubling of lust disturbeth a pure mind there is no doubt whatever, but those know it especially who have experienced it. But before this lust, is the lust of the belly which submergeth the understanding, and it is the covering of the mind which seeth, and it is the thick darkness of the thoughts which possess the light of truth, for the stink of meats is the night of the enlightened mind. And as blacknesses and smoke darken pure and clean air, even so doth the stink of meat disturb the purity of the mind.

Now therefore it is right for the disciple of Christ not only to excuse himself from dainty and costly meats, but also to eat sparingly of the commonest foods, for it is not because the meat is costly that it disturbeth the understanding and darkeneth the mind, but because of the abundance [that thou eatest], [p. 403] and this defect is found in respect of the commonest foods as well as of those that are costly. And well do the Holy Books ad-

monish the children of men against the overfeeding of the belly in every place, for according to the teaching of Paul, "Those who occupied themselves with meats were not "benefited by them,"¹ and not only were they deprived of any benefits, but they gathered together for their own persons loss and injury, but [he saith], "Gluttons and "drunkards shall not inherit the kingdom of God;"² and read the passage, O disciple, and see unto what vices the Apostle compareth this wickedness—with soothsayers and destroyers, and other things like thereunto. And although the lust of the belly is not these, yet it leadeth unto them, for when the heart hath become gross through meats, straightway it driveth out from itself the remembrance of God, and when the memory of God hath departed from a man, what wickedness will he not do? and what iniquity will he be not moved to do? Even as also the prophet Moses hath taught us that through this cause the people forgot their God, and that through the lust of the belly they went forth unto idolatry, and from eating meat they were led into blasphemies, and from dainty foods they arrived at all wickedness, [saying,] "He made him [*i. e.* Israel] to dwell "upon the strength of the earth, and He made him to "eat of the produce of the field. He made him to suck "honey out of the rock, and oil out of the rock of flint; "butter of kine, and milk of sheep, with the fat "of [p. 404] stalled beasts, rams, the offspring of ibexes, "and kids, with the fat and fatty parts of wheat, and "He made him to drink wine of the blood of grapes. "And Israel waxed fat and kicked, he grew fat, and

¹ Hebrews xiii. 9. ² I Corinthians vi. 10; and compare Galatians v. 21; Ephesians v. 5.

“became thick, and acquired riches.”¹ And what happened unto him because of these things? and to what pass did he come by reason of these desirable things? and what country did he possess through these dainties with which he delighted himself? and into what sickness did the overfeeding of the belly, and the superfluity of meats cast him? Now Moses himself hath explained and made known unto us what the people obtained from these possessions: “He forgot the God Who made him, and he blasphemed the Might which redeemed him. He moved Him to jealousy with strange things, and provoked Him to wrath with idols. They sacrificed unto devils which were not gods, and unto gods which they had not known.”² These are the things which the people obtained from dainty foods, and this is the inheritance of the worship of devils which they inherited from the overabundance of the body. And from the table which was rich in meats they were drawn unto the unclean tables of idols, and from dainty foods they went forth to cast stinking things before graven images, and through the lust which taketh away the strength from nature they came to unclean thoughts which are alien unto nature.

Behold then, O disciple, and see how that people went from one thing to another, and uproot from thee patiently the root which putteth forth as a sprout the worship of idols, a root which having begun [to spring] from the belly cometh to an end in the worship of devils. The prophet doth not say unto thee simply that the people worshipped idols, but he first of all maketh thee to know the reason why they worshipped

¹ Deuteronomy xxxii. 13 ff. ² Deuteronomy xxxii. 15—17.

[them]; and he doth not relate unto thee concerning the severe and difficult sickness until he hath informed thee of the cause of the sickness, and whence it came. "He ate, [p. 405] and drank, and fared luxuriously," hence he forgot God who made him; and because error entered in, it gave birth to abuse and blasphemies, hence "he blasphemed the mighty One who redeemed him." And this was not sufficient for him, but he also made unto himself gods in opposition to God, and instead of One, he forged for himself many. "He provoked Him to "jealousy with strange gods, and he moved Him to wrath "with idols." And together with the testimony of the Word we may also see from the fact itself how they came to offer praises before the calf in the wilderness, "The people sat down to eat and to drink, and rose up to play;"¹ until food had entered in blasphemies did not go forth, and until wine had been poured into them they were not clothed with the fornication which is against God.

These then are the injurious things which meat hath wrought, and who will not flee from the overabundance thereof? Whosoever hath determined to become corrupt will become a devourer, for the glutton taketh within himself thoughts of corruptness, and then he draweth nigh unto dainty meats. A man is led to become a servant unto his belly through the lust of the body, and it is manifest that the man who loveth lust is an enemy of the praise of Christ, for the lust of the body is opposed unto the lust of the spirit, and so long as the one liveth it is impossible for the other to live. From the time when the lust of

¹ Exodus xxxii. 6.

the body liveth in him, the lust of the spirit is dead in him, and as the body is deprived of all [p. 406] the things for which it lusteth when it becometh an alien unto its own life, even so the soul becometh an alien unto all good when the lust of the spirit is removed from it: for the lust of the spirit is the beginning of the ascent unto all excellent things, but the lust of the body is the entrance of all wickedness. For even if the lust of the belly did not impede us in any fair thing, it would be right and seemly for us to excuse ourselves therefrom, both for its own sake and because it might not make us like unto the beasts; but since it is the entrance of all vices, and the field which is wont to put forth as fruit brambles and briars, how much more should we do this? And if those who perform noble acts and deeds of the world, and those who wish to become famous in bodily skill sustain their lives with little food, how much more especially have spiritual athletes need thereof, in order that they may possess fortitude, and run the course of their labours. Now if the body itself the natural life of which which is sustained by food, layeth hold upon the habit of abstinence and self-denial when it wisheth to be famous in some feat of bodily skill, how much more especially hath that soul, which is wont to diminish from the weight of the body, and which maketh it active and obedient unto the soul which dwelleth therein, need of abstinence and self-denial? So long as the body is heavy with the abundance of flesh, is it difficult for the soul to turn itself about, but when it becometh lighter and diminisheth through abstinence, the soul easily performeth therein [p. 407] all its desires, and it refineth it by its lightness; for so

long as the body is heavy and gross it is contrary unto the soul, because the soul is a refined and rational thing. And in proportion as it loveth the celestial country which is suitable unto its spiritual nature, so also doth the body love the grossness of earth and the heaviness of the dust, and while the soul leapeth to mount upwards, the body through its weight inclineth to go downwards, and also to crawl about upon the ground of lusts like a reptile.

The body which eateth overmuch maketh the soul an irrational thing, and it spoileth and carrieth away therefrom all the motions of wisdom, for the heart is the vessel of the discretion and intelligence of the soul, and when it hath become gross through the overabundance of meats, all the thoughts of the soul which are moved thereby become gross therewith. And because the fire which is mingled therein naturally becometh dead and cold, the heat of the knowledge of the soul also diminisheth, and the active movement of its thoughts ceaseth, because although the gift of rationality beginneth from the soul, yet its operation is made visible by the intervention of the members of the body, and all parts of its nature have need of all parts of the members of the body. And behold we see that when the soul wisheth to observe the world it looketh thereat through the eyes of the body, and when it wisheth to hear the voice of the body it receiveth it through the medium of the ears, or again if it seeketh to send without a word of its nature, it maketh it pass over to us by the tongue, the bridge of words; [p. 408] and [to speak] briefly, whenever it wisheth to perceive anything of this world, by means of the senses of the body it goeth out or cometh in. But when it wisheth

to see the country of spiritual beings, or to hear the living words of their spirituality, or when it seeketh to look with the vision which is above nature, it hath no need whatever of the senses, nay it even sendeth them away, and alone, and with its own members, it moveth with the living motions which are above nature. Therefore as we have learnt that the soul hath need of the external senses, so also [is it] concerning the members which are within, by which it is moved in all its parts, whether to wisdom, or to intelligence, or to enlightenment, or to thoughts, or to discretion, or to understanding and knowledge, or to the fear of God; of all these, then, by means of the members, doth the soul make use, and in proportion as these are active, and the weight of meats is not laid upon them, and they are not troubled by the excessive smell of food, the soul worketh actively through them. And as a light which is mingled with another light, for by the admixture therewith the light shineth the more brightly, so also is the luminous soul mingled in the luminous members when they are active and free from the filth of meat; but if they are dense and heavy, they become like a dense body, and like a gross covering in front of its light, and instead of receiving help from them, they injure and impede the activity of its working. And those who scrutinize subtilly the knowledge of nature [p. 409] recognize these things and also others which are like unto them.

Now therefore if thou, even thou, O disciple, desirest to be a participator in this natural knowledge, and to ascend from it unto the knowledge of the spirit, keep thyself from the weight of meats, and let the natural grossness of thy body be sufficient for thee, and do not make it more gross and heavy

with overmuch meat, even though for the sake of thy health thou wouldst eat a quantity—now the man who thinketh thus erreth greatly—for an overabundance of food doth not give health but produceth pains and sicknesses in the body, and it only maketh healthy the body of lust. And as all the members become sick, and soft, and useless, even so becometh strong and sound the lust for phantasms in the body and soul, and together with the lust folly also groweth strong, for the lust of the belly increaseth this abominable passion of folly more than all other lusts, for folly is the thick darkness of the soul, even also as knowledge is the light of nature. And as a lamp is extinguished in winds or storms, or becometh dim and sheddeth its light dimly in a house wherein the air is damp and heavy, so also doth the light of the knowledge of the soul become dark in the heart which is black through the weight and moisture of meats. And behold also the rays of the sun, the light of which is established in its own nature, and not by absorption from other substances like a lamp, become dark in an atmosphere which is troubled and disturbed, [p. 410] and although in the constitution of its sphere it is light with the riches of its fulness, yet to the body of [this] world it is black and dark. And thus also must thou think concerning the soul, in which is gathered together the light of knowledge in the manner in which the natural light [is gathered together] in the sphere of the sun, and when the heart becomes dull (*or*, cloudy) like the atmosphere, then all the members which are therein are disturbed by the smoke of meat, and the rays of the knowledge of the soul are prevented from shedding their light fully unto all the parts of the body, and all

the motions of a man, whether of the external senses, or whether of the internal members, move stupidly and confusedly.

Now the knowledge of the soul is the hidden rudder of the whole body, which keepeth the eye in chasteness, [that is to say,] in orderliness, and the ear in vigilance, and the hand in watchfulness, and the tongue in correct balance, and the feet in a prudent gait; and as the charioteer [holdeth] the bridles of his steeds, even so doth the soul hold the reins of knowledge, and it guideth all the senses, and as the charioteer directeth his steeds so also doth the soul order the senses, and rule the inner members, and this good thing which is the light of the body, and the order of all the members, perisheth through gluttony in the man who is not vigilant and heedful. Let the disciple of Christ then flee from this foolish passion, and let him not be a slave unto his belly. For if we are not able to serve at one time both God and mammon, [p. 411] according to the word of Christ, it is evident that we cannot [serve] both the belly and God, for it also was called "god" after the manner of mammon, and as Jesus called mammon "master", even so also did His Apostle call the belly "god [in the words,] "Whose god is their belly, and "whose glory their shame."* And the word of God mocketh those who lay fast hold upon their art, who have hired themselves unto Christ for their belly's sake and not because of love for Him, even as there are also today many who are clothed with the precious garb of discipleship, and who feign to be teachers and good servants of God, not for love's sake, nor through dis-

* Philippians iii. 19.

cretion and fear, but only that they may minister unto their belly, which they have made a god unto themselves, and unto which they minister.

Now the Apostle of God teacheth us plainly that the heaviness of the belly boweth down the gaze of the soul from heaven to earth, saying, "Their whole mind is [set] upon earth."¹ And he set forth first the words, "Whose god is their belly, and whose glory their shame," and afterwards he said, "Their whole mind is [set] upon earth," in order that he might make known that the reason why they were fettered unto earth, and why their mind was contaminated with the dust, was because they possessed the lust of the belly; and as the lust thereof chained them to the earth, even so also will it bind whosoever ministereth thereunto. For in what particular is the man who is befouled with the lusts of the belly different from the worms which crawl about in filth, or from the swine which wallow [p. 412] in the mire? For in this case also the service of this loathsome lust must needs be called loathsomeness, and filth, and mire, and shame, and if Paul called it so, how can we help calling it so likewise?

Now therefore we can see that the lust of the belly is the beginning of all wickedness, and that it leadeth us unto the ruin which [befell] Adam. For through it he transgressed the commandment of God, and through it he despised and cast away the law which [He had set] for him, and the Calumniator took it that it might be a help-meet unto him, because he saw that it was the most powerful of all lusts, and that thereby he would be able to enter into him with all other wickedness. And the Enemy

¹ Philippians iii. 19.

did not contend against the heads of our race with fornication, or with avarice, or with vain-glory, or with the adornment of apparel, or with envy and pride, or with any of the other passions, but only with the lust of the belly, because he saw that it was capable of becoming a leader of all the lusts; for the Tempter was crafty, and he saw which passion was the strongest and foremost in us, and he drew nigh thereunto, and stimulated it, and after that he sowed the seeds of laxity, and after that the seeds of lust, and then fornication also entered in, for immediately "they had eaten, the eyes of both of them "were opened, and they knew that they were naked."¹ And it is evident that it was because the lust for connexion moved in the members of union, that they also perceived [that they were naked], and were ashamed at the sight of each other, for until food had gone into them [p. 413] lust was not stirred up, and until lust had been stirred up shame and fear did not rule [over them].

Behold, then, the beginning of shame is the lust of the belly, and well hath the blessed Apostle also called it thus, saying, "The woman saw that the "tree was fair, and that it was a thing for which the "eyes lusted, and that it was desirable to look upon; "and she took of its fruit, and she ate and gave also "to her husband with her, and he did eat."² Thus thou mayest see that the lust of the belly was the beginning of their common sin, and of the first transgression of the commandment, and that thereby all sins and all punishments were brought in and came upon us; for as envy was the beginning of wickedness with Satan, so also was the belly the beginning of the transgres-

¹ Genesis iii. 7.

² Genesis iii. 6.

sion of the commandment with the house of Adam. And through it sins came in, and through it all penalties followed; it was the beginning of pains and sicknesses, through it the pains of childbirth entered in, through it was the earth cursed, and it brought forth briars and brambles, it hath made us aliens from the pleasures of Paradise, it hath cast us out as it were into exile in a cursed land, through it we have become slaves unto devils, through its dominion over us we serve in the bondage of Satan, through it evil spirits sport with us and laugh at us, it hath brought in death which dissolveth and scattereth our frames, through it this fair and beautiful image hath been made hideous and loathsome, it hath fed us with the bread of pain, and it hath collected for us food by the sweat of our face. Now the lust of the belly is a senseless and blind thing. It sought to eat, and yet was deprived of food; it lusted after pleasures, and destroyed the gratification and delight [p. 414] of Paradise, for though lusting to eat, it knew not how to eat; it possessed not patience, for the nature of this lust is to be hasty and impatient, and it made haste and plucked one fruit, and was henceforth deprived of the table which was full of all the luxuries of Paradise.

Now therefore let that lust which came unto Adam be a type of that which cometh to us, for as they, by of the eating of one fruit, were deprived of the food of the whole garden, even so also will one loaded table deprive us of the table of the kingdom of heaven. For as long as the belly is full, and is weighted with an abundance of meats, the soul is useless for the remembrance of the blessings which are about to come, and so long as the eye is fixed intently

upon these meats, and it lusteth for them, the eye of the mind turneth away from the sight of spiritual delights. What then? If Adam, because he lusted for one fruit, lost the whole of Paradise, how can the man who is laden with the lust of many meats help being deprived of the table of the kingdom? For, because of his having eaten, Adam lost Paradise, and inherited death with all its curses. Esau, because of his meat, cast away the birthright together with the blessings,¹ and he became a slave unto sin, and one who was subject under the hand of his brother. The people [of Israel], because of their meat, forgot God, and instead of God, worshipped the similitude of a dumb animal; and again, because of their meat, the wrath of God [p. 415] went up against them;² and again, because of their meat, they were led into the fornication with the Midianites, through which the pestilence had dominion over them suddenly, for it is written, "While the flesh "was yet between their teeth the anger of God went "up against them."³ And again, through meat and luxuries the Sodomites also were polluted with an unclean matter, and pleasures and the love of the belly brought them unto that limitless wickedness, even as the prophet of God maketh known concerning them, "This was the iniquity of thy luxurious sister "Sodom, who was satisfied with bread, and dwelt at "ease;"⁴ for by reason of being filled with bread, and delicacies they polluted themselves with unnatural lust.

Let these things and others which are like unto them be in thy remembrance, O thou that wishest to

¹ Compare Genesis xxv. 33.

² Compare Exodus xxxii. 10.

³ Numbers xi. 33.

⁴ Ezekiel xvi. 49.

travel in the path of heaven, and cut off and cast away from thee the fettering weight of the belly, which sinketh the soul into the depths of wickedness like a millstone in the sea. And do not imagine that [the lust for] dainty meats only is accounted gluttony, for behold, the gluttony of Esau was made manifest through a mess of pottage, and [it consisteth not] in flesh overmuch, nor in wine overmuch, nor in any other preparation of meats; for it was only because [Esau] desired greedily a mess of pottage, that the word of God rejected him, and cast him away. In the meat which thou hast nigh unto thee shew thy forbearance, and contend with that which is near thee, and let there be war with thee against the contemptible and despicable things which are set before thee, lest thou make use of them for the filling of thy belly [only]; for no man [p. 416] leaveth the obstacles which are near and fighteth with those which are afar off, and no man leaveth the sickness which is at hand and which causeth him pain, and bringeth healing unto that which hath not yet appeared. And since the dainty meats, of which the rich and noble men of the world make use, are not nigh unto thee, forbear from the inferior kinds which are set before thee, and if thou canst conquer [the lust] for meats which are common thou mayest believe that thou wilt also be the conqueror over the lust for those which are more dainty, and that thou wilt gain the victory over those which are of great price.

The full belly produceth not pure prayer, and the stomach which is inflated with too much food giveth not forth wakeful melody. Now if its own loss only were found in overfilling the belly, even though it would be blameworthy, it would not perchance be over-wick-

ed to palliate it, but because of the other wickednesses which spring therefrom, it is right for the disciple that he should take heed thereunto. The sleep of the over-eater is much, his dreams are disturbed, his visions are confused, the flow of his lust is copious, and his sleep is deep but not healthy. If he standeth up to sing a psalm, thou mayest consider that he standeth not up, for as he sinketh down upon his bed, even so doth he sink down in his standing up; he throweth himself against the walls, he layeth hold of the things which hang down, he supporteth himself upon sticks that they may bear with him his heavy body, that is to say, that they may carry with him the weight of the meats which he beareth. And if it happen that he beginneth and endeth his service, he perceiveth not where he is, for although many voices cry in his ears, he overcometh them by the depth of his sleep; [p. 417] his ear is closed by the weight of meats, his eye turneth away through sleepiness, and his whole body is wearied and exhausted, because he doth not eat in moderation. The living stand by his side, and look upon him as dead, and those who are awake see him, and they laugh and mock after his own manner. He knoweth not which psalm is being sung, he is wrathful against the man who waketh him up, and he is filled with anger and threatenings against whomsoever rouseth him from his deep slumber. It happeneth too that he falleth down while he standeth, and through the noise of his fall he disturbeth the service, and in the hour of quietness he maketh tumult, and at the season when God is hymned by the living and by the Watchers, he standeth before Him like a soulless corpse. And if one should say, "Is he not "ashamed, and is he not brought to the blush?" [I say,] how

can the man, who doth not even know where he is, be ashamed? He despiseth God in his standing up, he casteth [looks of] hatred upon those who behold him, he heapeth reproaches also upon those who wake him up, he maketh himself a cause of falling and stumbling unto those who stand by his side, who leave off singing to speak about him, and who are irritated at the sight of the depth of sleep into which he hath fallen; for if the glutton sleepeth, he is drowned in sleep, and if he be awakened he sleepeth, and if he singeth he is dumb, and if he standeth up, he falleth prone.

Observe then these defects, O thou that lovest spiritual excellence, and excuse thyself from this wickedness, that thou mayest not forget God and thine own self thereby, and thy discernment be darkened against all that is seemly; and with these remember also that which was spoken by the prophet Moses to the Jews, saying, "Take heed when [p. 418] thou eatest, and art satisfied, lest thou forget the Lord thy God who brought thee forth out of the land of Egypt." And behold the Spirit of God hath taught thee openly that error is born of fulness of food, and that, when a man hath forgotten God, he marcheth fearlessly into all wickedness, and associateth himself with all evils. For as the sight of a stern master is to riotous slaves, even so is the remembrance of God [unto the soul]; for it maketh the tumultuousness of the thoughts shamefaced, and immediately the thought of Him falleth into the mind all the perturbed thoughts hasten to put themselves in the order of fear, and the soul becometh suddenly a peaceful house, an ordered

¹ Deuteronomy vi. 11, 12.

temple, a pure dwelling, and a holy mansion of the Trinity. Whosoever then wisheth to travel along the path of heaven should unfasten the shackles of lusts from his feet, and should remove every weight from the wings of his mind, in order that his person may travel easily towards greatness, and may hear the promise of the holy man Paul, who taught and admonished us, saying, "Take ye heed lest there be among you any "man who is wanton or slack like Esau, who for one "[mess of] meat sold his birthright; for also when he "afterwards desired to inherit the blessings, he was "rejected, for he found no place for repentance, though "he sought it with tears."¹

Let then these remembrances be unto thee, [O disciple,] and let such testimonies as these be written in thy heart. Let us be active, that we may become spiritual beings; let us shut the door of the lust of the belly, that all wickedness may be shut outside; let us put to death in us the lust of the body, that the lust of the spirit may live in our soul; let us diminish by patience [p. 419] also the wants of our life, that we may be worthy by Grace of the life of glory; let us deny the foolish mistress, that we may confess fully the Holy and Eternal One; let us free our members from weight, that we may make our members light by pure prayer; let us cast out the smoke of lust, that the eye of our soul may be clear for the sight of knowledge; let us not lust after the loaded table and abundance of meats, that the table of the kingdom may receive us like famished folk; let us despise and reject the health of the body, that we may be able to obtain the health

¹ Hebrews xii. 16.

of the hidden man; let not the fear of sickness through [lack of] food fight against us lest wounds increase in our soul thereby; let us give thanks unto the Provider for little food, that it may be seen that we are His sons and not slaves in the hire of the belly; let us overcome patiently the first lust, that we may thereby gain strength to vanquish all [other] lusts; let us say unto each other that which hath been said unto us by the Apostle, "The belly for meats, and meats for the belly, but God will bring them both to nought."¹ The body then is not for fornication, but for the Lord, and the Lord for the body, to Whom be glory from us all for ever. Amen.

Here endeth the First Discourse on the lust of the belly by the holy man Philoxenus, Bishop of Mabbôgh.

¹ 1 Corinthians vi. 13.

[P. 420] THE ELEVENTH DISCOURSE:

ON ABSTINENCE AND THE SUBJECTION OF THE BODY, WHICH
SHEWETH THAT A MAN IS, THROUGH TRIBULATIONS,
ABLE TO ENTER INTO THE SPIRITUAL COUNTRY
OF THE ENJOYMENTS OF THE KNOWLEDGE
OF CHRIST.

“Enter ye in at the strait gate,”¹ proclaimeth the word of the Redeemer unto all true disciples of His word, for without this gate a man cannot enter into the kingdom of God. For a man is not wholly worthy of the experience of the rule and life of Christ until he hath put to an end in him all feeling for the meats of the world, and he is not able to cut off and to cast away from him this affection, except through the power of patience he cut off [from himself] pleasure in all things which are lusted after. For when a man hath cut off and cast away wickedness from his soul, all good and fair things spring up within him in its place, that is to say, in the place from which evil hath been cut off good straightway springeth up therein, and blossometh. And as all the power of the soul [p. 421] turneth to water and to make to grow that plant, even so is the power of all the thoughts wholly directed to make to grow the tree of goodness, which is planted

¹ St. Matthew vii. 13.

in the soul after wickedness hath been uprooted therefrom; for if vices be not rooted up virtues cannot blossom, and except evil habits be cut off and cast away from us, the tradition of a good life layeth not hold upon us, and unless we have forsaken slackness we cannot lay hold upon fortitude, and except gluttony hath died, abstinence cannot live in us. For death and life are ministered unto in us in two things: the death of the old man, which is abominable lusts, and the life of the new man, which is a correct rule of life. Now the death which is man's penalty did the commandment bring, but the death which ariseth from the lusts He calleth the will of each one of us, because also from the beginning the death which is of sin entered in by [man's] will, and afterwards came the death which arose from the penalty by the will of God. And so also is it in this case: for before the dissolution of the nature of the body which dissolveth the penalty, the will of each one of us is able to scatter the composition of the old man of lusts, and when this death hath been dissolved not even then is that nature firm.

Now the death which is of sin brought in the death which is of nature, and with the dissolution of the one, the other was brought to nought, and those who did not die aforetime died in very truth, but those, who of their own freewill put to death in them the man of lusts in this death, dissolved the death of the natural man; [p. 422] therefore it is well that we should die before our death, that we may also live before our life. For where the death of the will goeth first, the death which is of nature is dissolved, and where the death which is of nature is dissolved aforetime by the dominion of freewill before we come into life, the man who dieth

is alive; and because these cessations and renewings happen unto us aforetime in all ways, it is seemly for us first of all to uproot wickedness, and then to lay in ourselves the foundation of the edifice of virtues, in order that the rock may receive our foundation, as it is written,[†] and that on a sure stone may be our building, even as it is said. And in this respect we should be like unto the physicians of [our] nature who, until they have removed and cleansed the matter from the sore, do not lay [upon it] the plaster which buildeth up and maketh to grow the living flesh; and so must it be with us also when we have uprooted the matter of the lust of the belly, and have made accusations against its filthy and loathsome forms.

And now let us shew in our discourse the benefit of abstinence, and let us exhort disciples with profitable doctrine to lay hold in their souls upon this endurance which, although it is imagined to be laden with labours, is nevertheless the birth-pang which giveth us birth into the experience of the blessings of Christ. And as the child is born into the world through the pains of her that giveth him birth, even so also through the pains of sufferings and the patient endurance of labours is a man born into the world of the knowledge of Christ. And if a man were to call abstinence the cleansing of the lusts of the body he would not err, for as [p. 423] the body is purified by washing from the things which pollute it, and which conceal its natural appearance and colour, even so also through abstinence are the blemishes of the old man healed, and made clean, and the beauty of the new man, cleans-

[†] Isaiah xxviii. 16; 1 St. Peter ii. 6.

ed and pure, is revealed, and when he hath been revealed and re-standeth in the appearance of his nature, then is it easy for him to see and be seen in the beauty of his soul from whence he receiveth the clothing of knowledge.

Now the beginning of abstinence is bitter and severe, but the end thereof is pleasant and sweet. Its burden is heavy unto those who do not feel how light it is, and its load is difficult unto those who do not look into the spiritual riches which are therein, for it is the strait gate which leadeth into the broad country of spiritual beings; and as poverty of possessions is the end of the way of the world, even so is abstinence the beginning of the path of the rule and life of the Gospel. And it is good for us also that, after the discourse upon poverty, we should enter upon the doctrine which concerneth abstinence, because in proportion as a man possesseth that which is outside of him will he work therein, and therefrom will he gather in the produce. And though of his own will he distributeth goodness and lovingkindness, yet he taketh from outside of him the seed, and casteth it in the fields of the afflicted, or as one might say, he taketh from the world, and giveth thereunto, even though the fruits of this righteousness be gathered together unto the person of the man himself; but labours are outside the person. For what labour and tribulation will arise in the body of him, the righteousness of whose alms are stablished by riches which are outside him, [p. 424] besides this only, that he constraineth the thought of the lust of the belly, and bringeth it into subjection beneath the will of lovingkindness? But when a man hath emptied himself of everything, and he standeth free in the world in his

own person, he becometh a field of which he himself is the cultivator, and he tilleth it, and soweth seed therein, and from it tribulations begin, and in it they come to an end, and henceforth he doth not sow strange lands with the seed of alms, but the rational field of himself, and in it he beginneth the service of the labours of righteousness.

Now the first rule of this field is the cultivation of fasting and abstinence, for without these all the virtues of the person can be but feebly cultivated, and it is as if the power [to perform] them were weak and wanting in us; for our prayer cannot be pure, nor our singing wakeful, nor our thoughts sanctified, nor our knowledge increased, nor our understanding made bright, nor our mind active, nor will our hidden man be renewed in wondering admiration at the greatness of the glory of God, without the cultivation of fasting and the ministration of abstinence. For from these things we go on to others, and we are lifted up from this step unto others which are higher, and by reason of resisting meats we arrive at the similitude of angels; for inasmuch as the angels exist wholly and entirely without meat, we must of our own freewill make ourselves alien unto the meat which is lusted after, and diminish a few of the wants of the body. And by this [p. 425] also we shew that we have in us the longing to be like unto spiritual beings. For this reason our Lord Who came for our redemption was able in His own power immediately He was revealed to make us in the likeness of angels—which He is about to make us finally according to the riches of His grace—yet He did not do this, but He taught us how a man might become like unto the angels, and He left it to our freewill to

hasten after their similitude. Let us then, of our own freewill cast off from us the old carnal mindedness, and put on the renewing of the likeness of the angels, and let us exchange meat for meat, and lust for lust, and table for table, and food for food, and one kind of nourishment for another. For we have a [carnal] belly and a [spiritual] belly which receive different kinds of meats, and when a man hath shut the door in the face of one, he then openeth the other that it may receive the meats of the spirit, and enjoy and live daintily upon the various kinds of spiritual food which are above nature; and because our nature was too feeble of itself to cut off and to cast out these things from it, the gift of the Spirit came to our support, in order that that which nature was not able to do of itself it might complete by Grace.

Therefore, O disciple, contend against the lusts of the body with all thy soul, and cultivate virtues in the field of thyself which remaineth to thee from the world, for thou thyself alone of every thing which is in the world art reserved [p. 426] for life, and for thee the wedding chamber is opened, and the kingdom prepared, and the place for reclining spread, and the mansions are in order, and the table of dainties is made ready in that living feast in which God hath made Himself the minister, even as He Himself hath proclaimed unto thee in His sure word, "Verily I say unto you that He shall make His chosen ones sit down, and He shall gird up His loins and shall go in and minister unto them."¹ Be thou then [O disciple,] at all times mindful of this table, that from the remembrance thereof thou mayest receive strength, and mayest be able to despise the

¹ St. Luke xii. 37.

natural table; for there is no man who would exchange the dainty table of the kingdom for the coarse and common table of the bread of wheat, and more than this the table of meats of the body is smaller and inferior in comparison to that spiritual table.

Be thou wakeful, then, and watch thyself when this lust beginneth to fight against thee, and gather together all the host of thy thoughts, having as the general thereof a wakeful understanding, which is like the chief of a band of thieves, who are the passion of the lust of the belly. For this lust knoweth that it is too feeble to fight against the mind which can endure, and it taketh with it hunger that it may be a help thereunto, and that it may shew thee that thy blame will not be very great if thou art constrained by thy hunger [and thou eatest]. And it offereth unto thee such entreaties as these: "Need of food was implanted in thee by the "Creator," and "Hunger naturally ruleth over thy body," and "The support of thy human life consisteth of food, "and without it thou canst not abide in the [p. 427] world, "and if thou wishest to live without these things thou "resistest the will of the Creator, Who desired that thy "bodily life should be supported in the world in this "manner; and the meat which is [eaten] by measure, and the drink which is taken in moderation are "blameless." And when this lust hath led thee away by these blandishments, and hath brought thee from the consideration of, Thou shalt not eat, unto that of, Thou shalt eat, it draweth thee on further from, Thou shalt eat, unto how thou shalt eat, and what thou shalt eat; for it doth not counsel thee from the beginning that thy eating shall be from lust, but it persuadeth thee that thou shalt eat for need's sake, and afterwards

it leadeth thee on from need unto lust. By the power of patient endurance a man standeth when he contendeth to overcome the hunger of nature, and if at the season of his power weakness gaineth dominion over him, he is easily conquered [and is made] to come to utter defeat when once a small portion of that feebleness hath gained the mastery over him.

Observe then, O thou [disciple], very carefully and with discerning knowledge, that not all hunger is the hunger of nature, and that not all meat is the meat which satisfieth want, and observe the different kinds of hunger, and distinguish and select with knowledge thine own hunger from among them. One kind of hunger belongeth to youth, and another ariseth from weakness, and another from excessive emptiness, and another from habit, and another from idleness of the thoughts which have nothing wherewith to occupy themselves, and another from the feebleness of the thoughts, and another from the daily cutting off which happeneth unto the body, and another from the coldness of the body which seeketh to be made warm [p. 428] by meat, and another which excessive labour produceth; these and such like things are the causes of hunger, besides there being some men also whose hunger is not a healthy hunger. Therefore many men are able to bear hunger from the beginning of the day, and some are an hungered at the second hour, and others at the fourth, and others at the sixth, and others at the ninth, and others in the evening, and others can endure the hunger of the close of the day until the vigil of the night, and others continue to fast until the third hour; and when they have arrived at the number of a double vigil their natural hunger hath entirely ceased in them, because the natural heat which

is stirred up in the body taketh the place of meat to them. And when from these things thou dost understand the varieties of hunger which are born in thee, thou must distinguish and select from them all the hunger which cometh of thy need, but thou must from time to time restrain even this, in order that the endurance of thy affliction may be the more made manifest, by which thy love unto God is made known. Take heed then that the hunger of lust lead thee not astray and thou imagine it to be the hunger of nature.

Now the real hunger of nature is not the want of food in the stomach, but the want of the power of the food in all the members, for when the members have put off the power of food, and have put on in its stead weakness, and although thou callest unto them they respond not with whatever service thou wishest, this is natural hunger; and thou must [p. 429] therefore take carefully such food as will restore the power to the members, being watchful of thy thought that it be not mingled with the body in the meat, and thou must make the lust which is in thee to sleep, lest it be roused up and the lust for food be excited by thee instead of by want; and if this happeneth thy meal is one to be blamed, even though thou takest food because of hunger, and eatest sparingly.

Let thy thoughts then observe at all seasons all thy affairs, whether it be those which are in the world, or those which are in thy body, or all the others which are wrought in the soul. For a man is not an animal that he should feed whenever he is hungry, but he is bound, like a rational being, whenever the body sheweth its natural hunger, to make the soul shew the forbearance which becometh it, and it shall make use

of that which is its own, even as doth the body also of the things which belong to its nature, and the hunger of the body shall be a reminder of its own hunger, and it shall take its need as the testimony of the need of its spiritual life. For the soul is not bound to bring itself mightily into subjection unto the feminine passions of the body, but it must rouse itself up in war against them, and must subdue, and fetter, and be master of, and overcome them; and it must produce in itself arrangements and preparations against these lusts which rise up from below, and which abase its greatness, and defile its fair beauty. When the body at any time whatsoever maketh war against thee with its needs, or with the hunger of its lusts, thou must conquer in the war at that season by patient endurance, and by producing in thee as an antidote against that hunger another hunger, and thou must turn thy mind [p. 430] from the thought of the hunger of the body unto meditation upon, and converse with God, for in this way wilt thou be able to overcome the importunity of the passion of its hunger. For if natural hunger were to obtain dominion over each one of us very little, or ever so little, we should all be hungry together, but because hunger is also produced from the feeling of desire we become hungry at different seasons. For who doth not know that that hunger which cometh at the beginning of the day, or at the third hour, or even at the sixth hour, is not natural hunger? because, as I have said, natural hunger is the want of the strength of meat in the members of the body, and that the passion can be vanquished by the power of patient endurance sheweth particularly that it is not natural hunger; and, moreover, even if it were natural, in this case

also would it be right that it should be mastered, because our rule and life are superior to nature, and our strife is against nature. For behold the human life which is in us is not the feelings of nature, but they are nature, and although it be thus, because of the truth we fight also against human life, for the limits are marked out and laid down; for unto the limit of death for the sake of righteousness we must fight against these lusts, but the war which is for faith's sake is against natural life. And we are not commanded by our Redeemer to slay ourselves of our own freewill by patient endurance for the sake of the labours of righteousness, but for the truth's sake we are commanded to die; so then it is right that we should contend by rule and conduct on the side of [p. 431] faith against all the needs of nature, but for the truth we must contend against the natural life.

Repress then, [O disciple,] thy passion of hunger when this lust is stirred up in thee, and set in battle array against it all the powers of thy thoughts, that if it be not vanquished by one, it may be overcome by many. For how can that lust, which is wont to be overcome by one living motion for God's sake, avoid being vanquished by the might of many thoughts, if this motion be in us in a healthy manner as if it arose from a living and healthy nature? For as is the power of the hand, so also is [the force] of the stone which is cast therefrom, and according to the might of the arm is the power of the arrow which is shot forth by it, and as are the strength and healthy condition of the soul, so also is the healthy motion which is sent forth by it to the war against lust, and lust (even though it happen that it hath held us fast

habitually for a long time past), that is to say need, is not able to abide before it.

And observe that a distinction also existeth between one kind of need and another, for there is the need which ariseth from lust, and that which ariseth from a healthy state, and that which ariseth from strength, and that which ariseth from life; let us then forsake the former kinds of need, and make use of the last, so that when we are constrained to satisfy a want, it may not be that which ariseth from lust, or health, or from strength, but only that which ariseth [p. 432] from life itself, even as we learn also from the testimony of the righteous men of old, who did not satisfy the want of any one of these three, and of whom some persisted and endured patiently a fast for forty days, and some for three weeks. And it is not known that they satisfied [their] needs for the sake of [their] life only, and the limit of our Redeemer's fast sheweth this to us, and His answer to the Calumniator also teacheth us this openly, for it is written, "Man shall not live by bread alone, but by every word which goeth forth from the mouth of God."¹ Now He said "shall live," and not, "shall be sound," nor, "shall be strong," nor, "shall be filled its lust's need;" and although this word is of little importance in its utterance, yet a great distinction is apparent therein. For He taught us clearly by that word that not by bread alone should man live, but that he should eat only to live, and not for the sake of lust, or strength, or healthy condition; for according to these things is life stablished also in sickness, and in weakness a man liveth unto them in

¹ Deuteronomy viii. 3; St. Matthew iv. 4; St. Luke iv. 4.

the world. And as whosoever hath a severe disease in his body, that is to say, in those members which are the receptacles of meat, the food which he receiveth nourisheth his disease and not his strength, even so also whosoever feedeth the lust which is in him, his meat nourisheth his lust and not his human life; and it is manifest that whosoever nourisheth his lust [p. 433] giveth birth to [other] lusts, for as is the nature of the ground, so is also the taste of the [fruit of] trees which grow up therefrom.

Thou shalt not then, [O disciple,] devour like a slave, but eat like a free man, and let not thy food be unto others but unto thyself, for instead of ministering unto the bondage of lust thou must be a minister unto thyself. And who is there that understanding all this will diminish [the food of] his own mouth and put [it] into the mouth of others, even though it be that of a helpful friend? how much less then [into that] of an enemy, that is, the contrary of thy true life? For there is no power in lust to lead thy life into subjection, but it taketh might from thine own might to subjugate thee; thou shalt not, then, take thy power and give it unto lust that it may fight against thee therewith, and thou shalt not clothe thine enemy in armour that thou mayest contend against him therein. Thou shalt not be in doubt concerning thyself, that is to say, thou shalt not be wholly on the side of thine enemy and turn and wage war against thyself, for this lust, if thou wilt, is a feeble thing, and how can it help being a feeble thing if without thee it cannot even exist? If now thou dost create it, thou must also give it strength; and if it beginneth to exist from thee, from thee must it obtain strength to gain power over thee; for as God

is over created things so art thou god over thy lusts, and as by the will of the Creator created things exist, and if He willeth not they exist not, so also according to thy will are thy lusts, and at thy will they become nothing. "God calleth [p. 434] the things which are "not as if they were,"¹ even so also doth thy will create the lusts which are not, that they may come into existence; now God looketh upon all things, and they become nothing, so also doth thy will [look] upon all the passions, and straightway they are destroyed and become nothing. If thou wishest, they are thy passions; and if thou wishest, they do not exist. From thee springeth up the cause of thy lust, and from thee is born the destruction thereof; if thou makest it to live, thou canst make it to die, and if thou makest lust to live in thee, thou makest thy life which is in God to die. A man cannot by any means live with God and with lust at the same time, even as he cannot live with the Calumniator and with Christ also; for the lust of the body is a goad unto the man of the spirit, in the same manner that the Calumniator is the contrary of thy whole self. All the fair passions spring up from the soul in thee by the help of Grace, but the origin of abominable lusts is from the body, and the Enemy doth urge them on; therefore vanquish that which it is meet should be overcome, that He to Whom the victory belongeth may overcome by thee, and fight and conquer the first lust, that thereby and henceforth the conquest of them all may be easy. For if one lust can overcome thee, how very much more easily can many overcome thee! And moreover, when all lusts are gathered together [against thee],

¹ Romans iv. 17.

yet are they powerless, and how very much more easily are they made impotent when thou dost vanquish them one by one by the persistence of patient endurance!

And, moreover, it is right for thee to make a distinction between them, in order that victory over them may be easy for thee. [p. 435] For when the lusts desire to make an attack upon thy patient endurance in a body, thou shalt not give unto them that which they seek, but thou shalt engage in war with them all, only thou must cut off and separate them one from another, and fight against each one of them singly, and gain the victory; and thou shalt not allow them to perfect their will in thee, not only by not allowing them to overcome thee, but also by preventing their coming [upon thee] in a body. Now by their coming in a body in this manner, their weakness is displayed, and if, when gathered together, their infirmity is revealed unto thee, how very much more will their utter powerlessness be apparent when each one of them cometh against thee singly? Watch then diligently that portion of the desire for truth which is in thee, and which longeth for life, and panteth for that which is good, and which lusteth with a healthy, and not with a destructive lust. For the lust of destruction is laid beneath destruction, and it speedily destroyeth whomsoever wisheth to possess the power of patient endurance; but the lust which destroyeth not, even when its enemies think that they have overcome it, is not loosed from the sure fixity of its nature, and although it be thought that it is conquered, it is by no means overcome, but it removeth itself from the thought which is unworthy of it, even when it is held thereby, and it fighteth against abominable lust.

Now therefore it is good that we should overcome all

lusts, but especially [p. 436] the first lust by which, if we overcome it, we receive the strength of victory against other lusts; for when this evil lust shall be vanquished in us, together therewith shall be conquered the others which follow in its train. And as we see that our work hath multiplied, in that we have in vanquishing one overcome many, so let us devote ourselves more diligently to the work, because if we are dilatory, not only shall we incur defeat in this, but in all other contests which will enter in thereafter. And as, if we conquer in the first victory, it is the victory in all other contests, so also if we be defeated, it is the defeat in all other battles; therefore it is right that we should be victors at all times, because it is the victory of our nature, and because it is outside our nature to be overcome, both because of our own will and because of the blandishments of our enemies. Let us then voluntarily fulfil the will of God our Creator, Who hath set us in the strife that we may be victors, and let not that king Who chose us be ashamed of us, and be reproached because He hath chosen and mingled sluggish soldiers in His camp; for our defeat would show the ignorance of Him Who chose us, and therefore let us be victors, that the Wise Being may not be thought to be foolish through us.

Observe then by the experience of thy contest with what thoughts this lust of the belly, when it troubleth thee, may be overcome, and by this habit, whenever it setteth itself in battle array against thee, do thou array in order of battle these thoughts against it, and after the victory thou wilt receive the sweets of conquest. For so long as thou art disturbed by the prickings [p. 437] of lust, thou wilt never taste the pleasure of victory;

but after a little, when thou art clothed with the armour of patient endurance, thou shalt go forth from the strife of the battle with victory, and the pleasure of victory shall meet thee. And it is impossible that pleasure should light upon thee in the world, for pleasure is born of labour, and it is impossible for the harvest to be produced in thy grasp whilst thou holdest the seed in thy hand, for crops are gathered from the seed after it hath been sown. And, moreover, whilst thou art still standing in the thick of the battle, and it is not apparent to which side victory will incline, it is impossible for thy triumph to be proclaimed in the cities; but after the war is ended, and victory hath appeared, then shall the triumph of the warrior be proclaimed in the cities. According to these examples, then, take thou this spiritual war in which thou art engaged. And if thou art disturbed when thou fightest, know that this befitteth thee, and if thy fighting be laboured and thou sweatest, this also cleaveth unto thy work; for if there be a battle, there must be labour therein, and if there be a contest, in weariness and sweat must run those who enter in to it.

Do thou, then, not consider the things which are near, but look beforehand at the pleasures which [come] after the tribulations, and let not thy mind be fettered unto thy body, but let it hasten to see the things which are about to come, that thou mayest strengthen with the remembrance of victory the members which stand in battle. Thou art a spiritual being and must wage war against the lust of the body, and the spiritual being who is overcome by the body is a laughingstock; and it is a disgrace [p. 438] unto him that is invited to heaven, that the belly should contend with him and

overcome him. For if thou art ordained by Grace to fight and conquer spiritual principalities and powers, that is to say, the hosts and the companies which are opposed to thee, how very much more is it meet for thee to vanquish the belly? And behold thy garb hath been dedicated unto this, and the appearance of thy rule of life proclaimeth for thee victory over the hosts which are opposed [to thee]. And who would not laugh at the man who hath prepared himself for these things if he should see his belly overcoming him? especially when it is not the necessary of life which urgeth thee to this, but the lust which is born of the feebleness of thy will, and that that which is born of thee, not being a man of might but as yet a child and youth, which it would have been easy for thee to have set under thy heel, hath stood up in battle against thee, and hath laid thee low.

And see then also how the Spirit counsellet thee, saying, "Dash the children of Babylon upon the stones while they are young." And well hath the word of prophecy called these passions "children", that it might show thee their powerlessness, and might encourage thee to victory; and it did not say "thy children," that it might not cause thee disgrace, as if such children appeared from thee, but it named them "children of Babylon," that is to say, children who were born of slavery and not of freedom, because the mother which giveth birth to lusts is the slavery which the word of prophecy hath symbolized by Babylon which hath been wasted, and which carrieth off rapaciously like spoil the [p. 439] power of the spiritual man, and plundereth his riches.

Now therefore when lust hath joined itself unto hunger

¹ Compare Psalm cxxxvii. 9.

to wage war against thee, do thou unite thy thought unto Grace, and stand up in prayer, and as if thou didst despise lust, do not even turn thy thoughts thereunto—now I mean that lust which is great—for even when thou fightest and dost overcome, thy victory will still be subject unto defects, for thou hast had need of fighting, and then thou didst conquer the belly—for it is right that thou shouldst despise it, and that it should be of no account in thy sight, and that thy thought should not cleave thereunto—but thou must despise it as a mighty man despiseth a feeble one, and as a man of strength and power despiseth one that is contemptible and wretched. And it is also the custom of brave warriors when they see feeble men coming against them to fight to despise them, and to have them in contempt, and to laugh at their advance, even as it is written concerning that blasphemous giant whose boast lay in the strength of his body, who, “when he saw David despised him.”¹ And if all the contempt which he had in him for David arose from his confidence in his flesh, why shouldst not thou, by the power of the spirit which is in thee, despise and hold in contempt the lust of the belly? For whom doth it usually conquer except infants and young children? For immediately the lust of the belly afflicteth them with its need they begin to cry and to importune their parents, and to ask them for what they want, and they do this because they have not yet attained unto the age in which the power of patient endurance is born of [p. 440] the soul. But thou hast attained, like a giant, unto this age, and the power of thy soul hath been revealed unto thee, if thou desirest to make use

¹ 1 Samuel xvii. 42.

thereof; and why shouldst thou be vanquished by the belly like a child, and become a thing to mock at, that the passion of childhood may make a laughing-stock of thee? For in the age in which being overcome by the belly is akin unto the nature of the stature of a child, in that same age [I say], victory over it is to thee also akin, and as his childhood is subject unto defeat, even so doth victory cleave unto thine own full-grown stature.

Understand then from this also the feebleness of the lust of the belly, for its fighting belongeth unto the condition of children, for we see that all the other lusts renew themselves against our life in the various states of [our] growth which follow after [childhood], but this lust of the belly is stirred up in childhood; and thou must know that it is because it is feeble that it fighteth against the child, but when it wagemeth war against thee it cometh only [to make] a trial, and not [to obtain] the victory. Overcome then with thy persistence that, the defeat of which, even when thou hast conquered it, is not a great thing, because it is a war of childhood, but the benefit which is produced therefrom is not a feeble thing—for being small and contemptible, when thou hast overcome it, its defeat is not a thing to wonder at; but it openeth unto us the door of triumphs over all the passions, and when the other lusts which follow in its train see this, they become so enfeebled that they cannot come to fight, [p. 441] or if they draw nigh to fight, they do so with fear and terror, and because of this they fight with half their strength and not with [their] full force, for fear is wont to diminish and to dissipate their power.

Fight then, O disciple, and overcome like a man,

that thou mayest be crowned gloriously like a warrior. Thou shalt not be conquered, for thou wast not set apart for this; thou shalt not fall because thou wert not chosen for this; thou shalt not surrender, because the mighty Hand is with thee; for the Hand of Christ will be with thee in the wars which thou shalt wage against all these things, if only thou wilt perceive the right Hand which graspeth thy right hand, and the mighty Arm which holdeth thy feeble hand.

And now, since it is fitting that I should teach thee the first kinds of this victory listen, and I will tell thee. Do not, then, attribute unto thyself victory when thou conquerest the lust for rare and costly meats only, but when thou conquerest [thy lust] for poor and common food, thou mayest consider this a genuine victory; for the disciple is bound to excuse himself not only from the eating of flesh and the drinking of wine, but also from everything for which he lusteth; do not then fight against meat, but against lust. If it be that thou makest war against the kind of meat, when thou hast vanquished in the war against one kind, another will fight against thee, but if thou overcomest lust in only one thing out of many, with this thou wilt also overcome another, for there are certain meats of which if a solitary or a [p. 442] coenobite make use, the reproach on their account is evident; now in this war shame of the multitude will help thee, and many times wilt thou be prevented from eating by reason of the shame before those who behold thee; and since it happeneth that thou hast help in this war from outside, the conquest therein is small. But do thou, like one wise unto advantages, and cunning unto benefits, fight against those things which are permitted to be eaten, and against the lust thereof

do thou wage war; and briefly, I will give thee an indication [of what they are]. Everything which is laid upon the table for thy food, and which thine eye looketh upon and lusteth after, thou shalt not think of, but say quietly unto thy belly, "Because thou hast lusted "therefor thou shalt not taste it;" and when it hath received from thee this law, it will occupy itself with its need, and the eye of its lust will not be extended and diffused over the meats. And I also say that which, because it will be thought new, not every man will forthwith accept, but the few and the small in number will understand it, and these will suffice: it is better for thee to eat flesh without lust, than lentiles with it, for by the eating of the flesh passion will not be produced, but in respect of that which is inferior (*i. e.*, the lentiles) lust goeth before the eating thereof, and an accusation is brought against the food because of a man's lust therefor, and not because of its nature. Hast thou forgotten that which Paul crieth, saying, "Every-thing which hath been created by God is holy, and "nothing is to be rejected if it be received with thanks-giving?"¹ But [p. 443] take good heed unto me, in this case also, that thou receive not this word as free permission to eat flesh, and that thou make not use thereof, for the sake of ministering unto thy lusts, for unto the free it is written. If thou hast been tempted in thy soul which standeth upon the height of the freedom of Christ, and hast subdued by the power of thy patient endurance the bondage which is in thee, thou mayest make use of these words, if when thou eatest thou dost not eat with thy senses, and when thou drinkest thou dost not

¹ 1 Timothy iv. 4.

drink longingly that which thou drinkest. If thou canst eat like a dead man, eat, but if thou eatest like a living man, take heed that thou dost not taste thy food with pleasure; for the perception of the taste of that which thou eatest testifieth against thee that thou art still alive unto lust, and that thou eatest in order that thou mayest eat, and not that thou mayest live. And Saint Paul, standing upon the height of this freedom, said, "Let not him that eateth not judge him that eateth,"¹ neither let him that eateth because of his freedom despise him that eateth not because of the bondage of the law, because he whom the law leadeth is yet a servant, and hath not yet arrived at the perfect freedom of Christ.

See then therefore, and think not that thou standest in the freedom of Christ whilst thou still servest in bondage, and dost eat everything without being permitted so to do. For the blessed Apostle also warns thee against lusting with thoughts of freedom, whilst thou art still a slave, saying, "Ye have been called unto freedom, my brethren;"² but let not your freedom be for the eating of flesh, and if thou art still a slave, let not only [p. 444] the laws which are external direct thee, but also the laws of thy discretion. For the external laws are kept for many reasons, for appearance, for fear, for praise, for the love of honour, for imagination, for the growth of other passions, that a man may humble his enemies, and that he may shew unto others who are slack the comparison of his wickedness, and similarly there are many other reasons [for the keeping] of the external law; but let the law of thy discretion be unto thee, so that if thou lustest after anything thou must restrain thyself from making use thereof. And moreover, in respect of

¹ Romans xiv. 3.

² Galatians v. 13.

that for which thou lustest, thou must know that as yet thou art a slave, and when thou hast in this manner perceived thy slavery, thou must know that the law requireth thee to conquer henceforth, and to encircle with the law all the motions of thy thoughts, and every thought which moveth in thee with the lust for something restrain by the fear of the law, examining very carefully both the motions of nature and the motions of lust, and if the motion be of nature, suppress it, but if it be of lust, root it up. Now thou hast power to uproot the motions of lust, but the motions of nature thou canst only suppress and quiet, because lust itself receiveth its motion from nature, for it inclineth and looketh unto nature to be moved; and when it seeth that it is moved, it taketh the motion and maketh it its own, and it bringeth it out, and giveth it unto thy will to perform in very deed. Thou must then, like one who seeth thy passions, understand when any feeling of lust is mingled in the [p. 445] motion, I mean the motion which receiveth [something] from nature, because it receiveth what it needeth, and returneth; now I distinguish between that motion and the motion of lust, that I may not eat and be overcome.

Overcome therefore the lust for garden herbs, that thou mayest thereby overcome the lust of fornication, and let not common food stir thee up, in order that what hath a fair guise may not excite thee. Despise thou poor and contemptible things, lest they gather together against thee the lusts of those which are mighty, for lust doth not wage war against thee but against that which is akin unto thy rule of life. Because thou art remote from the meats of the world, and from preparations of cooked foods, and from the eating of flesh, and the drinking

of strained wines, lust is slow in bringing these things nigh unto thee, for it knoweth that they are remote from thee, and that they have no connexion with thy promises that thou shouldst make use of them, and that they are cut off from thee by custom, and by law, and by thy dwelling, and by thy rule of life. And where lust seeth that there is something which will fight on its account it ceaseth from making war against such things, and pricketh thee with others, that is with ordinary meats, with the lust of dried vegetables, with the lust of garden herbs, and with the lust for cold water instead of strained wine, which things will be thought by thee not [worthy] of great blame, for their commonness is an excuse for them, and it adviseth thee, saying, "Eat, and thou shalt not be blamed, and drink and thou shalt not be reproached, for these are necessaries, and it is not meet that thou shouldst restrain thyself therefrom, especially [p. 446] at eventide, or thou mayest draw nigh to taste them once in two days. Eat everything which is set before thee, and eat until thou art satisfied, in order that thy body may be strengthened, and [be able] to bear labours;" for slackness in the guise of righteousness giveth thee counsel, because it seeth how many times thou hatest the advice of slackness which is evident.

But do not thou be flattered by the person of these things, and despise not the commonness of things, and do not imagine that food is naturally reprehensible, for it is only so when a man shall eat it with lust; whether a man eat flesh or herbs with lust the eating of both is the same thing, and they are reprehensible because lust hath eaten them. It was not the fruit which Eve ate that brought forth death, but it was the lust thereof which brought forth

death; for if she had kept the law, and had not eaten with lust at that time, how many times could she have eaten of it afterwards, and not been blamed, provided that she took it unto herself in the ordinary way like [that of] other trees? And she drew nigh unto it, for it is written that she lusted, and then ate,¹ and for this reason she was condemned. And what then was the nature of this fruit which was able to produce death, together with all [other] wickedness? Now, behold, according to what many say, and according also to the slight indication which the Book itself giveth unto us, the fruit which Eve ate was of the fig-tree, and it is manifest that the nature of the fig-tree is not to produce death; therefore it was lust which gave birth unto death, which it hath in all generations produced for man. For the root of death is [p. 447] lust, and the root of lust is carnal union, and for this reason all those who are born of carnal union are moved by lust, and are subject unto death, except One who was not born of carnal union; for this reason He was free from the motion of lust, and therefore He appeared superior to natural death, which, although He took it upon Himself, was voluntary and not natural.

So then the nature of food is not reprehensible, although it is blameworthy when lust eateth it. And the reason for setting apart and prohibiting to the Jews the meats which are severally mentioned in the law was to teach them to overcome their lust for certain things, for if the law had prohibited every kind of meat the command would have been heavy upon them, and they would not have received it, and because the commandment

¹ Genesis iii. 6.

did not prevent them from [eating] even one [of them], they were moved within themselves, like animals without discretion, unto all lusts; and as they had not wherewith to learn that it was good for a rational being to overcome his lust, He allowed them to eat by reason of [their] weakness, and He prohibited them from eating many of them that the distinction of their rational nature might appear, and that they might learn to contend against lusts; and because they would not undertake with good will the war against lusts, He made meats unclean to them, that because they were unclean they might be restrained from making use of them. Now with thee He hath not done thus, but [p. 448] He hath purified and sanctified everything, as it is written, "Everything is sanctified by the word of God and by prayer,"¹ that henceforth the patient endurance of thy discretion might appear, and that thou mightest not eat, not because they were impure, but because it hath been said that it is good that thou shouldst not eat flesh nor drink wine, nor anything by which our brother may stumble,² and also that thou mightest overcome lust by thine own will, and not by the restriction of the uncleanness of meats.

Now against the things which are unclean naturally lust doth not rise up, and therefore everything is holy before thee; therefore when on all sides the materials which provoke thy lust shall appear, thou shalt suppress and overcome them by the love of God, and moreover, because of this, it is seemly for thee to appear temperate. Unto thee, then, let the meats which are set apart, that is to say, everything for which thou lustest,

¹ 1 Timothy iv. 5.

² Romans xiv. 21.

be unclean unto thee, for that which thou bringest nigh unto thyself for its need's sake without lust thou art allowed to eat without reprehension, the law which restraineth thee permitting [thee so to do]; the law is not written outside thee, as in the case of some, but it is that which is written upon thy heart, and thy conscience testifieth concerning it, and only by thyself is it read, and others who are outside thee see it not, and thy freedom, as by the law, is not prohibited from eating, that it may not transgress the law if it eateth.

For freedom is above the law, [p. 449] and therefore it is the same to thee whether thou eatest, or whether thou eatest not, even as Paul spake concerning this freedom of the spirit, saying, "He that regardeth the day, regardeth it unto the Lord, and he that regardeth it not, regardeth it not unto the Lord; and he that eateth not eateth not unto God; and he that eateth, eateth unto God, and giveth thanks unto the Lord;"¹ so then it belongeth unto us by this freedom to eat, or not to eat. And for this reason He did not make a difference between meats severally mentioned by the law, that they might not be distinguished before us by lust or by the absence of lust, and that we should not excuse ourselves from eating that for which we lust as if through uncleanness, whether it be rare or whether it be common, or whether it be permitted to be eaten according to custom or not; so then that from the eating of which lust ariseth not in us we may eat as of that which is clean, without our conscience pricking us during the eating thereof.

The prick of the conscience is the transgression of the

¹ Romans xiv. 6.

law, as hath been said also by the Apostle,¹ for if a man be in doubt, and he eateth, he is condemned. The Jews ate flesh in the wilderness, and it is written concerning them that, "While the flesh was yet between "their teeth the anger of God had dominion over them,"² not because they had eaten flesh, but because with lust they had asked to eat it, for if the eating of flesh commonly brought anger whenever they ate it, they would have received this penalty, and, moreover, the priests who continually ate [p. 450] flesh in the temple would have deserved also the very same condemnation; but it is not written anywhere that anger had dominion over them because of the eating of flesh except in this place. That they sought flesh lustfully, and asked for it with lust, David testifieth, saying, "They lusted with "lust in the wilderness, and they tempted God in the "waterless desert. And He gave them their requests, "and sent fulness into their souls".³ And in the place where they required flesh it is written that, "The people "said to Moses, It was better for us when we were in "Egypt, for we sat by the flesh pots, and did eat, and "were filled [with] everything that our soul lusted for."⁴ And again when Moses saw that they lusted, and were made unclean by their lust, he said to them, "Sanctify yourselves [against] to-morrow that ye may eat flesh,"⁵ as if a man were to say, Because your persons have been made unclean by your lusts, and the gift of God draweth not nigh unto the unclean, sanctify yourselves from the lust that ye may be worthy to eat

¹ Compare 1 St. John iii. 4; Romans iv. 15.

² Numbers xi. 33.

³ Psalm cvi. 14.

⁴ Exodus xvi. 3.

⁵ Numbers xi. 18:

the gift of flesh, for "Ye shall not eat it one day, nor ten days, nor twenty days, but a whole month, until it come out from your nostrils, and it become indigestion unto you; because that ye have rejected the Lord Who is among you, and have said, Who will give us flesh to eat?"

Behold then, according to the word of Moses unto the Jews, every one that eateth in lust, [p. 451] rejecteth the Lord Who is in him, and he resteth upon his lust's desire. Well then was indigestion made the limit of the meat which lust required, for need observeth a limit, but lust hath neither limit nor end. Understand then [the matter] from another side also. It was because they lusted that they were condemned and not because they ate flesh, for behold Elijah did not ask for [food] with lust, but the ravens fed him with bread and flesh, evening and morning, and he drank water from the brook;¹ and when flesh was sent unto the prophet by the Giver, he by the power of his freedom received it like a meal of garden herbs. And thou must in another way understand that it is lust which is reprehensible, for every day, morning after morning, the people gathered the manna which came down, and so long as they gathered it according to the command they were not reprehended or condemned; but when they lusted to gather it in too great a quantity, it swarmed with worms and stank,² to the shame of the lust which gathered it. And moreover when they ate it formerly, its taste was changed into that of all [kinds of] meats in their mouth, and it is well known that it also took the place of flesh unto

¹ 1 Kings xvii. 6.

² Exodus xvi. 20.

them, for it is written, "It was like honey comb, and 'its taste was as if it had been kneaded in oil.'"¹ And although it was changed into all these varieties of food the eaters thereof were not condemned thereby, for [p. 452] it was a gift of Grace, and not that which their lust had demanded.

Now that thou mayest understand that it is everything that is eaten with lust, even though it be common, that is reprehensible, set before thine eyes these two examples, the eating of Esau, and the eating of Elijah. Esau, because he ate lentiles, was condemned, and therefore Paul calleth him "dissolute", and "fornicator", because "for one mess of meat he sold his own birth-right;"² and Elijah, though eating meat, was pure and holy, and a spiritual being, and like a spiritual being was removed unto the place of spiritual beings. Behold then, and understand from the two examples of Elijah and Esau, that it is lust which causeth condemnation and not meat. Seek then to eat everything and not to be condemned, and be above lust in everything, and eat everything; but if thou canst not be superior to lust, everything that thou eatest will be a condemnation unto thee, even though it be a common thing, as Eve was condemned for eating the fruit, and as the Jews were censured for gathering the manna, and as Esau was condemned for eating the lentiles, and as the people also who perished, because they ate and drank with lust before the calf.

And that even the drinking of cold water with lust is reprehensible David, the wise man of God, shall prove unto thee, for when he lusted to drink water

¹ Exodus xvi. 31; Numbers xi. 7. ² Hebrews xii. 16.

from the great cistern which was in Bethlehem, and those who did hear [him] obeyed and brought [it] to him,¹ he suppressed his lust, and poured it out before the Lord, as if [p. 453] by means thereof he was pouring out [his] lust; now the nature of water is not such as to cause sin even if he had partaken thereof, for it is cool and pleasant, but he perceived within himself that he had asked for it with lust and he conquered his lust, and did not grant its request. And he did this also that he might vex those who had been ministers unto his lust, by turning back their kindness upon themselves, that he might teach every man not to be in subjection unto his lust, and that we should not make our faces joyful towards those who minister unto our lust.

And God permitted Noah also to eat every thing like green herbs, and though Adam was censured because he had eaten the fruit, yet to Noah power was given, as by a covenant of gift, over all meats—now where it was partaken of with lust, there was it reprehended, for having received through the taste of lust the pleasure of wine, he drank thereof inordinately and immoderately, and was in this case laid under sin—for God permitted him to eat every kind of flesh after which his soul lusted. Now although this meat is a burden unto the wise and prudent, yet was it given by promise unto Noah,² and it was sent unto Elijah in a gift,³ and Abraham received God and His angels thereby,⁴ and Isaac was pleased to pour out blessings upon Jacob thereby,⁵ and Samuel offered this gift beforehand to Saul as to a king,⁶ and David and all the righteous

¹ 2 Samuel xxiii. 16.

³ 1 Kings xvii. 4.

⁵ Genesis xxvii. 25.

² Genesis viii. 20.

⁴ Genesis xviii. 7.

⁶ 1 Samuel ix. 24.

kings made use of such meat, and it was employed by all the righteous; [p. 454] and they were not blamed therefor, because they were superior to lust. And they did not eat like slaves with lust, but they made use of every thing with authority like free men, and they in their eating of rare meats were praised, while those who fed themselves upon ordinary and common foods were rejected and reprobated. Now Paul crieth unto us, "Let not your hearts be made heavy through the "eating of flesh and the drinking of wine",¹ that he may teach us that meat maketh heavy the heart, but they ate and did not become heavy, and they ate, moreover, that they might show that their lightness was more powerful than the heaviness of meat, and that by that thing which maketh dense the heart their mind became the brighter, and that by that which maketh heavy the body, and darkeneth the mind, the lightness of their understanding became more luminous. For being abstinent, that they should be clean, and pure, and holy, was not accounted by them so great a thing as that they should be purified in the matter of the things which make gross the heart, that is to say, that they should be purified in the matter of the things which are the contrary of purity, that they might overcome like mighty men that which was opposed to them, and that, like men of power and freemen, they might be uninjured by the things which cause injury.

But thou hast not arrived at this point, and to this grade thou hast not yet ascended, therefore it is necessary for thee to abstain from every thing, and to eat in moderation that thou mayest be pure, and

¹ Compare Ephesians v. 18, and St. Luke xxi. 44.

to eat and to drink by weight and measure that thou mayest be clean, because according to thy promise thou must run after purity [p. 455] of soul, and thou must seek diligently to arrive at the likeness of the angels. But thou wilt not be able to stand in the freedom of spiritual beings until thou hast cast away entirely the bondage of carnal beings, for when thou hast cast away this bondage like a spiritual being and freeman thou mayest eat of every thing blamelessly, without making thy heart gross by the eating of flesh, and the drinking of wine will not cloud thy thoughts, even as it is written concerning the angels, that "They ate flesh and drank wine with "Abraham";¹ and their spiritualness was not weighed down by this food; moreover, like unto them also are all the righteous whose [names] are written in the Scriptures, who ate, and [whose hearts] neither became heavy nor gross, because they did not eat with a longing desire. Be thou without desire, and eat as did the angels with Abraham, and like all the righteous men who [are mentioned] in the Old Testament, and thou shalt not be blamed, that is to say, thou must hold thyself bound to preserve the chastity of thy rule of life because this befitteth thy promise, and because of the benefit [which it will be] unto others, for freedom and power to draw nigh unto everything are not permitted unto us, and although freedom hath power over every thing, yet it may not be exercised in everything lest it destroy its own freedom. That a free man is not fettered by a lust for anything he sheweth by his freedom, and in that he hath the power and doth not make use thereof, he doubleth readily the freedom thereof, and he preserveth it from being dissipated,

¹ Genesis xviii. 8.

even as Paul writeth concerning [p. 456] this freedom, saying, "I have power [to do] everything, but not "everything edifieth"¹. And that thou mayest learn that [it is thus] with all other things, and especially in the matter of eating and not eating, he maketh known the power of his freedom and saith immediately after these words, "Meats of the belly, and the belly of meats, "but God will bring both of them to nought."²

Preserve then, O disciple, the habit of abstinence, that thou mayest also arrive at the power of freedom, and wean thyself, and eat not, that thou mayest draw nigh unto the state of eating without perceiving [it]; abstain from food by the power of thy soul, in order that the lusts which are mingled in thy members may be destroyed. Thou shalt not eat, that thou mayest sin not; thou shalt not drink, that thou mayest not err; be constant in fasting, through which thou mayest become worthy of the purity of prayer; diminish thy food at the time of thy eating, that the wing of thy understanding may be light to soar unto God; reckon with thy body even unto the most minute things, that thy soul may gain the mastery over the abundant riches of Divine knowledge thereby, and that He, who hath revealed unto thee the treasures of His wisdom and of His knowledge, may not make a reckoning with thee; wink thine eyes but little at lusts, and behold thou shalt pass over a difficult place, for the time wherein thou canst make use of them is little and short, but the time of immunity from them is without end. Be not then conquered in the time of victory, and grasp the battle against lust like a discovery, in order that

¹ I Corinthians vi. 12; x. 23.

² I Corinthians vi. 13.

work may be found for thy soul; for so long as lusts perfect their work [p. 457] in thee, thy soul hath no work in thee, and being in thee, it is as though it were not in thee, because it is empty of, and lacketh the works of its nature. When the body hath begun to make its lusts move in thee, leap up, and tarry [not], and abhor the sight of thy lust like a thing of destruction which has found work for itself. And thou shalt say unto thy soul, "Why art thou troubled, O my soul, and why art thou sad because thou art deprived of gain? Behold, work hath fallen into thy hands, do it prosperously. Behold, lust is sent that it may shew itself against thee for the fight, shew forth then the skill of thy athletic art and the might of thy arms. Behold the material for gain, for thou lovest gain! Behold, thine enemies have gathered themselves together in the field of war, cry out against them with thy mighty voice, and rebuke and scatter the hosts of lusts which prosper not in this country, [for] they traffic in losses. Do thou then zealously collect [thy] gains, for thy victory will be the more proclaimed, if where others are conquered thou obtainest the victory. To the sluggish lust is the cause of defeat, but to thee, being diligent, it shall be the cause of triumph, for like the warrior who is confident in his strength, and who relieth upon his skill, and rejoiceth at the sight of [his] enemies, even so also do thou rejoice in the advance of lusts, for without them thy triumph would be empty, and thou wouldst have no material for the fight from which victory is produced." Let these things, then, be said unto thy soul by thee, whenever it happeneth [p. 458] that lusts are stirred up against thee, but especially against this stupid lust of the belly, which is wont to spring from

childhood; for it entereth in as a destroyer alone, because it loveth to be seen by itself, and it layeth the foundation of slackness from the beginning of the growth of the stature of the body, so that beginning therefrom it may be found a helpmeet unto all lusts which spring up in every age of life.

Now this is the first lust which conquered the world, and because of it the first transgression of the law took place; and next Cain also, in turning unto this, meditated the killing of his brother that he might inherit the earth by himself.¹ It laid a blemish upon the righteous man Noah;² it dismissed from Esau his birthright and his blessings;³ it brought the Sodomites unto the work of impurity;⁴ and in its train the children of Seth also came to fornication,⁵ so that they were rejected from the household of God thereby; it destroyed the people in the wilderness by penalties of all kinds;⁶ from the table of lust they rose up and worshipped a dead calf;⁷ incited thereby they were ungrateful for all the acts of grace which [had been shewn] unto them, for Israel had waxed fat and kicked through this lust, and it is written of him, that "He forgot God Who made "him."⁸ And because the priests lusted and drank [wine], and were confused in the place of propitiation, the fire consumed their bodies;⁹ through it also the Prophet reproached the people, [p. 459] when he proclaimed, "Woe unto those who rise up early in the "morning, and follow quickly thereafter;"¹⁰ and through

¹ Genesis iii. 6; Genesis iv. 8. ² Genesis ix. 21.

³ Genesis xxvii. 36.

⁴ Genesis xix. 8.

⁵ Genesis vi. 2.

⁶ Numbers chaps. xi. xiv. xvi. xx. xxi.

⁷ Exodus xxxii. 4.

⁸ Deuteronomy xxxii. 15.

⁹ Numbers xvi. 18, 35.

¹⁰ Isaiah v. 11.

this lust another Prophet brought accusation against the people, saying, "They ate fatlings of the flocks, "and calves from the herds;"¹ through it the scribes and Pharisees received "Woe" from our Redeemer, because it had taught them to keep festival, and Sabbath, and [to pay tithe of] 'cummin;² it demanded tribute from the priests, who, without right, were taking it away from those who made offerings;³ it dismissed the sons of Eli from their priesthood;⁴ and by its exceeding dainties Solomon also was led into the error of idols.⁵ And even to-day it corrupteth every thing, for because of it the world is exhausted, and for its pleasure creation runneth its course; for its sake all the children of men work slavery, and it seemeth as if the door could be shut in the face of all wickedness if it did not exist.

Consider too, and observe understandingly the course of every man, and the labour, and fatigue, and the sweat of all those who enter the world, for it is only because of it, and for its sake and need only, that merchants travel on the roads, and sailors go down into terrible seas, and ploughmen and farmers endure labour and fatigue, and workmen toil in the cities, and hirelings run in the market-place, and slaves serve their masters, and masters also sell and buy their slaves; because of it precious things are gathered together and treasure is laid up for years, and gold, and silver, and produce of all kinds are for its sake collected and heaped up. Ascend [p. 460] then, and stand upon the height of knowledge, and look upon all the world from

¹ Deuteronomy xxxii. 14.

² St. Matthew xxiii. 23.

³ 1 Samuel ii. 13—15.

⁴ 1 Samuel iv. 11.

⁵ 1 Kings xi. 5.

that place, and watch the course, and the activity and the commotion, and the promises made by the inhabitants thereof on all sides. And observe how some ascend, and others descend; how some depart and others come; how one crieth out and another disputeth; how one contendeth, and another fighteth; how one carrieth off that which belongeth not to him, and another spoileth his fellow; how one stealeth like a thief, and how another, like a robber, plundereth on the highways; how battles are set in array in the marches; how kingdoms are divided against themselves; how captains of hosts rebel against kings, and how kings fight that their dominions be not taken away from them; how judges take bribes, and how advocates sell the success of cases iniquitously; and how for lust learners learn, and learned men teach. And when thou hast observed all these things and many others like unto them, and the various kinds of confusion and tumult which fill the world, turn thee and seek the cause of all these, and thou wilt find that it is the lust of the belly; and if it were overcome, everything would become peaceful and quiet, and thou wouldst see nothing in the world which would rebel against the will of God, or lead us to transgress the command, and to tread the law under foot, except this only.

Now if any man shall say there are other causes for all the things which are ministered unto in the world, [p. 461] let him that sayeth this know that the lust of the belly is also the primary cause of the other evils. And although passions are many and diverse, and they move themselves in various ways in the children of men, whereby the world is disturbed and creation troubled, yet the great fountain, from which these troubled streams

flow down on all sides, is the lust of the belly. And if a man stoppeth up this spring by the might of his patient endurance, he will straightway see that all the streams of wickedness, which are poured out therefrom, will dry up, and there will be quietness over everything, and peace will rule over all flesh, and there shall be abundant rest in troubled places, and all minds will be filled with happiness and joy, and so to say, if lust were not in the midst thou wouldst not see one vice in the world; for all wickednesses gather together thereunto, and all labours and wearying works hasten thereafter. That man should eat bread by the sweat of his face hath been born of lust, and it hath made brambles and briars to spring up, and through the ruin thereof the penalty of death ruleth over all; for it is the captain of the host of the left side, and to it are fettered all the hosts of sin, and as captains of hosts go forth to war at the head of their companies against the enemy, even so also doth it, as the captain of the host of all wickedness, go forth to war against that which is good. And thoughts and deeds of iniquity accompany it, and the motions and acts of sin, and all the deliberations of evil march at its perverse heel, [p. 462] and all the works of sin become unto it as members, and from it they receive their power, and they obtain their nourishment therefrom. As the senses are bound up with the head, even so in the lust of the belly are bound up error, and idolatry, and division, and suspicion, and falsehood; and as all the members of the body receive power and sustenance from the head, even so also are strengthened by the lust of the belly all wickednesses, which are:—fornication, and adultery, and other corrupt passions; the adornment of the person with fine apparel; the empty pleasures

of the lust of the belly; and grief, and vain-glory, and pride; and wrath and despair, and bitterness; and wicked intent, and hatred, and enmity; and unrelenting anger, and burning wrath, and indignation; and violent rage, and envy, and bitterness; and sedition, and a deceitful face; and rule and dominion, and calumny, and whispering, and the tongue which continually smiteth in secret; and mocking, and scoffing, and fraud; and oppression, and murder, and soothsaying; and drunkenness, and blows; together with all other such like abominable passions, all of which are bound up with the lust of the belly. And I permit myself to say that of labours, and afflictions, and diseases, and sicknesses, and all such like things which afflict us in the body, lust is the cause.

And whosoever fighteth by the power of forbearance, and conquereth this first evil, is able thereby to conquer all sin, and well [p. 463] have divine men also handed down to us the tradition, that whosoever wisheth to be perfect in the way of Christ must first of all fight against this passion; therefore also if those who go forth from the world seeking perfection do not first of all begin by abstinence, they will not begin in the way of the commandments according to the law, and consequently they cannot finish [therein] because the lust of the belly carrieth them off like a thief. And although it may happen that at the beginning they make use thereof in a fitting manner, yet will it bring them to longings and desires of the thoughts, and to fantasies of the mind, and to that covering which standeth in front of the understanding, and darkeneth it to the sight of God, and maketh it especially dense, and until it be rent asunder from before

the face of the mind, a man will not be able to look at the Holy of Holies of the knowledge of Christ, even though he bear afflictions and labours. For if the covering of grossness of heart be not rent asunder, the heavenly light cannot be seen by him, and he is not able to serve the rule of Christ with his soul's perception; but when this hath been rent asunder, a man then beginneth to perceive the renewing of his soul, and to know by the knowledge of his mind that he is something else besides that which can be seen and touched, and he receiveth also the perception of the things which are above the world, and wonderings and living motions concerning God, in order that he may be moved in a living manner like unto God Himself, and not in the manner of a dead man according to the nature of his body, [p. 464] and briefly, after the victory over this lust, a man is worthy of every spiritual vision.

Now if those who are in the world and who work righteousness have need of fasting and abstinence, how much more do those need them who have gone forth therefrom for the practice of a spiritual rule and conduct? For the limit of abstinence is that we should fight against all the meats which are made use of by the body, not with the forbearance of the members only, but also with the endurance of the thoughts; and if a man be constrained by his needs, let him eat the things which are of no account or value, and are common, and are both cheap and easily obtained. And let us be also watchful against the fulness of the belly, for as hath been said by one of the spiritual teachers, "A fat belly cannot produce a refined mind." For the overfulness of the stomach without doubt darkeneth the

mind; therefore none of those who have had experience of knowledge can have any doubt about it, and if fools do doubt, they doubt because they have not experienced it, or if they do know it, because it is hard for them to depart from their lusts. Now therefore, what I now say shall shew thee a complete testimony. As the body is nourished, so the soul becometh enfeebled, and as the body becometh gross, and addeth body unto body by the food [which it taketh], the soul dwindleth and disappeareth, and although the soul existeth, it might be thought that it existed not in the body; and as the body addeth unto the strength and vigour of its stature, the stature of the soul boweth down, [p. 465] and its members—which are the thoughts—pine away, and its knowledge dwindleth, and the light of instruction is withheld from it; and so long as the body is found, the soul is lost, and so long as the body enjoyeth health, the soul is sick.

Whosoever, then, seeketh to find his soul, must deliver his body unto the destruction of all afflictions, and behold, he will find his soul in the destruction of his body, and the health of the man of the spirit in the sickness of the carnal man, even as Paul also testi-
fieth, saying, “When I am sick, it is then that I am strong.”¹

Now when two opposing parties are engaged in battle with each other, so long as their hosts are equal in number and are equally skilled in the art of war, there will be fighting between them continually, for they will always be conquered and conquering, and taking and giving the victory to each other, and plucking triumphs each from each, and giving them back each

¹ 2 Corinthians xii. 10.

to each, and by reason of their equality constant war will be produced between them. In this manner then are also the soul and body towards each other, and as their natures are contrary to each other, even so also are their wills, and concerning this hath Paul also said, "The body lusteth after that which will harm the spirit, and the spirit lusteth after that which will harm the body, and both are contrary, each to each."¹ And so long as they stand in this measure of equality, they will be at constant and unceasing war, and at one time the body will conquer the soul, and at another the soul will overcome the body; and [p. 466] whosoever fighteth thus must stand in his place, for although he step forward even so little towards that which belongeth to the soul, the body hangeth on to him and turneth him back, and, moreover, it will even thrust him from his position, and drag him down into the abyss of sin. And during these ascents and descents, and goings and comings, a man must not depart from his place, or he will not be able to grow in the stature which hath been given unto him by God that he may increase unto spiritual life thereby.

Now therefore if these, the motions of whose lives stand in equality of soul and body, are not able to grasp the victory and to go forth unto the end of the journey of their life and conduct, how can those who live in the body, and who feed it continually, and give it the fulness of its wants, and feed it as it were to transgress, and give it as much drink as it desireth, and make it to sink under the weight of sleep, be able to grasp the victory against the passions, and to arrive

¹ Galatians v. 17.

at the end of the Christian path along which they travel? For those who thus feed themselves, and who take care for their bodies in this manner, are not only unable to conquer sin, but their soul dieth and perisheth wholly and entirely, and their bodies become graves unto their souls, and their souls are buried within them like bodies in a grave, and they perceive not at all the life which is in them, [p. 467] and if there be in them the movement of life it is all on the behalf of the body. Now when the soul killeth the body, the work belongeth unto the soul in every particular, but if the body kill the soul, it thinketh, and acteth, and speaketh like a living being, and the soul dwelleth within it like a dead thing which perceiveth not at all; and if it thought that it liveth—because the nature of the soul is immortal—it liveth to the body and not to itself.

Take away then from the body, and give to the soul, but take not away from the soul that thou mayest give to the body, and according to that which was promised should happen unto thee by thy Creator, so do thou thyself unto thyself. For this hope, that thy body should be exalted unto the grade of thy soul by the resurrection, was given unto thee, and not the expectation that the soul should be brought down to the deadness of the body and the corruption thereof, for it hath been said unto thee, "One half of thee shall live with the other half," and not "The portion which is superior in thee shall not perish with that which is inferior." So then lift thou up the power of thy body upon thy soul, and change and mingle the life thereof with the life of the soul, that its mortal life may be preserved with its immortal life, and its feeble power may be mingled with the might of its spiritual power. And instead of

allowing the grave to bring thy body to an end, and to dissolve and scatter the constitution of thy members, take thou the portions of its members through the common labours of all the members, and lay them upon the soul, and when it goeth forth from thee through the dissolution of death, it shall not [p. 468] depart by itself, but shall bear upon itself all that belongeth unto the body, the strength of the body in its strength, the life of the body in its life, the carnalness of the body in its spirituality, and the members and senses of the body, together with all the labour of their ministration, in all the spiritual members of the soul.

Now this strife is of use unto us—especially to conquer therewith—from the beginning of our youth, for from the beginning of the foundation of the childhood of the children of men this passion cleaveth unto their lives, and maketh to shoot up in all stages of their growth the passions which are peculiar unto them. In children, and in gray-haired men, in youths and in old men this passion begetteth wrath, and indignation, and constant annoyance, and rage; but in the other periods which fall between [youth and age], of young manhood, and the prime of life, it begetteth fornication, and empty pleasures, and the lust for money, and the lust for power, and other such like things, and according to the order of the periods [of life] it is meet that the forms of fighting should be changed. In the period of childhood, since it is below the knowledge of the prudent, it is meet that children should be restrained from the service of this lust by the power of the law, and they should be instructed by teachers and masters to perform the practice of abstinence—even though it be heavy upon them, and they be not

pleased therewith—and they should be constrained to perfect it that they may acquire a good habit, and be trained to endure patiently from [p. 469] their youth up; and when they have arrived at the age which begetteth knowledge, they will feel the experience of their patient endurance, and will taste the sweetness of this victory. And the childhood which hath from the beginning been accustomed to learn that which is good, and hath been exercised in the training of patient endurance, is like a field which hath been cultivated and sown from its earliest times, that at the fitting season it may yield the fruits of knowledge.

And what shall I say in respect of children? Unto those of all ages, and even also unto perfect and fullgrown men, the knowledge of contests appeareth not at the times when their thoughts are disturbed by fighting in the contests, but when they have ceased to war then they perceive [their] knowledge; if then the knowledge be found with them at the time when they are fighting, how they shall fight belongeth unto their knowledge, that is to say, the knowledge of the delivery of the law, which is established by hearing, and by tradition, and by doctrine, and by word, and not that knowledge of the spirit which shineth naturally upon the soul, and bringeth forth words without the remembrance of the tradition. And as the eye by its activity receiveth the vision of the clearness of light, even so also doth the sight of the soul receive, after the conquest of the carnal passions, the purity and simplicity of the knowledge of the spirit; and as the simple sun shineth upon things in nature, and upon diverse bodies, and he seemeth to them [p. 470] divisible and separate, although he is of one single nature, and there is no division in him,

even so also is it with the knowledge of the spirit when it shineth upon the rule, and conduct, and labours of life, for it seemeth to them separate and divisible, although in itself it is simple. Now the soul is not worthy to receive the brilliance of this light, except a man be first of all born from carnality to spirituality, the birth itself being perfected by labours and afflictions, for, "Flesh and blood cannot inherit the kingdom of heaven,"¹ the blessed Paul teacheth us, or as a man might say, "So long as the motions of a man are established by flesh and blood he is unable to inherit the spiritual knowledge of Christ," which, as in a parable, he calleth the kingdom of heaven; and although this verse hath other meanings in respect of other passions, yet as regardeth the matter which is under discussion we may suitably apply it with this meaning. For the true kingdom is the knowledge which erreth not, and doubteth not, but seeth everything in its proper place distinctly, as well as things which are above nature, according to the capacity which is given unto created beings; and he whose life is established by means of motions of flesh and blood is unable to become the heir of this knowledge, and if it happen that he receive it by the tradition of words, he heareth the words from others, and it is not that [p. 471] knowledge which itself hath revealed itself in his soul, for this knowledge is beyond words, and beyond appellations and names, as the demonstration of the Holy Children who were reared in Babylon testifieth unto us. Now those children, although they acquired human learning by the word of instruction, yet longed earnestly to re-

¹ 1 Corinthians xv. 50.

ceive the divine knowledge, which was above oral tradition, and which revealed itself unto them at the fitting season, and that which human learning could not know this knowledge taught unto those children, and it was shewn unto them because they travelled towards it in the way of this knowledge according to the law. For although their food was allowed them from the royal table, and they were ordered to take the meat which befitted those who received royal instruction, they rejected it because they perceived that it gave increase unto worldly knowledge, and that clean and pure meats were necessary for those who received human instruction, that their bodily senses might be pure and active according to the purity of their food. Now spiritual knowledge hath no need of these things, because it holdeth nothing of the perspicacity of carnal senses in the soul, but when all parts of the soul have been purified and cleansed from evil passions, then this knowledge riseth therein.

Now pure meats are helpful and beneficial in no slight degree to the activity of the senses of those who receive the knowledge of the soul, but spiritual beings [p. 472] have no need of anything thereof, and that thou mayest know that this is so, accept the testimony of these pure children, who instead of the royal, pure, and clean meats which give to the body solid and substantial nourishment, chose pulse and the drinking of water, for the might of the former food is a hindrance unto those who receive human learning. And because they were not refined in their bodies, but in their souls, they chose vegetable food that their bodies might become meagre, and the strength and the natural power of their members might be reduced, and

that after these things the living parts of the soul might be revealed unto the perception and sight of divine knowledge. And this actually took place, for after they had eaten pulse and drunk water for three years this knowledge was revealed unto them, not that which is born of words, but that which is born of deeds, for they were doing the works which gave birth unto the knowledge of the spirit, while they were learning the words which gave birth unto human knowledge; but because their expectation was directed unto the revelation of that knowledge which ariseth from works and not unto that which ariseth from words, where they looked they saw, and where they expected they received, and they became a medium for words, and receptive vessels of the knowledge of the spirit. And thou must understand from this matter that not merely did they eat pulse and drink water only, but they took this abstemious food after prolonged fasting, for whosoever eateth pulse is constant [p. 473] in fasting also, and whosoever drinketh water is clean for pure prayer at all seasons, if the object of his abstinence be therefor. And thou must understand from the passage that when the time arrived in which that knowledge was to shew itself in them, they clave to abstinence, and fasting, and prayer, and then the revelations for which they asked were shewn unto them, for Daniel told his companions to entreat the God of heaven to reveal this mystery unto them in order that he and his brethren might not perish, together with all the other wise men of Babylon; and then unto Daniel, in a vision of the night, was the mystery revealed.¹ This then is the gift which abstinence gave unto the Children, and this

¹ Daniel ii. 18, 19.

is the harvest which they gathered in from the fields which had been sown with pulse and which had drunk in water.

Run thy course then, O disciple, as did they, that like them thou mayest be able to restrain thyself and to go forth into a wide place; make thyself little that thou mayest be able to go through the narrow gate; drink water that thou mayest drink knowledge; feed upon pulse that thou mayest become wise in mysteries; eat by measure that thou mayest overcome without measure; fast that thou mayest see; this is the meat which belongeth to thee, because it is also thy discipleship, for according to this [hast thou] promised. For dainty meats and fulness of the belly belong not to thee, but unto those who live in wickedness in the world, and who at all seasons produce the brambles and thorns of sin, for the person who is sown with dainties and who drinketh wine is accustomed to yield fruit like unto these things; but of the eating of pulse and of the drinking [p. 474] of water the harvest is heavenly visions and revelations, and the knowledge of the spirit, and divine wisdom, and the interpretation of hidden things, and that which human knowledge perceiveth not, but the soul which laboureth in such like things perceiveth it. And moreover from thy youth up abide in the rule of labours, and say not, "I am a child," because thou wilt be taken as an example of what children [can do]. And besides, according to the indication of the history of the Book those beloved ones were only children of a few years of age when they began this divine service, and they found it out without being taught,—do thou, since thou hast teachers, practise this [habit]—for their teachers were persuading them to do the contrary, that is to say, to eat and to drink—now the

divine doctrine counselleth thee, on the contrary, to love the rule of abstinence, and to lay hold upon patient endurance—and those children, without being obliged or required to do so, by their own discernment chose these things. And thou, if thou wilt do as they did, wilt pay what is due from thee, and thou wilt fulfil thy promise by the word of God which thou hast.

Rouse thyself then, and observe these children of the Old Testament, who being born of one mother sucked the milk of another, for while the Old Testament brought them forth to the belief of God, they fulfilled the rule of life of the New Testament, and the milk of their mother was not sweet unto them, but they longed earnestly to suck from the breasts which suckle thee, [p. 475] and they lusted for the meat of thy table. And thou, when thou doest these things, wilt do that which belongeth unto thee to do, and where thou wast produced there wilt thou be reared, and the laws which thou art bound to keep thou wilt keep—for thy choice itself proclaimeth labours, and afflictions, and abstinence, and the subjugation of the body—and after these things there will come upon thee the pleasures which are born therefrom, happiness, and joy, and confidence, and all these are above the world, and before the coming of the kingdom thou wilt inherit the kingdom. For whosoever purifieth and cleanseth his body by affliction and severe labours, and also his soul from wickedness, shall inherit the kingdom before the time of the kingdom, and before the coming of the glorious and universal revelation the glory thereof will be revealed unto him by his soul, and he himself will become the fountain of his knowledge, because he is about to be held worthy in heaven of the kingdom, and because he will find in

himself the kingdom. For behold, "The kingdom of God is within you," and in another place [the Book] saith, "Repent, for the kingdom of heaven is at hand," and two things are certain: the kingdom of heaven which the righteous shall inherit at the end of the world, above the heavens, and the kingdom which is in you, which is the knowledge of the spirit which is revealed unto spiritual beings, and as it were, we have already been in the kingdom of heaven in unspeakable happiness. Now neither of these can be found without afflictions and labours of the body, for those who bear labours in the body are heirs of the kingdom of heaven, [p. 476] and those who, together with labours, possess innocency of soul also, become the discoverers of the kingdom which is in them, and in its blessings they fare luxuriously and revel in continual joy, over which sorrow ruleth not, because at all times they rejoice in the gladness which is born of them, even as Paul also said, "Rejoice at all times,"³ and in another place he also said, "Rejoice in your hope, and endure patiently your tribulations; for from the patient endurance of tribulations the hope concerning the things which are to come increaseth in us," even as he said in another place, "Tribulation perfecteth patience in us; and patience, probation, and probation, hope; and patience putteth not to shame."⁴

Whosoever beareth not tribulations by his own constancy, in him it is evident that the remembrance of hope is not, for if he had hope, he would also be in tribulation because of his hope, even as all the

¹ St. Luke xvii. 21.

² St. Matthew iii. 2.

³ 1 Thessalonians v. 16.

⁴ Romans v. 3.

righteous who have come into the world were in tribulation with all kinds of labours, and in many afflictions they trod this path which leadeth to the kingdom of God; and because they trod it in hope the experience of the afflictions was pleasant unto them. Now the beginning of the way of tribulations unto them all was abstinence, even as the greed of the belly is the beginning of all wickedness, for from this very place two paths begin; from the love of the belly the path [which goeth to] the left, and from the hatred of the belly [p. 477] the path [which goeth to] the right. And whosoever wisheth to begin the path of discipleship in good order, must start herefrom, afflicting and buffeting his body, and reducing its meat and drink, and loading it with the toils of vigil, and with the tribulations of fasting; and when its lusts are cut off it will become light and active for the business of the soul. Now the work of afflictions is not so hard as report saith, for a report from afar usually terrifieth every man, but when he hath tried and hath had experience of the matters in very deed, they become easy unto those who do them.

To thee then, O thou who hast cast off the world, belong the things which will help thee greatly, and which will give thee power [to lead] the good life, for the fact of being removed from the affairs of the world, and from the sight and hearing thereof, keepeth thy life holy in no small degree. The beloved Children¹, the example of whom I have brought before thee, although the royal table was set before their sight, rejected its pleasures, and chose tribulations instead of delights.

¹ See above p. 452.

And herefrom consider the power of their patient endurance, for having no teacher to admonish, and none to help or encourage, nor the pattern of others who were before them, nor the fear of the law upon them, nor want and need, nor fear and terror which restrained them, nor being removed from the sight of meats—which also is helpful to patient endurance—having [p. 478] none of these [reasons, I say], they filled themselves with the power of their patient endurance. Do thou then, even though all these things help thee, persevere in the patience which befitte thy discipleship, and conquer the wicked mistress of all iniquity, and subdue thy body and afflict thy members, even as Paul also said, “I subdue my body, and bring it into subjection, lest peradventure I, who have preached to “others, am myself rejected!” And if Paul, although he, by the power of Grace, gained the victory over the passions, still had need to subdue his body, how much more have those, in whom there still live the lusts of the flesh, need to subdue their bodies by fasting and abstinence, and to fight and to overcome!

Unto thee then, O disciple, if thou wishest thy discipleship to be good, let the table, which unto others is a place of pleasure, be a place of fighting, and set in array thereupon the battle against all meats, whether they be great or little, or rare or common, and despise not lust, because it is laid hold upon by small matters, and think [not] that it is not worthy of blame, for thou wilt be especially blameworthy if it happen that thou art overcome by small things, even more so than if thou wert conquered by great things, for if lust can

¹ 1 Corinthians ix. 27.

vanquish thee by little things, how much more shall it defeat thee by great? [p. 479] And if it conquereth thee by garden herbs, how much more shall it overcome thee by the meat of flesh? Whosoever will commit iniquity in a small thing will also commit iniquity in a great thing. Now with that with which lust doeth battle with thee must thou overcome it: if it be with the meat of flesh, and the various preparations of meat and dainty foods, fight therewith and vanquish the lust of the belly, and if it be with pulse, and garden herbs, and valueless and common fruits, with that very thing with which lust fighteth do thou oppose victory. And say not, "To conquer these things is no victory at all," but consider that if thou be vanquished by these things the defeat will be great. What then? And if it be that that lust which is wont at all times to lust after great things, abaseth itself and lusteth after small things in order that it may subdue thee, do not thou abase thyself with it, but conquer it wherever it seeketh to conquer thee. For wherever it calleth there art thou bound to follow after it, and against that thing which it lusteth after, do thou set in array the battle against the incentives thereto, being in this respect like unto Christ thy Lord, Who, wherever the Tempter sought to tempt Him, was found present with him, and wherever he wished to enter into battle with Him, there did He respond unto him. And He began first of all the war which was against the greediness of the belly, and He overcame this lust by the patient endurance of fasting, that He might give unto us also an example, and lay down for us the law, so that we, if we desired to enter upon a spiritual rule of life and conduct [p. 480] might begin with fasting, and after

that, little by little, we might advance unto all triumphs. For also our Lord first of all vanquished the lust of the belly, and after it the love of money, and the empty boasting of the world, and dominion and power—which things are born therefrom—and after these He conquered vain-glory—an abominable passion which is born of fine things—and by these three He overcame and brought to nought all the passions which cleave unto them, and then He began to preach the kingdom of His Father with power, and to deliver the doctrine of perfection unto the children of men.

Now as Christ our Lord, when He had finished the service of the Law and had begun the rule of the spirit, began with fasting, even so also like Him art thou bound to make the beginning of thy discipleship, which is above the world therewith. For what abstinence could be as perfect as that of Jesus? Who not only made himself a stranger unto the taste of meats, but also unto the smell and sight thereof, in that He forsook the peaceful state in which these are found, and went forth into the wilderness, and deprived Himself of everything, in order that He might cut off and cast out from all the senses this abominable lust; for except a man go forth from the world he cannot tread the path of perfection. And consider also that our Redeemer protracted His fast unto the last limit to which our nature could attain! Now Moses and Elijah did also tread [that path], and attain to this number [of days], and if our nature had been able to go beyond it, our Redeemer would have fasted more, and also if [p. 481] its strength had been insufficient to arrive at this number [of days], He would have diminished the number of the days which He fasted,

and would have limited Himself to the time up to which human nature could endure. For our Lord did not fast according to His strength, but according to our strength, for if He had fasted according to His own strength He would never have hungered at all, for the nature of His spirituality was not to hunger; but He fasted according to the body according to the capacity of the power of carnal beings, and He brought Himself down to us, and revealed unto us the limits of His natural endurance.

Now the power of endurance hath become weak in us by reason of a multitude of dainties, and we think that without these our nature cannot live, and that if we diminish these dainties and supports of meat it will perish. Our Lord fasted forty days, and hath [thus] taught us that the power of our natural endurance can be prolonged unto this point, if the barriers of lust be not placed in the way to cut off the way of endurance; but our Redeemer broke through and passed over all the barriers of lusts and the endurance of sicknesses and diseases, and arrived at the end of the forty days, therefore unto this point have very many arrived, but beyond the limit which our Redeemer fixed hath no man passed, because it is the natural one. If then it hath been heard or said that a man hath passed this limit, it is beyond the power of human nature to do so, and it hath been performed solely by Grace, [p. 482] because of many reasons, some of which are hidden from us, and some of which are manifest unto us.

Now therefore it is meet that the disciple should place this example before his eyes, if he wisheth to be prosperous in the spiritual life, and as our Lord

overcame the other passions, even so also for thee after abstinence will it be easy to vanquish the other lusts. And as after all lusts had been overcome Jesus began the teaching of authority, and the life of freedom, to eat with all men, to be invited by all men, and to mix with, and to talk with all [kinds of] people, which things are a sign of absolute freedom, even so also shalt thou stand in the freedom of Christ, when thou hast mastered the lust of the belly, and the other passions which follow in its train thereby, and shalt mingle with and talk to every one with authority, and thou shalt eat and drink with tax-gatherers and whores, and thou shalt converse fearlessly with women, thy freedom making no distinction between male and female, because thou hast cast off that thought which by reason of the passions seeth the difference between them; for when the mind is not goaded by passion it distinguisheth not between the person of a man or woman, nor between a beautiful face and an ugly one, but without passion it meeteth all and regardeth all alike. And without fear thou shalt enter into every [house], and thou shalt salute every man, and thou shalt be all things unto all men, being thyself without change, for the benefit of all. Now the patterns of these things [p. 483] have been seen in Christ and in His disciples. And thou must observe that unto these and such like things our Redeemer arrived through abstinence, and not only Himself, but also the holy Apostles, and the divine Prophets, and also John the Baptist who came between the two Covenants. And remember how the Holy Book recounteth unto thee concerning his abstinent rule of life, which was new and different from that of all the other children of men, for his clothing was of

camel's hair,¹ and skin girded his loins, like the prophets, and his food was locusts and wild honey, and his dwelling-place was the desert wilderness which was destitute of peace, and he lived among the beasts of the wilderness. And from his youth up he fulfilled all this stern life of abstinence, and after these things he was held to be worthy of the revelation, and to become a herald of the advent of the Highest, and before the Crucifixion to be equal unto those who were after the Crucifixion; and although as yet human nature was not born unto spirituality he alone was born thereto before the birth of all other men. And of this sight which is above speech, and the change which is to be wondered at and admired, together with the power of that Grace unto which everything is easy, he was held to be worthy by reason of his strict abstinence; for it is the nature of this rule of life that when purity of the soul is nigh thereunto, it giveth birth unto man that he may be in the world of the spirit, and a counterpart of the angels, although he still sojourneth in the world of the body.

And besides this, then, thou must understand that the blessed Apostles, even though they had been chosen by divine Grace, [p. 484] were not worthy of the gift of the Spirit until there had appeared in them first of all the life of abstinence, and behold, although they were going about with Jesus in the world, it is not written concerning them that they themselves observed the rules of abstinence, for through the abundance of Divine grace they led the life of the freedom of Christ, to which our Redeemer Himself came

¹ St. Matthew iii. 4.

after His temptation in the wilderness; and although in their course they had not as yet arrived at this point by temptation, Christ made them participators in His perfection. Now the Pharisees and the disciples of John, not having understood the power of this freedom, reproached Christ boldly, saying, "Why do we fast so much, and thy disciples fast not?"¹ But Jesus made answer unto them in words the meaning of which was above the power of their understanding, saying, "The children of the bride-chamber cannot fast so long as the bridegroom is with them, for as at a feast it is not only the bridegroom who is clothed in white, and who is occupied with pleasure, but also those who have been bidden to the feast, and similarly, it is not only I, Who, after the conquest and the payment of the debt of all sufferings having arrived at this freedom of the feast, rejoice and am glad, but also My disciples, who have been invited unto the kingdom, and them do I make to participate with Me; but the days shall come when I shall be taken from them, and then shall they fast in those days, [p. 485] that is to say, when the full light of the power of free-will hath been gathered unto Me, then shall they also kindle the lamps of their endurance;" and that there shall be a place for the spirit instead of the light [of which] Jesus [speaks] He himself will shine in their hidden places—which actually came to pass after His going up into heaven.

Now although they lived beforehand the life of freedom, as a pledge, yet they did not receive this freedom in themselves until they had first of all laboured

¹ St. Mark ii. 18.

in the life of abstinence, for it is written concerning them that immediately our Redeemer was taken up they returned to that upper chamber in which they were abiding,¹ and that they lived there with much fasting, and in close confinement, and with sincere prayers, and bitter weeping, and that afterwards they were held to be worthy to receive the Paraclete. And if from the ascension of Christ into heaven, unto the descent of the Spirit the days of their abstinence were few, we must learn that they also tarried in this service of fasting and abstinence after they had received the Spirit, and in every place is it written concerning them that they fasted and prayed. "And while they were fasting and praying, the Holy Spirit said to them, Separate ye unto Me Paul and Barnabas for the work whereunto I have called them."² And again the Apostles said when they wished to choose seven deacons, "We will continue steadfastly in prayer, [p. 486] "and in the ministry of the word;"³ and again when Simon was bound in prison, it is written that the whole church prayed;⁴ and again it is written concerning Paul, that before he was baptized, and received the Holy Spirit, he neither ate nor drank for three days,⁵ nor rose up from his place, because he was lying upon his face praying, and thus he received the Holy Ghost. And he was occupied in fasting and prayer during the whole of the remaining period of his life after his election, even as he himself testifieth everywhere concerning his fasting, and his prayer, and his many

¹ Acts i. 13 ff.

³ Acts vi. 3, 4.

⁵ Acts ix. 9.

² Acts xiii. 2.

⁴ Acts xii. 5.

tribulations which he bore for the sake of the Gospel, and with all his other labours and afflictions he reckoned frequent fasting, saying, "In fasting often, in watching often, in hunger often, in cold and in nakedness;"¹ and again he saith, "I am trained in everything, both in fulness, and in hunger, in abundance, and in want."² And to how much in want and poverty he was testify the fact that once until he had sold his clothing they were not able to buy food for him and for those who were with him, and the constant labour which he did with his hands at nights, in order that he might be a burden upon no man.³

And concerning Simon, moreover, it is written that "he went up to the roof to pray at the time of the ninth hour, and he was an hungered, and wished to eat," and he told [them] to make ready for him.⁴ And by this [example the Book] teacheth thee that, in addition to constant instruction, [p. 487] and prayers at every hour, he prayed continually also at the stated seasons which [are those of] the common service, and that together with prayer was his fasting continual. That he was hungry and wished to eat at the ninth hour [sheweth] that his hunger arose from Divine dispensation and not from habit, and that he had not a rule for eating at that season, and it is evident from what he saith that when he went up to the roof to pray hunger suddenly fell upon him, and that he left his prayers and told them to prepare food for him. And if it had been the season when he was accustomed to eat, those who received him would have made ready for him according to [their] wont, but from the fact that he

¹ 2 Corinthians xi. 27.

² Philippians iv. 12.

³ 1 Thessalonians ii. 9.

⁴ Acts x. 9.

commanded them to prepare for him, it is evident that he became hungry through Divine dispensation, that by the passion of his hunger he might receive the teaching of the things which were spoken unto him, his fasting being continual.

And consider, the Apostles fasted not—now their rule of life is not suitable to come to testify unto thee, for when they had received the Spirit Paraclete they were perfect—and as our Lord did not fast after His temptation, so also was it not fitting for them to fast, according to the rule of freedom in which they stood, and the perfection in which they were. But although their spiritual rule of life was above labours, yet they descended to labours and afflictions, for one reason, that they might give us a good example, so that we might be like unto them, and for another, because they gratified their pleasure with tribulations and labours. Now of what did the food [p. 488] of these great ones who arrived at perfection consist? When they had any did it not consist of bread, and garden herbs, and olives only? And if the Apostles had need of the rule of abstinence, and in the time of perfection lived like those who were in danger, who would not tremble and excuse himself from slackness, and run and lay hold of the rule of patient endurance?

And thou must also understand from the testimony of the Prophets, that they too, whenever they were held worthy to receive a vision of God or of the angels, led a life of much fasting, and then were they worthy to receive the vision of revelations, even as it is written of that beloved man Daniel, that after his fast of three weeks he was wholly worthy of the sight

of angels.¹ And if for that man who was looking for the advent of an angel all this fasting was necessary, and he was only then worthy to receive spiritual revelations, how much more for thee who awaitest the spiritual sight of Christ, and hopest to receive within thy soul the perception which is above nature, are much fasting, and abstinence, and the subduing of the body necessary, if thou wouldst arrive at things which are greater than those of Daniel?

And so also Elijah, after his fast of forty days and forty nights,² received the sight of God in Mount Horeb, and he was alone in the wilderness, and in addition to the protracted fast he bore also the labour of the journey of the way; and besides these he was shut off from the children of men, and [lived in] silent contemplation, and he was [p. 489] in pure prayer, and after these things he heard the voice of God speaking with him. And like this holy man the blessed Moses also was twice³ deemed worthy to go unto the thick darkness and to receive the law upon the tablets; and he was made pure by fasting like unto this, and then he was deemed worthy of the terrible sight. And the prophet Ezekiel⁴ also, when he was about to receive the revelation of the prophecy of the uprooting of the city and the overthrowing of the temple, did the word of God bring into severe tribulations to eat bread by weight, and to drink water by measure, and to sleep upon his side in affliction—and then he arrived at the vision of prophecy. And thus also thou canst [shew] that all the righteous men and Prophets, either by

¹ Daniel x. 2, 7.

³ Exodus xxiv. 18; xxxiv. 28.

² 1 Kings xix. 8.

⁴ Ezekiel iv.

their own will, or by God's command unto them, endured always tribulations and labours, even as the blessed David maketh known that from the severity of his fasting the very limbs of his body had become enfeebled, saying, "My knees have become sick through fasting, and my flesh faileth of fatness;"¹ and again he saith, "For I have forgotten to eat my bread, and by reason of the voice of my groanings my flesh cleaveth unto my bones."² It was not sufficient for him, through his remembrance of God to turn away from [his] natural food, but he forgot entirely this corruptible food because his mind was meditating upon that which belonged to the spirit; and by reason of the severity of his labours and tribulations, and through the pain and grief of his groanings his flesh clave to his bones.

And again, he teacheth thee also concerning [p. 490] that which he took as a preparation for his meat, saying, "For I have eaten ashes like bread:"³ these were the condiments and dainties which were laid upon the table of this righteous king when he ate his food. Listen also concerning the strained wine which he drank: "I have mingled my drink with tears."⁴ Behold the meat and drink of the righteous king! He fed himself upon ashes, and his drink was tears of suffering. What disciple on hearing these things will not break his heart in sorrow for his slothful life, if indeed he be a disciple? And again David saith, "I have humbled my soul in fasting, and I have become unto them a reproach. I have made sackcloth my clothing, and I have become unto them a byword":⁵ and by this

¹ Psalm cix. 24.

² Psalm cii. 5.

³ Psalm cii. 9.

⁴ Psalm cii. 9.

⁵ Psalm lxi. 10, 11.

he teacheth us that he not only endured the labour of good deeds, but that he also heard reproaches and indignant words because thereof, and endured them patiently; from which thou also mayest learn that if thy labours are despised by the slothful, and thy tribulations are repeated mockingly by those who love pleasure, thou must remember these words and be comforted, and let them be a support for thy soul when irritation at the wicked cometh upon thee. And again, in another place, he telleth unto what severity of labours he had arrived in the patient endurance of his tribulations, saying, "I have become like a skin bottle in the ice, but I have not forgotten Thy commandments;"¹ and by this he teacheth thee [p. 491] that through excessive meagreness and dryness even the moisture of his body had dried up and come to an end. And again listen unto him, for he teacheth thee in another place that before a man hath gone through tribulations and hath been tried in the furnace of enduring labours patiently, he cannot go forth into the wide place of spiritual happiness, saying, "Thou hast brought me through fire and water, and hast brought me out into a wide place;"² now he likeneth unto fire and water the afflictions, and wickedness, and labours which surround him on all sides, whether the afflictions arose from his own will, or from the chastisement of God which took place to try him, or from the wicked men who envied him his good works.

And besides this righteous king, listen also unto the words of the spiritual athlete Job, whom the healing of the spirit taught what manner of thing he should set

¹ Psalm cxix. 83.

² Psalm lxvi. 12.

upon his table before his food, "For my sighing entereth
 "in before I eat, and my roarings are poured out like
 "water;"¹ these are the fruits which he took before [his
 food]—groanings and weeping—and then he drew nigh
 [to eat] his natural food, for he ate first of all suffering,
 and drank the tears of his groanings, and then he took
 his carnal food, from which also [we may learn] that
 that which he ate was consecrated and not ordinary
 food. Hear also from him what tribulations he bore
 and yet did not depart from the love of God: "Why
 "have I taken my flesh in my teeth, and [why] is my
 "soul laid in my hands? Even if He slay me, it is for
 "Him only that I will wait",² [p. 492] as if a man were
 to say, Even though He love me not, yet will I not
 depart from His love. God punished him like an
 enemy, yet he cried out, "I am smitten by a friend,"
 and he denied not the love of Him that punished him.
 And everywhere, if thou seekest, O disciple, thou wilt
 find that none of the righteous pleased God in the
 world without tribulations and labours, for this is the
 road of the royal city which is above, and that "strait
 "and narrow is the way which leadeth unto life."³

Let us travel then, in the narrow path which God
 hath trodden for us, and let us walk in the way of the
 tribulations which He hath shewn us. Let us restrict
 ourselves here, that we may live in freedom there; let
 us hunger here, that we may be filled there; let us
 diminish our food and drink [here], that we may have
 spiritual food in abundance there; let us take ourselves
 into the furnace of tribulations, that we may be given unto

¹ Job iii. 24.

² Job xiii. 14, 15.

³ St. Matthew vii. 14.

the kingdom as pure gold in which there is no blemish; let us not spare the destruction of our body, that our inner man may be renewed day by day. Let us not think anxiously about the pains and sicknesses which will befall [us], but let us think that if things be not thus the wounds of the soul cannot be healed; let us be filled with joy in running our course, because it is known that we hasten after hope. Let us labour like sons of grace for the Father of truth, that we may be worthy of that inheritance which is filled with blessings, and is promised unto sons, and let us always remember the word of the Apostle, "By tribulation it is meet that we should enter the kingdom of God",¹ and with the Apostle let us say each to each, "If we suffer with Christ, [p. 493] we shall be glorified with Christ,² and if we endure [with Him], we shall also reign with Him;"³ to Whom be glory from us all, for ever and ever, Amen.

Here endeth the Eleventh Discourse, which is on
Abstinence.

¹ Acts xiv. 22.

² Romans viii. 17.

³ Timothy ii. 12.

[P. 494] THE TWELFTH DISCOURSE:

WHICH IS AGAINST THE PASSIONS OF FORNICATION, AND WHICH
SHEWETH THAT NOT ONLY THE ACT OF LUST IS AC-
COUNTED FORNICATION WHEN IT IS PERFORMED
IN THE BODY, BUT ALSO WHEN IT LINGER-
ETH IN THE MIND AND MAKETH THE
SOUL TO COMMIT FORNICATION
WITH SOME DISTANT
PERSON.

Wise physicians, who desire to draw nigh with knowledge unto the healing of the diseases which happen in the bodies of the children of men, first of all learn the causes of these diseases, and having withdrawn them, bring healing unto their sicknesses without trouble. For when the cause from which the diseases and sicknesses arise is removed, the sicknesses to which it hath given birth are rooted out together with the cause thereof, for when the root [of the tree] is taken up out of the ground it is impossible for its branches or fruit to remain, [p. 495] and if it happen that plants and young trees [live] for a short time afterwards by reason of their natural moisture, yet they will soon dry up when once their roots are shaken free of the earth and are taken up. And thus also is it with the sicknesses and diseases which happen unto the children of men, for when the physicians first of all remove the causes

from which the diseases are produced, little by little the disease dwindleth and cometh to an end as soon as that cause which hath produced it is cut off from the body. And it is meet that we should act in this way also with the passions of sins, which are produced either by the body, or by the soul, for we should first of all remove the causes which give birth unto these passions, that our life may be preserved in immunity from wickedness, and that our own rule and conduct may be free from iniquity. For the man who wisheth to be a free man in God must first of all be freed from the lusts which arise from him, and then let him draw nigh unto the life of freedom of Christ, because also the country of the children of the free will not allow him to enter therein so long as the foul mark of bondage is apparent in his person. Therefore considering closely what we are, and what we shall be, and from what condition unto what condition we have been called, and for what life we shall exchange this life, let us be mindful of ourselves at all seasons, and let us take upon ourselves the knowledge of our rule and conduct continually, and let us learn first of all the causes of the passions of sins [p. 496] which molest our life perpetually by their goadings, for without labour we shall not find the healing of our souls. And let the natural healing which maketh whole human bodies be unto us an example of the healing of our souls, and like the physicians, let us first of all consider the causes by which the goadings of sins against our life are produced, that we may be able to arrive at spiritual healing. Now inasmuch as in the previous Discourse we have chidden the lust of the love of the belly, it is now meet that our speech should proceed

systematically against this wicked passion of fornication, which is the origin, and begetter, and nurse of the lust of the belly, and it is easily overcome when a man conquereth the first cause thereof. For through eating and drinking doth the passion of fornication grow strong and blaze in our members, and besides these things it ariseth through loose conversations and human discourse, and through the remembrance of faces of beautiful appearance which are depicted in our souls, and through the repetitions of stories of lust, when they are pleasantly told and listened to, and through the constant sight of faces by which the souls of the weak are straightway caught and held fast by the appearance of passion which is in them, for when once the lust of the body hath made to increase the fire of fornication in the body, corrupt conversations come and stir it into a blaze.

Now this lust hath been placed by the Creator in the members of our bodies by nature for the sake of the fruit of carnal intercourse and the continuation of the world, but by disciples [p. 497] it is to be kept not for this purpose, but that it may be unto them the cause of spiritual crowns, and the material for heavenly battles, that having fought and conquered we may be numbered [among] the victors, and be inscribed as triumphant warriors in the heavenly Jerusalem through the noble deeds which are gained from the place of strife which is opposed thereto. And this lust for carnal intercourse doth not remain in disciples that they may minister thereunto, but that through the heat of natural lust they may put to the test the power of the heat of the lust of the spirit, and that when the fire of the transgression of the law blazeth in their members, they may try with

it the hot fire of Jesus which is mingled in our souls; that with the pleasure which is beyond nature they may taste the sweetness of the true nature, and that with the motion which was delivered unto them at the beginning thereof they may receive the taste of the sweetness of the living motion, which has begun to lust after the fair sight of the beauty of Christ, Who abideth without ending in the soul wherein He be-
ginneth [to dwell], if it be that it be purified so as to be His dwelling-place.

Now the fire of this natural lust is hotter than that of all other lusts, and together with its heat is mingled also its corrupt sweetness, wherefrom two things may be learned, the pleasantness of the love of Christ, and the near end of the corrupt lust. The fire of the spirit which is mingled in us would have been able to put an end to and destroy this fire of natural lust, if the desire had been without fruit and the freedom which is in us without labours of fortitude; well then [p. 498] was the enemy set to do battle against freedom, that when he was overcome by patient endurance that freedom might become apparent, and the strength thereof might be known, and its power tried. Therefore let us not be slack in respect of this lust which is preserved in us as the cause of profit, and so let it become unto us the cause of loss, for he that from trafficking for gain doeth it for loss is an ignorant fool, and whosoever maketh to be the object of wickednessthat which was given unto us as the material for that which is good, is a wicked man and the opponent of good.

Let us then be strong in the war against this evil lust, which although it be a good thing when coupled with marriage in the world, is accounted a vice if it

be wrought by disciples; for not every thing is good for every man, even though it be very fair and good in its nature, for riches in the nature of their creation by their Maker are good, but if solitaries, who are commanded not to have two tunics,¹ and not to take care for the morrow,² acquire them, the possession thereof to them is a vice. And the eating of flesh and the drinking of wine is pure unto those who devote themselves unto the life of the world, but for those who of their own will have given themselves unto the maintenance of the election of the discipleship of Christ, it is not right to make use of things, except for necessity's sake. And, moreover, good [p. 499] and fair also are the powers and dominions of this world, for it is written, "There is no dominion which is not from God",³ but for those who have separated themselves from human habitation, and have promised to do great and sublime things, to desire human grades of honour is [a subject] for rebuke and reproach. And dwelling in cities and villages, and the habitation in the world, and life and intercourse among the children of men are not blameworthy, but for those who have become destitute for the love of God, and who have once cast off the world of their own free-will, and have gone forth to become solitaries and ascetics outside it, the dwelling among and intercourse with the children of men are unto them subjects for reprehension and blame; and there are many things like these, the doing of which is blameless unto those who have not already bound themselves by a covenant against them, but if they be done by those who have promised to abstain from them they are blameworthy.

¹ St. Matthew x. 10. ² St. Matthew vi. 34. ³ Romans xiii. 1.

In this manner, then, is also the lust for carnal intercourse. And well was it implanted in [our] nature, for it stablisheth the world, and is the root and fruit of human nature, and it bringeth back and giveth unto the race of the children of men that of which the death of the penalty despoiled them and took away. But consider well, O disciple, that although it hath been implanted in our nature, yet was it stirred up by the transgression of the commandment, [p. 500] and by the eating of the fruit did its motion appear, that, as in a parable, it might be known beforehand that it had power only over carnal beings, being absolutely useless unto the world of spiritual beings. For the types of two kinds of life appeared in the heads of our race, the spiritual and the carnal, the world of the spirit and the world of the body, the first Adam and the last Adam. Before they ate the food of the transgression of the law wherefrom was moved also the lust which was hidden in the members, their whole rule and conduct of life were spiritual, and in everything were they moved spiritually, in holy thoughts, and pure minds, in the knowledge which was worthy of God, in the understanding which was clean and pure from the abominable motions of lust, and after the manner of the spiritual hosts was their dwelling in Paradise—for they only appeared in the form of the body, because by the knowlege of the spirit they were secretly dwelling in heaven. And the Creator made Adam first of all to experience spiritual things, because He wished him to be the heir thereof, but the freedom of Adam lusted after the things of the world, although they came into existence and were established by the word of the Creator, and his will desired them, and he went

forth after them; now this is evident from the eating of the fruit which took place by the transgression of the command. For the eating of that fruit was the beginning of all lusts, according to the word of our teacher the Apostle, who said, "I had not known lust, "except the law had said, Thou shalt not lust, and "in this [p. 501] commandment I found an occasion of "sin, and every lust was perfected in me".¹

So then the lust of the spirit precedeth the lust of the body in us, as the history of the head of our race sheweth, for Adam came down from a high to a low estate, and from the lust of the spirit he went forth to the lust of the body, and from the life of heavenly beings he abased himself unto that of earthly beings, and from the sight of the beauty of God with which he could never be sated, he turned to look upon the form of the beauty of his wife. For until Adam had turned himself unto that which was outside, the things which were outside did not appear unto him, and until he had turned himself unto the world, the lusts of the world were not set in array before his vision, of all of which the eating of the fruit became the cause and origin; and as in the one case all lusts are produced by the belly, even so also in the other from it all vices take their rise.

Now fornication was the first thorn which sprang from the field of the lust of the belly, and immediately it grew up it became like a thorn to the eye in the sight of the understanding, and prevented it from looking at God. For this lust doth not make dark the sight of those only who have never seen, but also of

¹ Romans vii. 7,8.

those who have many times been spectators of divine beauties; and if it happen that they are held fast by this passion, their motions are blinded, and it standeth before them like a covering, and preventeth them from seeing the much-to-be-desired beauty of Christ, [p. 502] and they are distracted by the trouble to find that which they have lost, and [only] by heavy labours do they find it. Now there are some who are quite blind, like those who are born blind from their mother's womb, and there are some who have become blind after they have been born and have seen the light, and through some injury which hath happened to them subsequently the bright vision of their thoughts hath been blinded, and for these was the remembrance of the heavenly light preserved, even at the time when they received the injury; and as he who hath become blind remembereth the natural light which he saw before his blindness, even so also doth he who hath become blinded by passions remember the spiritual light which he saw before [it took place]. Now whosoever is worthy of the sight of this light doth not receive it as by report, but as one who remembereth his former enlightenment, and when he maketh a comparison between it and his present blindness, he sigheth heavily because he hath been abased from the one condition to the other, and because he hath exchanged one condition of desire for another. So therefore watchfulness is more necessary for those who have seen and felt than for those who have never seen and perceived this spiritual light, even as the watchfulness of the rich man, on account of his riches, is greater than that of the poor man who possesseth nothing, and thus also constant wakefulness is necessary for him that hath

discovered by his own purity the beauty of the divine vision, lest he lose that which he hath found. And as when a man turneth away [p. 503] his eye from before him and looketh behind him, or as when he looketh at the darkness after having looked at the sun, even so is it with the mind which from contemplating God turneth itself away from Him, and looketh upon abominable lust. For until the soul hath destroyed the beauty of the Eternal Being, it cannot subject itself to lust for the corrupt beauty of the body; for without beauty, it lusteth after beauty, and without sight, it looketh for sight. And because the desirable and fair beauteousness of Christ is not depicted before it, it is fettered by the sight of the beauty of the body; and because wakefulness is not aroused in it, sleepiness is awakened therein; and because the fire of spiritual love is cold in it, carnal love breaketh into flame therein. For until a man perceiveth the beauty of himself, he beginneth not to perceive the beauty of Christ with which he can never be sated, the nature of which is that it fettereth naturally with love for Him every soul that feeleth it and perceiveth it. And as in those who lust after the beauty of the body the love thereof is moved in their members naturally, even so also whosoever arriveth at the beauty of the desire of Christ is moved perforce naturally unto love for Him, and nothing is able to sever from him that fetter of love.

And if the man, who is held in chains by the lust of the body and by the beautiful appearance of the corrupt body—causes of the dissolution of which surround it on every side—and by its impurity [p. 504] and corruptibility, despiseth every thing, and treateth

with contempt the censure and reproof of everyone, and the carnal love which is in him conquereth the force of all the fear with which he fighteth on all sides, how very much more is it seemly unto the soul which loveth Christ, and which longeth for the sight of His beauty, to be loosed from all the yoke of fear, and to cut through and pass over the power of all laws, and for all beautiful things to be held to be abominable in its sight when it compareth them with the vision of Him that it loveth? For it is as if a man, being led captive by natural lust, through the absence of a beautiful person near at hand were to love a blind woman, whose form was loathsame, and whose face was hideous; now if it were to happen that he should see a pretty face, and should look upon the desirable beauty of another person, when he should compare the beauty which he had newly found with the hateful thing with love for which he was first of all fettered, he would despise and reject the former lust, and would chide himself because of that whereto he had linked his love, and henceforth the passion for the beauty of the new face would rule supreme over all his motions, and he would be led captive and his whole self be smitten with lust for that object, especially when he compared it with that odious thing which he had loved at first.

And thus also doth it happen unto the mind when, through the want of beauty, it is held fast by carnal beauty, that is to say, when through the absence of the sight of the beauty of Christ [p. 505] it is snared by the sight of carnal beauty, and it lusteth after that which is unworthy of lust, and it is set in a blaze with the fire of corrupt natural love, which ought not to be called love at all, but a foul and loathsome passion.

Now if it happen that to this man, either by his own love, or by the indication of others, or by the act of Grace, the desirable beauty of that uncreated and self-existent Being be shewn, and he perceiveth this incorruptible beauty he will straightway forget the natural beauty, and it will be turned round to him before his sight in all its hideousness, and he will chide himself because he was fettered by such a thing, and because he was led into subjection by such a power, and because such a weak thing was able to overcome his strength, and he will rebuke his life because through laxity it was made subject unto the corrupt love of the body. For everything is changed for that which is its counterpart, pleasure for pleasure, honour for honour, riches for riches, glory for glory, happiness for happiness, lust for lust, and beauty for beauty; and when all these things are compared with one another—these which are above with those which are below—those who perceive sublime things will reject the choice of all those which are inferior, and will long earnestly for those which are above, those which are glorious, those which are beautiful, those which are exalted, and those which are fair. For it is the nature of the lust of the soul to lust after the things which are above it, [p. 506] and when it lusteth in this manner, it lusteth according to nature, but when it lusteth after those which are inferior unto it, its lust is outside nature, that is to say, its power of discernment is covered over by participation in that which is opposed thereunto, and then it lusteth after that thing which is its contrary, or if it desireth it, it is without lust. For no man among those who have seen the sun would forsake it, and long earnestly for the darkness, except the deeds which are worthy

of darkness be stirring in him; and when the gloom of sin becometh associated with natural darkness, he lusteth in darkness for darkness, for it is well known that lust itself is a blind thing and without sight, for he lusteth for one thing after the other and discerneth not the difference.

Now that men should be held fast by the sight of the lust of the body [sheweth] cowardice, especially if those passions from which they have been loosed return and make them subject unto them, and if after they have been worthy of the sight of spiritual beauty they are held fast in the love of carnal beauty; and justly they deserve to be abominated because they have exchanged one thing for another, and instead of the beauty of the King's daughter, the fairest of all, they have lusted after a wretched blind thing, which is the most hideous of all women. What then? And if he who is worthy to feel the beauty of the soul be not filled therewith, how very much more will he remain unsatisfied with the beauty of Christ, Who is naturally the much desired [p. 507] and beloved beauty, and there is no beauty which can be compared with His, and no appearance which is like unto His, and no fairness which is so beloved as His, no image which is so dearly beloved as His, and no features which are so much to be desired as His, because He is wholly and entirely to be longed for. For there is not in Him one member that is beautiful, and another that is on the contrary odious and hideous, even as it doth happen in the corrupt body which, having one beautiful member in it, hath another which by its hideousness taketh away from its beauty. Sometimes a beautiful form hath ugly feet, and it happeneth that beautiful eyes are accompanied by other members

which are of a lower grade, and of less value and inferior, and a beautifully constructed arrangement of members is usually found to possess some defect in stature; and finally, carnal beauty is never found to be wholly perfect, and remote, and free from blemishes, it being ordained in wisdom by the Creator that carnal beauty should never be perfect in its beauty, that whosoever should be held fast by the lust thereof might soon be free therefrom. For when a hideous member is placed by the side of one that is fair, and one that is deformed by one that is beautiful, whosoever is held fast by lust for that which is fair is driven away by the sight of the odious member to which it is united, and by it and through it the lust of this beauty is dissipated; and there springeth up by its side a reproof unto whomsoever is held fast by the lust thereof, and together with the sickness is mingled [p. 508] also the medicine, and by the side of the disease there is found healing also, and within the beauty thou canst perceive that which is odious.

Now these things were thus constituted because that Universal Cause, that Beauty of all beauties, did not desire that the beauty of our soul should lust after the beauty which is alien unto Him, and that if it happened that by reason of a sleepy mind hideousness appeared unto us in the place of beauty, and that we were snared in corrupt lust through the sight of beautiful members, this lust might be dissipated by two causes, that is to say, by the odiousness of deformed members, and by the fair beauty of the celestial appearance, so that that which is odious being remote from us below, and the contemplation of a sight to be desired receiving us above, we might be mingled with and smitten

by this beauty with which we can never be sated, that it might be poured out wholly in us, that we might be mingled therewith, and that its spiritual form might become embodied in our soul.

Let us then not err and lust after things which are not worthy of lust and [so] destroy the spiritual lust which is mingled in our soul. For Adam lusted after the beauty of the fruit, and was led therefrom to the sight of the beauty of Eve, and the lust of the belly entered in and roused up the lust of the body, and with the lust for carnal intercourse there spring up in us also other lusts. Now this lust was implanted in us for the continuance of the human race, but it is right for those who are not ordained for the continuance of the world to overcome the motion of this lust, for the vow [p. 509] of disciples hath put them outside the world, and they have become superfluities and aliens thereunto in everything by their covenant, that is to say, they have become above the world, and as they stand on the height of righteousness—according to the promise of our Redeemer unto them—it is right that those who have once gone forth from the world should become also outside the lust which is the stablisher of the world.

Now the actions of these two lusts which cleave to each other—I mean the lust of the belly and the lust for carnal intercourse—appear unto us in different ways; one supporteth the life of our person, and the other preserveth the natural life, for the lust of the belly supporteth the life of our person, but the lust for carnal intercourse preserveth nature in the succession of generations. If it had been possible that our life could be supported in the world without carnal wants, the commandment of our Vivifier would have prohibited

us from eating and drinking, but because it was impossible that a limit for the continuance of our life should be laid down, He prohibited us from carnal intercourse, for He did not place us in the world to continue it, but only for it to be a place of contest so that by spiritual fighting we might obtain from him the crown of triumph. And because unto him that fighteth an adversary is necessary—for without one no fighting can take place—He left this lust in our members, that it might be unto us as an adversary, by the fighting against and overcoming of whom the victory of the athlete might appear, [p. 510] but if it happened that he were vanquished, his weakness might be accused, saying, “He was conquered by his weakness, and not “by the strength of the adversary.” For it is not because lust is stronger than we that it overcometh us, but because of our own feebleness and want of strength, for if it were in the nature of lust to conquer, it would conquer every man, and would conquer always, but it is not so, for at one time it conquereth, and at another it is conquered, at one time it is defeated and at another it defeateth; in that it is overcome the might of our will appeareth, and in that it vanquisheth and conquereth us the weakness of our freedom appeareth, as well as the contempt and sloth which are in us concerning our own persons.

Now until lust taketh strength from thee it is unable to conquer thee, that is to say, it doth not even dare to stand up against thee in war until thy will permitteth it so to do; and take the experience of this in thine own person: so long as thou wishest, it sleepeth, and when thou wouldst, thou rousest it up. If it happen that the natural motions rouse it up beyond thy will,

it is easy for thee to extinguish its fire with a small breath of wind—if thou hast [any] strength in thy soul to send such a breath of wind against it—but it will not be extinguished by a breath of wind of the power of that body in which when [lust] hath been stirred up it leadeth into subjection unto its will all its senses, for that body, which hath been conquered thereby, is not able to blow, and if it blow it extinguisheth not [the fire]. But when the soul standeth [p. 511] in the power of its nature, and it hath gained the mastery over the discretion of its thoughts, and hath gathered together unto itself all its motions that they may be moved by itself and not by the body, then, whenever it pleaseth, with exceeding great power can it send forth the wind of rebuke against lust, and quickly, as it were in the twinkling of an eye, it extinguisheth that natural fire which creepeth in its members. For when the body is directed by the soul, all its rule and life are sound and healthy, and, as is seemly unto a man, he is led by the uprightness which becometh rational beings; but when the wishes of the body direct the soul a man is led by the rule of the beasts, and the motions of his lusts being ministered unto by him without [his] perceiving [it], he is in consequence deprived of that repentance which cleaveth unto discretion. So long as the soul is mingled with the body in its thoughts it cannot direct the body, and it can neither see its own self, nor do the lusts of the body see it, and its own passions are not received thereby, but like a blind man it is deprived of the sight of itself, and of the sight of everything; and thus also is the soul when it is blinded by the passions of sin, for it neither seeth its own self, nor that which is outside it.

So therefore it is necessary for us to set the distinction between the soul and the body before that which existeth between the body and the soul, because it is a natural mingling which was implanted in us by the Creator, and it belongeth not unto us to make the distinction; but if a man wisheth to die unto divine life, that is to say, unto the power of distinguishing the thoughts of the soul from [p. 512] those of the body, it is placed in the power of our own freedom [so to do], and whenever we please it is easy for us to separate the thoughts of our soul from those of our body. And we have learned this distinction from the Holy Books, and from them we have received the power to make the soul to dwell by itself in the house of the body, and therefore, as in a parable, the Spirit of God made this known, saying, "He maketh the solitary one to dwell in a house."¹ Now here He calleth properly the good mind, "solitary one," for although it be domiciled in the body, it participateth not in the passions thereof, and it linketh not the indication of love unto those who are not worthy of its love, but being moved solely in and with wonder at the majesty of the glory of God, it dwelleth in the house of silence, and He linketh unto such a holy thought the name "solitary one." For as the man, who hath made himself an alien unto the world, and who becometh extraneous unto the giving, and taking, and unto its riches and pleasures, and unto everything that is therein, is called "solitary", even so is called "solitary" that thought which, although it dwelleth in the body, is an alien unto and is remote from all the lusts thereof, and to

¹ Psalm lxxviii. 6.

the ministrations unto its pleasures, and which liveth alone unto itself, and meditateth upon itself; and through this constant meditation there are revealed thereunto the beauty of its soul, and the fair splendour of its person. And well did the prophet demonstrate the similarity of the solitary nature of this good mind unto that solitariness which God possesseth in respect of everything, [p. 513] for as God, though mingled in everything, is remote and distant from everything by the solitariness of His nature, even so also is the solitary mind, although it is mingled with the body, remote therefrom, saying, "God is in His holy habitation,"¹ and then he (*i. e.*, the Psalmist) adds afterwards, "God maketh the solitary one to dwell in a house."² Now why was it necessary to place the latter words side by side with the former, except that God might give testimony concerning the solitary nature of [this good] mind? For as God is in His holy habitation, that is to say, He Himself is in it, and everything is separated and remote from Him, although He is nigh unto everything, even so also is the solitary mind, though near into everything, remote therefrom.

And moreover, it is seemly that the mind by the power of its own nature should draw nigh unto everything, and should be a spectator and discoverer of the knowledge which is sown in everything, and should not allow anything to draw nigh unto itself, because God in His infinite nature is nigh unto everything, while everything is remote from Him, because it is finite. And thus also is it right for the mind which hath the power to do: being near unto everything by

¹ Psalm lxxviii. 5.

² Psalm lxxviii. 6.
QQQ

reason of its freedom, all things must be remote from it, because it is not compatible therewith, that is to say, the things which are carnal, for unless the mind standeth in its solitary nature it cannot gather unto itself the power of its nature, for so long as it is mingled with the body its power is filched away and dissipated on the members of the body, and it is impoverished and deserted by its own power, and it becometh subject unto lusts, and becometh a being who is under orders and not one who giveth them. For when [p. 514] the soul hath connexion with the body, and is subjected to the goadings of its desires, it becometh subservient unto the lust thereof and not unto itself, that is to say, with the body it lusteth after the things after which the body lusteth, and becometh a stranger unto the healthy lust of its own nature. Now the healthy lust of the soul is to become unto us a means of trial whether the soul be moved by the lust of its own nature [or not]. Whenever we lust after the things which are good, and beautiful motions rise in our soul, the soul is moved by the lust of its own nature, and therefore it lusteth after the things which are profitable, and after the things which are spiritual in the service of noble deeds; for the lust of the body is not mighty enough to subdue the lust of the spirit except this lust receive power from the soul to fight therewith, for lust by itself is a weak thing, and therefore it taketh to help itself other things in order that that which it was not able to do by its own strength, it may be able to do with the help of that of others.

Now the things which aid this lust are:—the lust of the belly, pleasures, sport, goodly raiment, human converse, talk which is based upon lusts, the repetition

of the [various] kinds of fornication, the beauty of the face, the sight of the beauty of the body, the wandering of the mind, and the remembrance of business affairs; these and such like things doth lust invoke to its aid, and then it beginneth to fight against the soul, and to set in array the battle [p. 515] of its goadings, and these make known concerning the weakness of lust, for if it had been able to overcome by itself, it would have had no need of these things.

What then dost thou need, O disciple? If thou wishest to overcome this lust which fighteth against thee, thou must first of all clip its wings, and destroy the hosts which it hath called unto its-aid, and cut off its members, and uncover, and dig up, and lift up its roots, and when it remaineth by itself thou canst overcome it without trouble. Now when lust beginneth to fight against thee, do not bring unto it that fuel with which it is set in a blaze, but gather together at a distance therefrom everything which can feed it, and when it hath blazed its appointed time within itself, it will die down and become extinguished on the place where it is.

Take therefore from it first of all meat and drink, eat bread by weight, drink water by measure, keep thyself from carnal pleasures, load thyself with the afflictions of prudence, yoke thy body beneath the weight of labours, let it be tortured by hunger and afflicted by thirst, let it be vexed with watching, let it crave for sleep and let it not sleep. If it wisheth to snatch slumber, drive it away therefrom, if its want constraineth it to eat, [first] reckon with it and then shalt thou give it food, and briefly, thou shalt not give it gratification in anything, for without doubt, pleasures are the begetters of lust, and moreover, besides these,

thou must cut off the primary causes of which [p. 516] I have spoken to thee. Thou shalt not give thine ear unto the talk of the conversation of lust; the stories of its various forms shall not be pleasant unto thee when they are repeated before thee; the sight of the person with a passion for whom thou art held fast shall not be perpetually with thee; take the debasing form of the beauty thereof from within thy mind; and uproot wholly from thy soul the remembrance of the beauty which hath led thee captive; for so long as thou standest in the remembrance thereof it will inflame thee. For as fire setteth light unto fuel when it is near thereunto, even so also doth lust set light unto and blaze in the members through the sight of and conversation on these matters, and when it hath taken fire it is not every man who can extinguish it; fight then, and overcome little things that great things may not overcome thee.

Now therefore if thou wilt make thyself a stranger unto the conversation concerning the things of which I have spoken, and thou wilt beat off from thee the matters which are the leaders of lust, thou wilt shut the door in the face of lust, and it will not enter in to have dominion over thee; but if thou art lax before the things which are feeble, and thou art overcome by them, how much more shalt thou be defeated by lust and thrown down to the ground! But in order that labour may not increase for thee and thou fall in the war, from which thou shalt or shalt not go forth, maké remote from thee the things which sweep thee into the midst of the war, and be thou alien thereunto, that thou mayest be an alien unto lust; tread under foot the daughters that thou mayest tread under foot also the mother, cut off the members that thou mayest cut off

also the head, [p. 517] clip the wings that the body may remain in the depth of defeat. Thou shalt not utter the word of fornication, lest thou comest to the deed of fornication. Thou shalt not receive the remembrance of lust into thy soul, lest through lust thou perform the act thereof. Thou shalt not make thy stomach heavy by overmuch food, lest the fire of lust kindle in thy members. Thou shalt not drench thy members with a superabundance of wine, lest a superfluity of the irritation of lust be poured into thy whole body. Dainty meats shall not be delightful unto thee, lest the sweetness of lust be pleasant unto thee. Remove thine eye from a vision of beauty that thy soul may be empty of motions. Shut the door of thy hearing to the speech of lust, lest thy soul become a constant dwelling thereof. Let not the fair appearance of thy body be beautiful in thy sight, and look not upon the beauty of the appearance of others. Make not to stumble, and thou shalt not be made to stumble; trip not up, and thou shalt not be tripped up; defile not, and thou shalt not be defiled; have no intercourse with women, and thou shalt not be united unto them; flee, that they may flee from thee; put on wrath against lust, and drive it out from the house of thy soul like an enemy; in the season of lust make use of wrath and not of love, because love is wont to become a path unto lust. For many have been snared to change from spiritual love unto carnal love, and although the beginning of their love was fair, the end thereof was hideous and loathsome.

Let thy passions fight with those of thy passions which thou feelest to be the opponents [p. 518] of each other; but when thou feelest that one of thy evil passions afflicteth thee, set thou in opposition thereunto that

passion which is the enemy thereof; and especially art thou bound to fight against this foul passion of lust with the passions which are its opposites. The passion of wrath is evil, but in the season of lust it is very necessary; hard too is the seizure of anger, but in the hour of war it is very useful to thee; and, moreover, besides these things, seek not to excuse thyself from hatred moving in thee, because at the season when carnal love pricketh it is very helpful. By all means then set this passion before thy face at the season when lust is stirred up, that thou mayest deliver thy life from death and thy soul from complete destruction, and thou wilt carry the example of thy warning at that season unto those who are fighting unto death for their carnal lives.

For there are many who through fear of death fight unto death, either with wild beasts, or thieves, or adversaries, or noxious reptiles, and they stand up in this war in no ordinary manner, but they direct all their strength to the salvation of their lives; and every faculty which produceth might in body and in soul is stirred up in them at that season. [p. 519] And they put on threatening, and anger, and wrath, and noise, and battle, and they utter cries which are full of terror, and they throw themselves into a fierce rage, and turn the peaceful aspect of their faces into the menace of anger, and with hands, and feet, and mind, and members—that is to say, with their whole body and soul—doth their fighting take place; and because they are afraid lest they shall die, they draw nigh unto the border of death because of the fear thereof, and all these things take place that their mortal life may be delivered from death.

And similarly, [O disciple,] do thou also strive earnestly for the sake of thy soul's life, and be thou menacing, and filled with wrath, and cruel, and angry at the season of lust, and say not, "These things are "not seemly for me," for at that season many things menace thee, and war, without anger, never taketh place, and strife, without rage, is never brought to a close. If thou standest up in war it is right that thou shouldst put on wrath, that through thy appearance the enemy who fighteth with thee may be terrified, and flee; whosoever sheweth a glad face unto his adversary hateth himself. Thou shalt not, then, shew a glad face unto lust, lest thou make it lie down beside thee, but look upon it with a malignant eye, and it will straightway flee from thee, like a whore in the marketplace—for lust is like a whore¹—for when it [p. 520] moveth itself in the members, if the mind shew a glad face thereunto, it straightway layeth hold upon it, and forceth it to be united thereunto, and it lifteth up and layeth upon it the corrupt yoke of itself, that it may be a slave and in subjection unto it, and not one who giveth it its commands. But if the thought of his soul shall recollect itself, and become clothed with the garb of gravity, and shall put on the dress of modesty, and against the wantonness of lust shall appear unto lust with a severe and fearful face, straightway will lust leave it and depart, not only from it, but also from the place in which it hath been stirred up—that is to say, from all the members of the body—and as from a house which

¹ EFG add: "And as the whore draweth nigh unto the "wanton who turn glad faces unto her, but departeth and fleeth "at the fearful sight of the chaste, even so also doth lust."

is not its own it fleeth and goeth forth; but because the hideousness of this thing is not apparent unto every man, namely, of the chaste mind becoming subject unto corrupt lust, and becoming that upon which the feet thereof may trample, I will give a little example in order that the disciple may see and understand.

Now it is as if it should happen that one of the men who are renowned for modest and chaste behaviour, or for a grave, and dignified, and serious life, were to carry a whore upon his shoulder through the market-places of the city, and with this mark of wantonness should walk about through the streets and open places of the city. For trembling would come upon all those who saw [it], and sorrow of heart would lay hold upon every man because of what was done, and the story thereof would become a saying and a by-word wherever it was heard; in this plain manner must we look upon the hidden mind when its chastity is made subject unto wanton lust, and it giveth itself to be a seat and dwelling-place [p. 521] wherein it may abide. Now this sight is much more hideous and loathsome than that which would have been wrought in the market-places of the city, for there body carrieth body, and flesh joineth unto its fellow flesh, but here it is not so, because the spiritual mind is contaminated by union with the lust of the flesh, and intercourse which is outside the law ariseth, and connexion which is not wrought according to nature.

For when the mind whoreth with lust, this is fornication which is outside the law. Now there is a distinction even in fornication: there is the fornication of the body, and the fornication of the soul, and the fornication of the spirit, and there is the intercourse of the body,

and intercourse of the soul, and intercourse of the spirit. The fornication of the body is the adulterous act which taketh place outside the law with a strange woman; and the fornication of the soul is when the thoughts thereof have intercourse secretly with the lust of fornication, even though the deed be not performed outwardly; but the fornication of the spirit is when the soul hath intercourse with devils, or when it receiveth agreement with strange doctrines. And again the intercourse of the body is that which it hath with a lawful wife; and the intercourse of the soul is when it receiveth and mingleth in itself the knowledge of the nature of affairs, and the understanding of the dispensation of everything which moveth beneath this life; and the intercourse of the spirit is when there is mingled therein divine doctrine and all spiritual things. Let us then have a care to be free [p. 522] first of all from the fornication of the thoughts, which is itself the fornication of the soul, and we shall also be free from the fornication of the body.

It is not good that the mind should have intercourse with the body, but it is good that the body should be an associate with the soul in fortitude. Lift up thy soul from connexion with the body unto the height of its nature, that being exalted unto the height of a sincere life and conduct, it may also raise therewith the body out of the depth of lusts. The soul is ordained to be queen over the body, and like a skilful ruler and charioteer to hold the reins of all its senses. It is not seemly that thy soul should do that which thy body loveth, but it is seemly that thy body should be in subjection unto the works which the soul loveth, which are: a will which accepteth God, and turneth the body from all its heaviness unto the lightness of a chaste

life, and maketh it to live delightfully in the pure air of His holiness; and it changeth its laxity into its fortitude, and its heaviness into its lightness, and its love into its love, and its lust into its lust, and its needs into its needs, and its grossness into its refinedness, and its carnalness into its spiritualness, and its hunger into satiety; and finally, all things which belong unto it by knowledge it changeth into all things which belong unto the spirit, by which they are moved.

For when the soul hath intercourse with the body, this intercourse is adultery and fornication; but if the body be united unto the soul in one agreement, and be raised above from below in a right union, [p. 523] it is the intercourse which is according unto the law, which is implanted naturally in the person of each one of us by the Creator. For behold the connection which men have with women according to nature was ordained by the command of the Creator at the beginning, and when it taketh place according to the will of the Creator, it is called lawful connection; but if it be performed in any other way it is called adultery and fornication, and as in a mystery this parable is depicted in reference unto the soul and body. For if the soul hath intercourse with the body it is fornication, but if the body hath intercourse with the soul, it is an union according to the law, and towards this meaning also inclineth the words of the Book which saith, "A man shall leave his father and his mother, and cleave unto his wife."¹ Now it doth not say concerning the woman that she shall leave her parents, and cleave unto the man, although according to the custom of the world women do actually leave their

¹ Genesis ii. 24; St. Matthew xix. 5.

natural parents, and cleave unto their husbands, and it appeareth that, according to custom, the opposite of the words of the Book are done in nature; so therefore that which is said of the man is a parable which is based on the body, which shall leave everything in which it hath gratification, and shall be united unto the soul. For if the Book had said, "A woman shall leave her parents, and cleave unto a man," it would have taught that the soul should have intercourse with the body, but now that it hath spoken concerning the man, "He shall leave his parents and be united [p. 524] unto his wife," the words indicate to us a mystery of doctrine, and exhort the body to deny itself its pleasures, and to hate its lusts, and to have connection with the soul in all good things.

Now when the body hath intercourse with the soul, and the soul with the spirit, and through the spirit with the Trinity, in very deed are accomplished the words, "The Lord is over all, and in us all";¹ and, "Ye are the temple of the Lord, and the Spirit of God dwelleth in you".² But Paul also frighteneth that soul which alloweth the body to become a minister unto fornication, saying, "Whosoever destroyeth the temple of God, God will destroy".³ And hereby he teacheth the soul not to allow the body to be corrupted by the union of fornication, because from this injury accrueth unto it, for together with the destruction of the body by its natural lusts, will the soul be condemned by the judgment which is for ever. And well did God ordain this retribution for the soul, though it is decreed for both the soul and the body by Him,

¹ Ephesians iv. 6. ² I Corinthians iii. 16; vi. 19; and compare Ephesians ii. 21, 22; Hebrews iii. 6. ³ I Corinthians iii. 17.

because the soul in allowing the body to be debased unto the lusts of its nature will destroy it, and being able to restrain it, restraineth it not, and having the power to make it taste the sweetness of the lust for itself, the sweetness of its own corrupt lust, that is, the motions, and passions, and forms of which belong to shame, was pleasant unto it. For when lust moveth the whole instrument of the body, and boweth down and bringeth low the fortitude of a man beneath the work [p. 525] of sin, it destroyeth his knowledge, and obscureth his understanding, and maketh dark his power of observation, for until the soul fulfilleth its will to be subject unto the pleasure of lust, it is impossible for lust to conquer it, and to darken in it the light of its power of discernment. And, moreover, lust and the adversary that is its helper, shew great solicitude in extinguishing the light of knowledge from the house of the soul, that lust may easily, as in the dark, perform the works of shame, for as that which is good panteth for the light, even so also doth lust rejoice in the coming of darkness, and for this reason it emitteth its smoke and bloweth it into the light of the soul, and extinguisheth it; and when its whole person remaineth in darkness, it doeth everything, the things which are manifest, and the things which are hidden, as in the darkness.

Now in the same manner in which the eye of the body is ashamed of the light, the which having extinguished it draweth nigh unto the works of sin, even so also is the vision of the soul ashamed of the hidden sight of God which is therein, and for this reason lust extinguisheth this light with which the soul is accustomed to look at God, and then it leadeth the soul unto the intercourse of its own work. And the soul is

ashamed to draw nigh unto the works of sin so long as the light of the sight of God shineth thereupon, even as also the body is ashamed of its partner, and the vision is ashamed of the sight so long as the sight of the light of nature is before it. And as sin is wrought absolutely without shame in the darkness, even so also doth the soul commit fornication with the body boldly and without shame when the light of the remembrance [p. 526] of God is extinguished in it; for in order that this sin may be pleasant to the soul, it extinguisheth the light, for so long as it remembereth God, it sinneth not, and if it happen that through slumber it becometh debased unto the work of sin, the lust thereof is not pleasant unto it, because the fear of God seizeth and carrieth off the pleasure of the working thereof.

Now this light of the remembrance of God worketh two things in the soul: it either beateth it back that it sin not, or if it lusteth and sinneth, it performeth the works of sin in fear, and trembling, and terror. For as in committing sin the body is in terror when it knoweth that the arrival of spectators is near, even so also the soul is terrified and feareth the advent of the sight of God; and since it is this light only which is able to drive away the soul from this noxious thing, it is right that at all seasons it should hold it fast near it, and that it should be near it continually. And the soul should not allow the remembrance of God to depart from it, and should be held firmly by the pleasure of conversation therewith; for so long as it is linked in converse therewith, it is not reduced to converse with lust, and so long as the light of the vision of God is kindled therein darkness cannot enter into its

enlightened boundaries with authority, andso long as the lust of the soul is mingled with the lust of the spirit, it minglenth not its thoughts with the lust of the body.

The soul which leaveth lusting after that which belongeth unto itself, and descendeth to lust after that which belongeth not unto itself is worthy to be laughed at, for to the wise soul the lust of the body becometh a proof that [p. 527] the lust which itself belongeth to the soul should move therein. What then? If the body lusteth after that which belongeth to itself, the soul lusteth not after the things which belong to itself; and if the body liveth in its natural motions, the soul liveth not in its living motions. If the lust of the body be restrained by many things, it overcometh them all, and moveth thereby, that is to say it maketh it to move within itself; but the soul which is free from all contrary things cannot be moved by the beautiful lust of its nature.

Now, therefore, it is right that the disciple should not depart from the motion of the lust of the body, though he should not receive the knowledge thereof, but when he seeth that it hath been stirred up he must watch with knowledge that he may be a spectator thereof; and if he be one who hath obtained the mastery over his freedom, and hath acquired the power of the nature of the soul, not even when it hath become stirred up in his members is he disturbed and afraid. But he standeth on the height, and he is a spectator, and he observeth how it hath been stirred up, and by what causes, and how it began, and how it hath grown up, and he alloweth the heat thereof to obtain dominion over the members of his body,

and to shed itself throughout him wholly. And in proportion as it groweth in the members, he also increaseth in the soul the thoughts of fortitude, and as it becometh hot, he also kindleth the lust of the soul as an antidote, and he placeth it as in a place of strife, and he sitteth down and becometh a spectator on the height of knowledge. And lust throweth out its hands and layeth hold upon all the members of the body, and wrestleth therewith like an athlete with his opponent, while the understanding [p. 528] sitteth down, and becometh a spectator on the height of knowledge, and from the strife it gathereth instruction, and it learneth the victory of both sides, and the defeat which is found with both; and being free from the strife, it becometh possessed of the knowledge of the contest; for the understanding doth not allow itself to enter in and be fettered by the lust which fighteth with the body, for if it were not able to become a spectator of the fight, it would not be able to gather together and to acquire instruction therefrom. For as the body is unable to become a spectator of the fight so long as it standeth in the strife of the battle, and lust cannot see itself so long as battle is set in array against the body, even so also the mind cannot be a spectator of this fight if it alloweth itself to be mingled with the passion of lust, because the passion of lust is blind, and whosoever is laid hold of thereby it maketh blind also, and lust blindeth the eye of the mind, lest if it became a spectator it would loose itself from the yoke thereof.

If, therefore, thou hast confidence in the might of thy mind, be not afraid if lust move in thy members, for it will become the cause of many virtues unto thee, if thou possessest the knowledge which can make profit

out of trafficking in losses. For first of all thou must have material wherewith to fight, for if thou hast no adversary, there can be no battle, and if [p. 529] there be no battle, victory cannot be known, and if at the end of the strife no victory be revealed, the crown of triumph and glory cannot be awarded. Take heart then in thy battle, and be not conquered by the lust which riseth in thee, but take heed that there are no exits thereunto through strange emissions, and, moreover, let not the mind have pleasure therein secretly, and commit incorporeal fornication with a form which hath no person. For the habit of lust is that, when it hath not near at hand an actual body, it committeth fornication with a shadow of a form, and with the form of a person instead of a person, and he that committeth fornication [thus] embraceth that which is not nigh unto him, and instead of a body, it hath union with the form in his soul, and instead of with members, it committeth adultery in its thoughts, and instead of a body, it polluteth itself. For when the passion of fornication hath laid hold upon the thoughts and blazeth therein, by reason of its superfluity, even without material, it poureth out its fulness, and having no incitement from without, lust through the torrent thereof presseth to go forth, and it seeketh means, and findeth ways, and kindleth in the body the fire of the goading which destroyeth.

Now in the manner in which divine lust seeketh means whereby it may minister unto its desires and may please God, doth also the lust of fornication seek for itself the ways whereby it may minister unto its pleasures, and provoke God to wrath, but in thy war, [p. 530] O understanding mind, set [the one] lust against

the other, and thou wilt see soon that the lust of the discerning body is overcome by that of the soul. For spiritual things are in every respect stronger than carnal things, and whilst thou holdest the reins of lust and of the body which strive one with the other, and art, from the height upon which thou sittest in knowledge, a spectator of their fight, thou shalt carry off the crown from between them both, that is to say, the body which hath intercourse with the soul, for whom incorruptible life is laid up by its intercourse therewith, will take the crown.

For the body naturally mingleth with the soul, but lust entereth therein from without through the transgression of the command, and because we are unable to separate the body from the soul, we can, if we wish, cut off and eject lust from the body. Now the body was not created to be a house for evil lust in the manner that it was constructed to be a dwelling-place for the soul, for if the body had been made by the Creator to be a dwelling-place for lust the divine commandments would not everywhere have driven lust therefrom and have cried out with various threatening voices on all sides, on one side judgment, on another threats, on another torture, on another Gehenna, on another vengeance, on another gnashing of teeth, on another unending stripes, on another everlasting punishment. And besides these things the body shall be chastised with pains near at hand, and it shall be smitten with sicknesses [p. 531] which shall come, and also Death, the robber, shall suddenly remove it from life, and fear shall accompany it, and trembling surround it, and injuries and losses come upon it; at the beginning lust hath no effect upon

the body because of [its] childhood and youth, and at the end it is extinguished by reason of old age.

These and such like means hath Divine wisdom constructed to bring evil lust to nought in the body, so that when it seeth the tribulations by its side, and the perpetual punishments which cleave unto its life, it may extinguish the goading lust from its members, that is to say, it may make cold and extinguish in it the fire which burneth in all its members, like the flame which hath got a hold upon stubble, and the fire which sheweth its blaze in much fuel. For as is stubble before the fire, even so are the members before lust, and as when fire hath gained the mastery over fuel it destroyeth it, in like manner also doth lust destroy the members of the body when it hath gained the mastery over them; the end of a burning fire is ashes, and the end of lust in the members is destruction. Do not then bury fire in wood, nor lust in the members, for as naphtha and oil increase the blaze of the fire, even so also do foods and drink strengthen the blaze of lust; and as fire is extinguished by water, even so also is lust extinguished by abstinence. If thou throwest much water upon the fire it will extinguish it, but if thou pourest upon it [p. 532] naphtha or oil it will make it to blaze furiously, and thus if, for the nourishment of lust, thou throwest on the eating of meats and the drinking of wine, thou wilt add fire to fire, and thou wilt lay blaze upon blaze; but if thou diminishest meat and drink from the body, its natural lust will be dried up, and all its lusts will become extinguished, and grow cold.

Let therefore lust move in thy body, not for thy

defeat but for thy victory, not that it may be unto thee a cause of rebuke, but of crowns of triumph; not that thou mayest appear thereby foolish and ignorant, but that thou mayest gather therefrom understanding and wisdom; not that it may move in thee and blind the vision of thy power of discerning, but that it may be to thee an unguent to cleanse the eye of thy thoughts, and that that which is written may be fulfilled in thee, O understanding one, "The wise man sitteth upon a "strong high place, but fools shall fall into the pit;" therefore whilst thou sittest upon the height of knowledge, let lust and the body be subdued below thee, and be thou a spectator of their fight, and not a participator in their lust. Take good heed unto thy natural lust, O understanding one, whilst thou art a spectator of the fight of the lust of the flesh, and let it be subject unto thee in everything, even as the earth is pressed down under the mountains; let thy will stir it up, and let thy will quiet it, and by the direction of thy vision also shall its course be. Unto the wise the motion of lust becometh the cause of instruction, and the material for knowledge, for passions are stirred up [p. 533] in them for the trial of passions, that they may test their power by them, and may make them the material for a life of knowledge, and [may know] when these arise, and with what measure they are wrought when the mind is in its natural freedom above passions. And it is as when a master giveth commands unto his servants and they obey him, and he layeth upon them the yoke of his rule while they turn their gaze to the movements by which he indicateth his will, that they may be prepared for his word and ready to hear his command, and while he abideth in the freedom of his

nature, they, like slaves, minister unto the will of his word.

Now what instruction is so excellent as that through which a man shall be able to find victory over his passions? For these passions will not only make thee triumphant, but also wise and understanding, if thou wilt be a spectator thereof and not a doer, and wilt be free from the gratification thereof, and wilt be bound by the knowledge which ariseth from them; for so long as the mind is held fast by the sweetness of lust, it cannot be a spectator of the fight and one that gathereth knowledge, but it turneth unto the pleasure which is corrupt. Now lust was placed in us to be a matter of contest and not of defeat, and that it might be overcome by us, and not we by it, and that through our training therein we might become wise, and not that it might shew us to be fools and simple folk. The material of all instruction which is outside us we are able to gather together to ourselves by speech, but the certainty of the wisdom of the instruction of knowledge which we acquire through victory over our passions is only established to us by the experience of work; and for this reason this instruction is trustworthy and certain, [p. 534] and this wisdom, when it is found, is more pleasant unto the soul than that which is without, because it is home-born, and the soul delighteth in it, and its pleasure ariseth therefrom, and not from causes which are external thereunto. For when we gather together knowledge from without, the possession of our knowledge cometh from without, but when we obtain such instruction as this from the experience of the passions of ourselves, the instruction which is gathered together by us is sure and trust-

worthy, and confidence may be placed thereupon and be maintained. For if the things which are outside us become the material for our knowledge, how very much more shall these, which are stirred up from us and in us, be unto us the cause of the instruction of wisdom, if it be that we cast away this passion, that is the lust which is stirred up in us, and do not [give ourselves] to the gratification of the lust.

Be thou therefore a spectator of thyself by the power of the discernment of knowledge, and distinguish with understanding between thyself and thy passion, that thou mayest hasten to find the purity of thy person. Lust shall not be gratified in thee, lest at all seasons it demand its gratification from thee; when it hath begun thou shalt not give it completion, lest at the end it demand from thee another beginning. Cut off its course, and behold its source of flow will be obstructed, restrain it in the path of its flow, and straightway the motion which giveth it birth will be stilled. Lust is never satisfied, therefore by eating it becometh hungrier, and by drinking it becometh thirstier, and so long as lust fulfilleth its desires in thee, its goadings will never cease from thee. Thou shalt not say, "I will do its will now, and at another time I will fight against it," for if thou art once conquered by it, it will overcome thee always, and in proportion as it [p. 535] becometh stronger in its action, will thy strength become weaker. Thou shalt not allow thyself to give thy strength unto lust that it may become strong therewith, but do thou make use of thy natural strength, and lust shall abide in the feebleness which befitteth it.

Let the heat of lust be unto thee an example of in-

struction, that like unto it spiritual lust may rise up and become hot in thee, for in the manner in which the body blazeth with its natural lust doth also burn fiercely and become hot the natural lust of the spiritualness thereof. So long as the lust of the spirit is hot in thee, the lust of the body hath no means of wakening up itself, and if it be that this doth not try thee in deed, receive instruction from that which is contrary thereunto. For, behold, when the lust of the body becometh hot in thee thou wilt then perceive that the lust of the spirit hath wholly and entirely ceased from thee, and that the lust of the body would not have become awake if it had not found that the lust of the spirit was asleep; for by the sleep of either one of them the other becometh awake, and therefore they watch each other continually, that when the motions of the first are gathered together [for sleep], those which belong unto its opponent enter after it. For as the thief watcheth and observeth the sleep of the master of the house, even so also doth the lust of the body watch the sleep of the lust of the spirit, and when it seeth a little indolence and sluggishness, and that a man hath removed from him the taste of the perception of divine lust, immediately the lust of the flesh is awakened, and it beginneth to move and to go up against all the members; and if a man be [p. 536] indolent and shew himself slack thereunto, it spreadeth itself out like night in the house of his person, and maketh it dark. For as, when the sun inclineth towards the west in his course, the shadows increase and become deeper upon the earth, until he setteth and his rays are cut off, whereupon do the shadows of night ascend completely and enshroud creation, even so also doth the darkness of the lust

of the flesh observe continually the course of the light of spiritual lust, and as it seeth that it is journeying to set, it moveth itself to rise, step for step, measure for measure, and limit for limit, until this light hath set entirely, and the rays of its spirituality have become dark and contracted into itself; then doth the shadow of lust rise up wholly and cover the soul, and black night ariseth in the house of light, and herefrom a man beginneth to stumble because he cannot see and distinguish the things which are placed before him. For as in the darkness of night the power of distinguishing any thing is covered over, even so also in the night of lust all the powers of discernment of the soul become darkened, and the power of its knowledge becometh impoverished—especially if it hath felt the knowledge of the spirit—for as darkness is the opposite of light, even so also is this passion of lust the opposite of the knowledge of the spirit.

And, moreover, when the mind turneth to become a spectator of the motions of lust, it doth not look thereupon with the spiritual eye, but [p. 537] with the part which seeth, and which looketh at things with the knowledge of the soul, and since it looketh on in this manner it gathereth knowledge from the contest, because when the mind looketh upon God spiritually nothing which is contrary thereto is seen by it, neither is it debased to look upon lust, for admiration of the majesty of the glory of God permitteth it not to turn and to look at the things which are set behind it, for the sight of the pleasure which it hath tasted is sufficient to bind it thereto immovably. And, moreover, though a man say that to gather instruction he must look upon lust, yet the mind doth not gather instruction

such as this from things which are contrary thereunto, but by the simple motion of knowledge which hath been acquired by it after freedom from passions, even as also the angels know everything, not by comparing one thing with another and by bringing near each other the things which are contrary to one another, but by a simple and a single thought are they moved to knowledge.

Let us then be also watchful against the mind which wisheth to be a spectator of lust, lest, not being wholly free from passions, when it is subjected to receive knowledge it may be caught by the pleasure of abominable passions; for the mind, moreover, standeth at that time in the contest, and as the body and the lust fight, so also must it fight that it be not captured by the love of what it seeth. Now if the mind is confident that it can, without passion, look upon the passion of lust, [well,] and if not, it is better [p. 538] for it to flee than to be a spectator; for if it feeleth its weakness it is better for it to flee than to be made subject unto its enemies. For to fight and gain the victory is a proof of bravery, and a mark of fortitude, but if it is to be captured by the gratification of passion, and to be stolen away from the love of knowledge, it is better for it to be free even from passion, and not to be subject thereunto and not to receive knowledge; for it is impossible for it to acquire knowledge if it be captured by passion, for its natural eye which hasteneth to look at the knowledge of things becometh blind, and is captured by the pleasure of passion and not by the pleasantness of wise discretion.

Now as the virtues are different one from another, even so also are the tastes thereof different, and each

man chooseth that which he desireth, and is captured by the passion which he seeketh: one is captured by the passion of lust, and another by the passion of knowledge, and whosoever is held fast by the passion for the gratification of lust hath no care to gather knowledge therefrom. And thus also he that is held fast by the graciousness of knowledge turneth not himself unto the gratification of lust, which carrieth away captive that which it carrieth away, and all the members of the soul and body are gathered together unto the passion which is the mightiest, that they may increase it and minister thereunto. And for this reason thou wilt find many of the friends of knowledge who are free from this passion [p. 539] of lust, and their victory is not a perfect victory because they have overcome passion by passion, and not by the power of discernment of the Divine knowledge.

Now unto us the victory over lust is not only necessary, but also it is meet for us to know the cause whereby we have conquered, that also the victory may thus be named after the cause thereof. If God be the cause, then the victory also is Divine, but if it [ariseth] from the world, or the love of knowledge, or vainglory, or that a man will not impoverish within himself one of the other passions when he overcome the passion of fornication, it is meet that this victory should be accounted feeble; for according as the cause is visible, being either weak or strong, those who conquer passions by passions become their mortifiers and not their transgressors. But whosoever overcome passions without passion gaineth an impassible victory, for how can that which is composed of the passions be

called a victory over the passions? and how can that which hath sprung from the root of their growth be called the mortifier thereof? For since the thought of knowledge is strong in thee thou canst overcome the passion of fornication, and a time will come to one passion when it will overcome its fellow passion, and to that [second], passion will come another time, and it will conquer the [first] passion, and while these are in this manner conquering and being conquered a righteous victory can be snatched from between them.

Now a victory which taketh place righteously is when good [p. 540] conquereth evil, and when the lust of the spirit overcometh the lust of the body, and light, darkness, and knowledge conquer folly, and so likewise with all other things; and the victory which taketh place in iniquity is when evil conquereth good, and darkness, light, and folly, knowledge, and the victory which occupieth a middle place is that of the passions over each other. And it is not the victory of a Divine triumph when the passions conquer each other, and are conquered by each other, and according to the stablishing of the one [set of passions] is the destruction of the other. For there are some men who, for the sake of the love of money, fight with the lust of the belly; and others who, for the sake of vainglory, overcome the lust of fornication; and others who, for the sake of human praise, fight against the love of possessions; and others who, for the sake of the love of honour, are kept from the passion of many affairs; and others who, for the sake of love of rule, wage war against the love of pleasures; and all these [qualities] being vices, each conquereth the other and each is conquered by the other, but it is not accounted a

strict victory when passion fighteth with passion and overcometh it.

Now, therefore, lusts stir in the body, and evil passions move in the soul, and as their natures are contrary to each other, their passions are also contrary to each other, for all the lusts of the body are, so to say, contrary to the passions of the soul. And, [p. 541] moreover, according to the greater number of cases, all the evil passions which shoot up from the soul are the opposites of the lusts of the body, for there are passions of the body, and passions of the soul—now carnal passions are those which spring from the body, and passions of the soul are those which spring from the soul—and if a man consider [the matter] with knowledge, [he will see] that all the carnal passions help one another. The growth of the passion of the lust of the belly is from the body, and it is a helpmeet of fornication, which itself is also a carnal passion, and thus also [the love of] fine apparel, and the passion for human pleasures, and all those which following upon these are found with the body, are helpmeets of the passion of fornication. Now the passion of the love of money holdeth a middle place. Sometimes it aideth the lusts of the body, and sometimes it supporteth the passions of the soul, but by its abundant supply of money it helpeth the lust of the belly, and fornication, and [the love of] fine apparel, and pleasures, and the sounds of music, and the pleasantness of human conversations—all of which are the offspring of the body; but, on the other hand, it is also a supporter of the passions of the soul and it helpeth the love of ruling, and also the passion of vainglory—if a man wisheth to glorify himself in this way—and the honour and

praise of the world, and it is moreover the nurse of boasting, and it giveth support unto envy, and unto other things which are like unto these, and it is the cause of their being moved in the soul.

Now therefore the passion of the love of money [p. 542] bindeth and gathereth together separated passions, and it is also found in another guise, which is that it becometh the contrary of the passions of the soul and of the body; for if a man examine closely with knowledge [he will see] that in order that it may grow and be strong, it will restrain the lusts from the body and also the lusts of the soul from the soul. All the passions of the soul, then, are helpers of each other, for in the same way in which [our] discourse hath shewn that the lusts of the body help each other is it found to be in respect of the passions of the soul. For behold honour helpeth vainglory, and vainglory helpeth pride, and pride inciteth to rule and dominion, and all these, in this way, help each other; and although there are to these passions other views and aspects also which are contrary to them, yet in the path in which [our] discourse now travelleth they are helpers and supporters of each other. For as good helpeth good, even so also doth wickedness increase wickedness, but because the paths of passions are narrow, and they possess various exits, and motions, and aims, and guises, no man will judge my words hostilely when he looketh at the aims of others in whom are the passions which are contrary to each other, both of the body and of the soul, and the love of money which holdeth a middle place; but let him that would become a judge of our words examine the example which is laid before us, and he will find that as we have written, even so it is. [p. 543]

Now the person of a man, from which all the passions spring, is one, because sin itself is one, although it be divided into many forms, and its composition is established by the members of opposing passions.

But now we are speaking about the passion of fornication, concerning which our discourse was moved, that we may rouse up, and be the spectators thereof, because it is manifest that he that is conquered thereby is not truly awake. For in the same manner in which it happeneth unto those who sleep, and who dream dreams in their sleep without the discerning power of knowledge, and who feel the gratification of lust even in their slumbers, he who is lax in respect of this passion that he may minister unto his desires thereby, is also, as it were, sunk in a deep sleep, and at that time he possesseth neither the power of healthy discernment, nor wakeful intelligence, nor enlightened knowledge, nor a clear mind, but as the senses of his body are confounded, and the constitution of his members is relaxed by the goadings of lust, even so also are the thoughts of his soul confounded, and his intellect darkened, and his intelligence snatched away. And as all the members of the body turn to become ministrants unto lust, even so also are all the thoughts of the soul debased and sunk in the pleasure of the body, and are smitten by the sweetness of corrupt lust, and at that season a man doeth every thing like one who is asleep. And thou mayest understand from events themselves that he is sunk in sleep, for when he is without the fear of God, and the shame of man, and the remembrance of remote punishment, and the remembrance of the judgment which is near, and when shame and repentance are not set before his eyes at that time,

and he meditateth not, and the thought [p. 544] of one of these things entereth not into his mind, is it not evident that he is, as it were, sunk in deep sleep, and that he doeth everything unconsciously as in slumber?

And we may, moreover, know [this] from another thing: immediately the work of lust is finished repentance cometh over the soul, and suffering for what it hath done is produced therein, and the conscience which feeleth, and which the soul had not at the season of passion, cometh unto it after a time, and the soul is afflicted, and grieved, and sorrowful, and repenteth because of the works of shame, and it perceiveth that that which it hath done is blameworthy, and the remembrance of the Judge and of the condemnation moveth in it, and the vengeance which to come is depicted before its face. And there appeareth unto it as in the light and in wakefulness that which did not appear to it when it was asleep; and it meditateth upon God, and is mindful of the Judgment, and remembereth the punishment, and despiseth lust, and it blameth itself for what hath been transgressed, because it was overcome by the attack of a dream, and vanquished by the onset of a shadow, and because, being something it was led into subjection by that which was not anything. Now these and such like fair memories which come upon the soul after the performance of the act of lust shew that it hath turned from slumber to wakefulness, and that it standeth in the healthy remembrance of itself, and that it hath returned to the house of life from the depth of slumber, and from the death of sin.

Now, therefore, in the season of lust, wakefulness is more useful to a man than anything else, and we must consider what thing will overcome it, and how

despicable and contemptible it is. For a short time sufficeth for the performance of the act of lust, and for us to withdraw from the performance of its abominable work, and behold we may see that there is no desire the performance of which is so rapid as that of the gratification of lust; [p. 545] and as the pleasure thereof is for a brief moment, and the gratification thereof for a short season, it is fitting that it should make us hold it in contempt, and not that we should be subject unto its destroying incitement. For I do not know that there is any other lust which is so absolutely unprofitable as this, and the feebleness of which is so apparent on all sides; if [thou lookest for] advantage, it existeth not; or at the season of its gratification, it is short; or at the enjoyment thereof, it is like a shadow; or at the motions of its refreshing, they are horrible; or at the causes which incite it, they are feeble; or at its actions, they are like those of animals; or at its ways, they resemble those of beasts; or at repentance, it is nigh unto it; or at fear, it accompanieth it; or at shame, it is its fellow dweller; or at terror, it is found therewith; or at trembling, it followeth in its train; or at loss, it followeth after it; or at defects; they are nigh unto it; or at an evil name, it is crowned therewith; or at scoffing, it accompanieth it at all seasons; or at mocking, it is made a laughing-stock by all men; and whichever way thou lookest at lust loss accompanieth it. By which of these defects, then, shall it overcome us? And why should it vanquish us, even though its goadings be mighty? By which or by whatever it is, it is the more fitting that we should despise it.

But because of our cowardice it seemeth that lust conquereth us by that thing with which it would be

the more right that we should overcome it, and should it be thought that it is powerful in us, it is because the power of our soul is feeble in us. Now the power which is in lust it taketh from the soul, [p. 546] and when strength is snatched from the soul, feebleness remaineth therewith. And what soul is so wretched as that of the strength of which others make use, and it itself is clothed with the weakness of others? The spiritual nature of our soul hath acquired naturally strength [to fight] against desires, and it is easy for it to overcome them if it pleaseth; for as feebleness, and dissolution, and destruction are nigh naturally unto the nature of the body, even so also are might and the sureness of virtues nigh unto the spiritual nature, and if it maketh use of [its] might it taketh it, as it were, from its own nature. Now besides this there accompanieth the soul the grace of the spirit which giveth it help and power, if it be that it fulfilleth its good desire, for as when a strong man taketh hold of the hand of a child he carrieth off his weakness by the association of his own strength, even so also doth the Holy Spirit take hold of the thoughts of the soul, which is suspended like the hand of the child, that it may be exalted unto spiritual things, and that by its union with the Spirit it may acquire lightness beyond its nature. Whosoever delivereth his soul to the spirit to be nursed thereby, the whole action of his life becometh superior to harm, and for this reason Paul teacheth us to live in the spirit, and to perfect the spirit;¹ for whosoever liveth in the spirit and perfecteth it, his whole life becometh spiritual, and he is led by the motions

¹ Galatians v. 25.

of the spirit, and his thoughts and deeds take place according to the will of the spirit. It is not because we lack a helper that we are overcome by lust, but [p. 547] because we do not seek help from the Helper, for as lust itself when it wisheth to overcome us invoceth other things to its aid, and then fighteth and conquereth us, even so must we also, if we determine to fight and to overcome it, invoke the aid of Divine power, and the support of the grace which is in us, and we shall easily overcome the lust which fighteth against us. For so long as our soul is purified from the thoughts of lust it standeth in the might of its nature, and so long as it is exalted to stand in the power of its nature, it is worthy to receive Divine power to be its support, and when it hath such company as this, it cannot be easily overcome by the lusts which fight with it.

Preserve thyself, then, [O disciple,] from the causes which will lead thee to lust, and dam up the water-courses and channels which collect an alien flow against thee from all sides, and when thou hast cut off the causes by which sicknesses are increased, even though thou dost not bring to them medicines for thy sores, they will choose them for themselves, and little by little the suppuration which is in them will finish and come to an end. For the lust which is in us is increased by causes which are outside us, and they are many in number, and each one is different from the other, and each one of them holdeth out to lust a separate power; and if thou cuttest off these causes, lust also cometh to nought and is finished, for lust cannot exist without these things, neither can it remain in us if it happen [p. 548] that the causes thereof are removed.

Now sometimes lust ariseth from the body, and sometimes from the motions of the thoughts, and sometimes from causes which are outside us, either from sight, or hearing, or through such like things, and it is right that we should consider with knowledge where it beginneth, and before everything cut it off there. If it be that it is stirred up by causes which are without, let us cut off from ourselves human intercourse, and let us make ourselves strangers to the sight of the things which are its helpers, and by this means we shall shut out its entrance unto us. If it be that its motions arise from the blaze of the heat of the body, it is right that we should make the body feebler and should diminish its strength by means of little and meagre food, and by the drinking of water even by measure, and by other afflictions which are wont to reduce the heat of the body. But if it happen that we perceive that the beginning of lust ariseth from the mind, it is right that we should know that the conscience itself is empty of the thought of God, and that because motions of Him are not therein, alien motions which are outside Him have fallen therein. And if it appear to us that the thought of lust is moved in us through the inactivity of the conscience towards the things which are good, we must make it our care to join it unto the understanding with the thought of spiritual things, and with the Divine knowledge, and at this time we must be constant in the reading of the Scriptures, and in the hearing of the stories of mighty men of endurance, and we must depict their forms before our eyes at all times, [p. 549] and we must stir up in us the lust of being like unto them; and we must also be constant in prayer, which, more than anything else, maketh the

understanding to acquire strength, for the sole work of prayer is to clothe the mind with invincible might. For as when we are remote from the converse of empty minds and are strangers unto the visions of slothfulness, we purify our thoughts, and we gather together our faculties to our souls, even so also when we are constant in prayer—after collecting the mind—our thoughts acquire power to fight mightily against the passions which fight against them.

Now, therefore, it is in these three ways that lust gaineth dominion over our lives, and if we know how to shut the door in its face wisely, and if we set against each one the means which befitteth it, we shall cast lust out from us and we ourselves shall abide in the purity our souls; and we shall be led by the might of an invincible understanding, after which the soul is worthy of the blessing of sublime vision, and there cometh to it the perception in spiritual things, which is above the body. And as the body is moved by the things of its nature, and is gratified thereby (*or* findeth rest), even so also hath the soul enjoyment in spiritual motions, and it liveth in the pleasure of the light of the living knowledge which is above the world, of which may all the disciples of faith be worthy, [p. 550] by the grace of Christ, the God of all, to Whom be glory for ever. Amen.

Here endeth the [First] Discourse upon the lust
of Fornication.

[P. 551] THE THIRTEENTH DISCOURSE:

WHICH IS ON FORNICATION, AND THE EVIL PASSION OF THE
LUST OF THE BODY—WHICH MAKETH KNOWN HOW GREAT IS
THE STRUGGLE WHICH IS NECESSARY FOR US WHO FIGHT
IN THIS WAR, AND HOW ITS EXTERNAL PASSIONS
MUST BE SCATTERED BEFORE THE INTERNAL MO-
TIONS, THAT WE MAY THUS BE RELEASED
FROM THE EXTERNAL PASSIONS, UNTIL
THEY FLEE THEREFROM IN EVERY WAY,
AND FROM THE PASSIONS THERE-
OF IN THEIR OUTWARD AND
INWARD MANIFESTATIONS.

When I consider the abominable passions which keep the soul from the divine knowledge, and from the purity of prayer, I find that the passion of fornication preventeth the things which are good more than most, and that it is the passion which especially ruleth persons who are wanting in patient endurance, and setteth them on fire; for when an opportunity ariseth to this passion from the heat of the body, and it findeth minds which are empty of the thought of God and of the quest of excellent knowledge, like the flame in stubble doth the fire of this passion lay hold upon and obtain dominion in all the members. And this destroying [p. 552] passion is hotter and more active than all others, and the greatest bravery is necessary unto the soul when lust setteth battle in array against it, that it may fight therewith and overcome it. And it must in

this contest also invoke the aid of Divine Grace, and it must be a care unto the man who will do battle with it, to fight and to root up this passion from his thoughts, and he must tear up the fibres of its growth from the depth of his heart, for there it entereth, and taketh hold, and maketh a habitation for itself, and when it hath been rooted up from thence, all its twigs and branches, which extend over all the other members, dry up. But if it happen that this passion rule within the soul for a long time, and it becometh, by constant meditation, embodied therein, it obscureth its powers of discernment and doth not allow it to see even that it is passion, but like other things, the doing of which is not blameworthy, this lust also is accounted blameless by the mind.

Now sin taketh great care to root up from the soul the thought which seeth that it is sin, in order that without fear and terror it may minister unto the thoughts which are within by the matters which are without, for so long as sin appeareth unto us in others, and is not ministered unto in our own person, by the examination of the justice which is in us, we decide that it is sin; but if it happen that it ariseth in very deed within ourselves, the knowledge of the doing thereof is rooted up from our soul, and the eye of discretion, by which the abomination of its action is apparent unto us, becometh blinded. Let us then take good heed that we slip not and fall into this lust, but if it happen that we be captured by the charms of the causes [thereof], let it not be driven from us to know and to distinguish that it is sin, especially [p. 553] if it be buried secretly in our thoughts. Now the lust of the thoughts is imagined by many not to be sin, although

not only is it sin, but it is also the root of all the actions of sin. For the heart is the fountain of all thoughts, and from it are produced all motions of things which are good, and of things which are bad, and that which striketh root, and taketh hold in it—whether it be good or whether it be evil—the fruit thereof appeareth externally, for if the heart is choked by lust, when shall it wake itself up? And as a tree, which hath been cut down, but the root of which remaineth in the ground, becometh green again and putteth forth shoots when the moisture of water cometh thereto¹, even so also doth lust which hath been cut down, but the root of which remaineth in the mind, become green and grow in the thoughts and members through the moisture of meats and drink. Hence, therefore, war against this hidden lust is much more useful unto us than that which is waged externally, because in the latter case there are many causes which restrain it, [such as] the sight of many people, and shame, and modesty, and laws, and penalties; and, moreover, it may happen that those persons with whom the passion of lust hath been taken may not consent [to the gratification thereof]; and because through all these things the working of lust is restrained, it seemeth as if the war against things external were not even difficult, for we do not fight against it by ourselves, but all these things are helpers unto us. And moreover, when we ourselves [p. 554] desire, and make plans with many things to fulfil the work of sin, these and such like things prevent [our doing so], and though because of our will lust is ministered unto within us, yet externally it is restrained

¹ Compare Job xiv. 8, 9.

by reason of the causes which impede it; and although because of our exterior we are thought to be chaste by the children of men, yet because of our desire we are accounted whoremongers by God, Who looketh upon our inner man, for although we sin not before each other, yet before the knowledge of God our sin is manifest.

Let us then take good heed unto two things: we must not only be chaste in the sight of the children of men, but we must not only have shame before God; and it must also be a care unto us to please God first of all, for from that is produced the freedom of speech (*or* boldness) which is before the children of men. For because a man committeth not fornication openly it doth not prevent him from being considered a fornicator in secret, but for a man to be free from thoughts of fornication sheweth that he is chaste openly; for the act is not the root of the thought thereof, but the thought is the root and cause of the deed. For it is in the heart, the fountain of the thoughts, and there dwelleth the desire of everything, even as also the will of God there resteth, and because from it, as from a great fountain, the streams of our actions take their courses, it is right that we should preserve it in untroubled purity. For as when the head of the fountain is troubled, all the streams which flow therefrom are also troubled and sullied, even so also when the heart is disturbed by lust, all the senses are troubled, and all the members are disturbed, and the whole person is turned backwards, and the opinions are confounded, and the thoughts are confused, and each member [p. 555] of the body maketh known by its appearance that it is in subjection unto the hidden lust which is in the heart; for everything which beginneth from the heart—whether in things

which are good, or whether in things which are bad—is accounted sin or righteousness by the testing of Divine knowledge.

Therefore, our Lord also wishing to pluck lust up by its root, and not to cut it off only from external acts, said, “Whosoever looketh upon a woman to lust “after her hath already committed adultery with her “in his heart’,” and He placed these words here comparing adultery with adultery, and the test of the law concerning the works of sin with the minuteness of His own knowledge. “Ye have heard that it hath been said “by the ancients, Thou shalt not commit adultery”². Now the law repulsed the ancients from the deed of lust, and that their fornication might not appear in the[ir] external members He gave them the command, for because they had not the strength within them to root up the thoughts of fornication from the heart, the Lawgiver left the first thing, and went on to the second, and because they were unable to cleanse the heart from the thought of adultery, He urged them by the force of the command at least to preserve the body from the working thereof; and He set righteousness for them in an outside place where many causes might be found to support this endurance. Now our Lord did not seek to take adultery from outside, but from where He seeth, for the vision of God is one and alone, and where He seeth, the vision of man cannot see, because man [p. 556] hath not [the power] of knowing the hidden thoughts which are in the soul; therefore He said, “As the sight of the children of men -restraineth thee from the open act “of adultery, let also the sight of Me restrain thee

¹ St. Matthew v. 28.

² St. Matthew v. 27.

“from the thought which willeth adultery, and cleanse
“the spiritual place of thy soul that it may become a
“counterpart of My vision which looketh thereupon.
“As My look which is upon thee is pure from error
“and suspicion, even so also let the place which re-
“ceiveth this sight be pure from the passion of forni-
“cation. For to Me lust is adultery; and that the
“mind should desire, is to minister unto the body, for
“I do not need to see the lust which is perfected in
“very deed and then to find it adultery. The thought
“which lusteth for adultery hath already committed
“adultery, and whosoever looketh upon a woman to
“lust after her, hath already committed adultery with
“her in his heart; for where it is easy for him to
“commit adultery he ministereth unto adultery, and it
“is not the will which preventeth the act from being
“seen openly, but it is prevented by other causes, and
“therefore, it seemeth that the triumph ariseth not
“from the will, but from the causes which prevented it.”

Now the vision of the knowledge of God looketh
beyond causes into our thoughts, and with it He exami-
neth the depth of the mind where it is not easy for the
children of men to see, and even if they sought to see
they would not easily understand, because unto God alone
it belongeth to feel the heart, and to know the things
which are secret; and as it belongeth to Him to know
our hidden parts, even so also doth it belong unto us
to cleanse our hearts before His gaze. Now there are
many [p. 557] who, although they commit not adultery
in very deed are, nevertheless, adulterers in wish, and
who minister unto fornication continually in their souls,
for they continually conceive and bring forth forms
of all kinds, and with the beauties of persons without

connection of the body do they commit fornication continually; and it never entereth into their minds that although men see not, yet God looketh upon the secret things of their thoughts. Sometimes the thought itself is sin, and sometimes the performance of the act thereof, for the thought which desireth wickedness wholly is sin, inasmuch as it is of the will, even though it performeth nothing in very deed.

Now our Lord laid down to us as to mighty men the commandment, "Whosoever looketh upon a woman "to lust after her hath committed adultery with her in "his heart," that He might pluck up sin by the root thereof, and that He might cut off and take up from the depth of the heart the lust which destroyeth; for He did not say unto thee, "Thou shalt not look," but, "Thou shalt not look to lust," for the eye looketh at everything, but it lusteth not after everything. In this manner, then, let the beauty of a woman be before thine eye even as the sight of any [other] thing, and be not snared by this beauty, for if the beauty of its nature appeared to the soul it would not desire longingly the beauty of the body, because its own beauty would be sufficient to bind it unto the mind by the pleasantness of its appearance; and when it hath seen it, and hath perceived that the beauty of its nature hath been awakened therein, it shall also acquire for itself the lust of the possession of itself which is more than everything, and it shall be associated therewith in all purity. Thou shalt not [p. 558] lust in thy heart after a strange thing, neither shall the eye of thy thought look upon beauty which is alien unto thee, for it is a disgrace to the soul to be fettered by the lust of the flesh; but if it be fettered

thereby, its fetter is outside its nature, and because it hath taken upon itself the mind of flesh it hath also desired the vision which is outside its nature. One kind of adultery is of the body, and another is of the soul, but when the soul lusteth in [its] thoughts, this is a kind of adultery which is peculiarly its own. For as in respect of the body the word "adultery" is the act, even so in respect of the soul the act of adultery is the thought, and there is no excuse for him that meditateth adultery because he hath not actually committed the act, for in himself he hath performed the deed of sin; and in proportion as the nature of the soul is more exalted than that of the body, even so is the fornication of the soul more cruel(?) than that of the body. Moreover, in another way doth this iniquity appear to be grievous, for he in whom is mingled lust naturally doth not fornicate with the body [only], but he maketh the soul subject unto what is alien unto its nature, and for the want of the knowledge of its lust it is reduced to lust with the lust which is not its own. And, moreover, to the fornication of the body there are seasons, and it hath divisions and breaks in its lust, for at one time a man sinneth, and at another he resteth from his sin, but whosoever fornicateth in the soul hath no cessation from the act of this iniquity, because lust is mingled continually in his soul; and if it happen that he go forth from the thought thereof, it is not because of his repentance concerning it, but because another passion hath become strong in him, and hath led away [p. 559] the new purpose, whatever it may be.

Now the victory over lust cannot be acknowledged when the mind, through converse with another purpose,

ceaseth from the meditation of lust, but [only] when it overcometh it by itself, having first of all made ready in us the preparation for its victory; for many are the thoughts which are made quiet because other thoughts come and put them to sleep; and when the thoughts which have come have ended their work and are quieted, the thought of fornication is found [to be] in its old place, because it hath not before departed therefrom, but, like a body in the darkness, hath been concealed by the shadow of another passion, and after the shadow which concealed it is cleared away, the body of fornication appeareth ready formed in the soul.

Let us then flee, O my brethren, from this kind of fornication, especially from that which is not thought to be fornication, for many flee from the wickedness the work of which is apparent, but the children of men are imperceptibly snared, especially by that which is not believed to be sin; for not only is evil that which doth not appear to be evil, but that which God hath decreed to be evil we must especially esteem [to be] evil. And behold the wickedness of each of the works of sin is apparent unto a man before he is captured thereby, but when he hath been subject thereunto, and hath performed it for a long time without repentance, the perception of its wickedness is removed from him, for he neither knoweth nor seeth [p. 560] the odiousness thereof, because he hath lost the power of discernment, for sin not only polluteth the person, but it also blindeth the discretion, and maketh him that seeth not to see at all, and him that knoweth not to know, and him that had the power of discernment not to make use of his intelligence, and the vision of that which, as in the light, was quickly seen and known,

becometh concealed when the darkness of sin is shed within the soul. For as everything is hidden from the sight by darkness, and even the person of darkness itself, so also everything is hidden from the soul in which the blackness of sin is diffused, and it doth not even recognize that sin is sin. Now that a man should know his sin is the first step to being set free from sin, for after he hath felt that he is fettered he deviseth means to set himself free, but if he doth not even know that he is bound and fettered, how can he devise means and seek freedom for himself?

“Thou shalt not look upon a woman to lust after “her,” and if thou dost, thou hast committed adultery with her, but look upon her with a pure eye, as upon a beautiful work of God, and glorify the wise Creator because He hath framed, and His will hath ordered such fairness from such a despicable nature, and the beauty which leadeth captive those who behold it from common dust, and from the beauty of the work see the beauty of Him that framed it; and as thou marvellest at the despicable thing which hath thus become wholly beautiful and glorious, thou must wonder and admire Him Who is glorious in His nature, and the beauty of Whose appearance is all-satisfying unto those who are worthy to look upon Him.

Let it be, then, a care to thee, to purify thy soul, and to make thy body also be pure therewith, and be [p. 561] thou holy in the body and spirit, because thou art the dwelling-place of the Spirit of God, for when thy thought is pure from the passion of fornication thy prayer also will be pure and light, and besides this the light of the knowledge of Christ will shine the more in thee when the eye of thy soul is purified

for it to dwell therein. As the healthy body is prompt for every work, even so also is it easy for the mind which is cleansed from wickedness to be a dwelling-place for divine motions; and as sickness weakeneth the body and maketh it fit for nothing, even so also do the thoughts of sin enfeeble the strength of the soul, and make it empty of divine motions. For the thought of fornication casteth an evil smell into the soul, by which the sweetness and desirability which it possesseth become changed, and it maketh a foetid odour to rise up therefrom, and in such a soul the treasure of divine thoughts cometh not. For as things which possess in their nature a sweet smell are put into pure vessels which befit them, even so also doth the Divine knowledge abide in the soul which is cleansed from the thoughts of sin, and especially in the soul which is free from this lust, for more than all the other passions doth it distract and confound the thoughts. And Solomon also depicted and compared this passion of fornication unto the following things, saying, "Three things are hidden from me, yea, four which I know not; the way of an eagle in heaven; [p. 562] the way of a serpent upon a rock; the way of a ship in the heart of the sea; and the way of a man in his young manhood. So is the way of an adulterous woman; she eateth and wipeth her mouth, and saith, I have done nothing".¹ For he likeneth the lust of fornication unto an adulterous woman whose ways and paths are not known, because she boldly casteth her gaze upon every one, and ministereth unto every one, and she committeth fornication with every one outside

¹ Proverbs xxx. 18—20.

the order of nature; even so is the drunkenness of lust when it hath gained dominion over the thoughts, and it hath no way which is known, and no path which is revealed and made plain, and if thou seekest to stand in its footsteps, thou art not able to do so. For the lust of fornication wandereth hither and thither within the soul, and it turneth easily unto every place, while the tracks of her footsteps are not known, and her path is not plain to those who behold her, even as an eagle in heaven, and a serpent on the rock, and a ship in the heart of the sea. And well also did the wise man Solomon set the young man as an object of comparison in the similitude of the three things mentioned above, for what the sea is to a ship, and the air to the eagle, and the rock to the serpent, even so also is the young man to lust; for the eagle cleaveth the air mightily and without hindrance, and the serpent glideth upon the rock, and the ship saileth swiftly through the sea, even so also in the time of young manhood are the thoughts of fornication easily performed in the soul.

Now if a man were to call young manhood [p. 563] the path of fornication he would not make a mistake, that is to say, he would call it exactly what Solomon called it, for "The rock is an easy path for the "serpent, because it is not tripped up thereupon, neither "doth the heaviness of the dust there impede its course, "and the air is the path of the eagle, and the sea of "a ship; even so also is young manhood the path of "fornication, because whithersoever he wisheth he flieth, "as with wings", and with swift feet lust runneth everywhere. For in the time of young manhood the heat of the body is abundant, and it becometh superabundant

material for the fulfilment of lust, and fire obtaining the cause thereof from fire, that is to say, lust [taking fire] from that of nature, produceth the mighty blaze of sin. Hence it is right that constant war should be maintained at this period of life, together with buffetings, and labours, and tribulations, and meagre food, and little drink, for when the material upon which lust layeth hold be removed from the midst, it perisheth and cometh to an end; and this according to the experience of actual fact every man perceiveth who wisheth to become a spectator of such things as these, and because of this, moreover, every man who seeketh to overcome this lust must devise means to remove from before it the fuel and the material which kindle the flame, and behold it will not burn.

Now besides these causes lust entereth in either by the sight of women, or by the conversation of continual stories about it, or by the meat and drink which are given [p. 564] to the body beyond its need, and if thou wilt remove from the midst these three, and dost meditate upon divine knowledge, the thought of lust will not attack thee, for since the body because of the heat thereof doth not set it in motion, and the soul through idleness doth not meditate thereupon, wherewith can it be awakened? Now either the body kindleth it by the heat thereof, or the soul, for want of the thoughts of knowledge, meditateth thereupon; for outside of these two things lust hath not a place where it can lay its head, for when it hath found that the body is dead unto the world, and that the soul liveth in divine meditation, it turneth itself backwards straightway, and a place wherein to abide it findeth not.

If the pain of lust causeth thee to suffer pain, learn the cause thereof, and cut it off; why shouldst thou be afflicted through thy ignorance with a sickness the cure of which is easy? for I am not acquainted with any other passion the cure of which is so easy. Food doth not make thee to sin when it is taken to sustain thy life, but it is sin when it bringeth thee unto lust. So long as thou eatest unto thyself there is no sin in thy meat, but if thou eatest unto lust, thy food is of sin. Whence then canst thou know when thou eatest unto sin, and when unto thyself? Now, so long as lust is set in motion in the members of thy body and attacketh thee—if it be that thou eatest—thy food is of lust, and it is increased and intensified thereby, and not thy strength and thy life, for lust is mingled in thy life for the sustaining thereof—that is to say, [p. 565] that through thee thy life may be given unto others; but how much more shall that will which overcometh the lust of life overcome and subdue lust? Now thou hast not power to give thy life unto others, because it belongeth not unto thee, but unto Christ. For the carnal connection and marriage of the world continue human offspring, and transmit life from person to person, that from man man may come into being, and from a living being a living being like unto him may be produced, and these things happened when our life belonged unto ourselves. Of old we had the power to distribute it to others through marriage and carnal connection, but now, because we live the spiritual life of Christ we have not the power to give the life which is not our own unto others, for we are not our own, and the Apostle said unto us, "Ye are not your own, for ye are bought with a price; glorify then God

“in your body and in your spirit, which belong to “God.”¹ Thou seest then, [O disciple,] that also the body and the spirit belong to God, and that we have no power over either of them, and whosoever hath no power over his life, how can he give it to others by the intercourse of lust? that is to say, how can he shew it in another person by begetting after the manner of human beings?

Now spiritual begetting was revealed in the world that it might annul the begetting of the body, and the other womb which is in baptism was constituted that it might make the natural womb to cease from bringing forth progeny, and if the whole of human nature had been able to keep this commandment, [p. 566] the Will of the Majesty would have wished this and would have been gratified thereat, but because our Redeemer saw the feebleness of mankind, and that it was not able to [perform] this work, He set His will among the many, that at least a few of them might become doers thereof. Do not consider only that the womb which was to bear offspring was first framed by God, but see also that in the place of the first womb another was created which was to give birth unto spiritual instead of carnal beings, according to the perfect will of God, for the good and perfect will which is acceptable unto God is that all carnal beings shall become spiritual, because it was for this purpose that He came into the world, namely to create as another creation the children of men. And thou must not consider that He did not cut off marriage, nor destroy the flow of lust, and think that, perhaps, He is gratified thereat, for

¹ 1 Corinthians vi. 19.

behold neither did He make all this world to pass away, nor take away the pleasure, and riches, and power thereof, but He left it as it was in its original construction, and commanded thee to become an alien thereunto, and to cast it away like a worn out garment. That things have remained as they are—the world, or its pleasures, or the lust which is in thee—shall not be material to lead thee astray, and thy soul shall not be fettered by that which was once dissolved therefrom, because these were left to be the material of thy strife, and not for thy lust's sake, and that thy mighty will and God-loving mind may look thereupon. For the world remaineth that it may inflame thee with the lust for another world, and riches and power, that they may create [p. 567] in thee the longing for that possession which is incorruptible, and for that honour which cannot be dissipated, and pleasures also remain in the world that thou mayest desire longingly the taste of spiritual life, and lust also remaineth in thy body that it may be the material for thy good will, and that it may take it little by little from the body, and place it upon the soul.

Do not, then, give unto thy lust a portion with the body, and thou shalt not allow thy natural gratification to be broken up, and the joy and gladness which are in thee to be brought to nought, but carry them, as it were, from house to house, from the body to the soul; for as a man bringeth his things of great price out from the house which he knoweth will fall, and carrieth them into another which is new and firmly built, and which he is confident will neither fall nor be broken into, even so also do thou take all those passions which thy body hath, and which in name are

the material for that which is good, and lay them up in the dwelling of thy soul, in the house which neither falleth, nor is broken up, nor destroyed. Take the heat from the body, and lay it upon the soul; take lust therefrom, and mingle it with that of the soul; take the strength thereof, and mix it with the might of the soul; turn all things belonging to the body that they may belong to the soul; and be diligent and earnest to do these things especially in the time of early manhood, when the passions begin to shew themselves, because in youth and in old age thou hast them not, and what existeth not, how can it be easy to thee to take and to give to others? Now the period of passions is the period of early manhood, that is to say also, the time of strength, and it is well that together with the passions strength also should be revealed, that it may fight and deliver [p. 568] thy good things from the body, and bear and carry thy riches from place to place.

Whosoever fighteth and overcometh his lusts in the time of his early manhood is able to become mighty in his soul, and he alone is able to profit by all the growth of that which is good, for he hath it to give and to take; for old age is empty of both, and childhood hath not as yet arrived at either of them, and the lust which is dried up of itself shall not abide, and little by little, together with its nature, shall be brought to nought. Now in this thou hast no blessing, for as thy natural death is not said to be a testimony on behalf of God, thou receivest it as a penalty which was laid upon thy life, and thou hast neither renown nor glory thereby, even so also thou hast nothing whereof to boast when lust shall be brought to nought forcibly, either by old age or sickness; but it is thy

triumph when thou coolest it at the time when it is hot, and thou extinguishest it at the time of its blazing, and when immediately it beginneth to move in the members thou makest ready the shoulder of thy thought, and thou bearest it, and carriest it, and layest it upon the lust of the soul, and thou sayest unto it thus: "Why hast thou set thyself in motion where thou wilt be destroyed?" and immediately the sense of thy gratification will cease. "Come and set thyself in motion in thy natural place where the sweetness of thy lust will neither be dissipated nor annulled, and where, moreover, penitence will not draw nigh at thine end, and weakness entereth not in thy footsteps against the soul, and [p. 569] the nature of thy warmth becometh not cool after the fulfilment of thy work, but stand at all seasons in thy might, and taste the unchangeable treasure which is laid up there, and freedom of speech and confidence shall be strengthened in thee—not things which are not seemly unto thee, and which merit rebuke and reproof, but the things by the lust of which thou art moved naturally, and the lust for which is a matter for praise, and day by day this excellent lust will grow strong and increase, and thou shalt extend forwards. For thy season with the body is short, but with the soul thou hast no ending, and with the life of the soul abideth thy immortal gratification; with the body the union with another body setteth thee on fire, but with the soul, the union of the Holy Spirit kindleth a blaze in thee. Do not then be united unto the corruptible body in which, even if the soul had destroyed its differences, and the corruptibility and deformities of the body had been hidden from its face, thou wouldst not find place wherein to move;

“for if it happened that at the season in which thou “soughtest thy gratification the faculty of discernment “were to rise upon the soul, straightway thy work “would be brought to nought, and there would not be “exit for thy corruptible gratifications.” These, and such like things must be said by thee to lust when thou bringest it from the body to the place of the soul.

Now, therefore, thou must not remove from thyself the promises and good grounds for hope that thou art about to receive that which is more excellent than that which the soul leaveth, for in the manner in which lust is set in the body naturally the lust of things which are better is set even in the soul; [p. 570] and when the soul lusteth naturally, its lust is for spiritual things, and when it hath intercourse which is according to the law, it hath connection with the spirit, and from this union it produceth fruit of holy and pure offspring. And as the connection of the body worketh gratification in the members, and corrupt warmth is mingled throughout the body, even so also when the soul hath intercourse with the spirit doth the spirit receive gratification, and it acquireth warmth by its progress and power to fight against the evil things which are contrary to its gratification; and when the soul hath tasted this sweetness which cometh unto it by the connection with the spirit, it bringeth unto itself the lust of marriage wholly therein.

Know, then, as by experience, that for want of the feeling of the lust of the spirit, the lust of the flesh becometh stirred up in thy members, for that both of them should move in thee at one time is impossible; for in proportion as the spirit becometh hot in thee

the body cooleth, and in proportion as the body becometh hot in thee, the spirit cooleth. For the two lusts are placed one against the other, the lust of the body against the lust of the spirit, and as they are different from one another, so also are all the acts of the one different from those of the other; the one catcheth fire in the members, and the other kindleth in the thoughts; the vessel of the one is the substance of the body, and that of the other the nature of the soul; to the one cleaveth confusion, and to the other order; the one at the season of its fulfilment darkeneth the light of the thoughts, and annulleth in the mind [p. 571] wisdom and knowledge, and the other filleth the mind with light, and gathereth together in the soul the knowledge and wisdom of the spirit. The lust of the body when performed maketh a man to be weak and dazed, and to be ashamed of every man and even of himself, and to be afraid of everything; but the lust of the spirit placeth might and vigour in the soul, and suspicion of everything which is visible, and boldness towards the children of men, and a pure aspect towards God, and the confidence which ariseth in it towards man, it hath towards itself. The lust of the body is a teacher of folly, for the man who continually fulfilleth this lust cannot become wise, but the lust of the spirit not only maketh men to possess the mental knowledge of the world, but it also dippeth the understanding in the living motion of the spirit, and clotheth a man in readiness and preparedness for everything which is good. It maketh his understanding to be stirred up and active for every spiritual work, and all its own motions move with vigour, and power, and strength, and this lust doth not allow the sluggishness of the body to draw

nigh unto a man, for if it happen that, either through natural coldness, or by reason of sicknesses and weakness, the body produceth sluggishness, the fervour of this lust warmeth it immediately, and by its heat it driveth away from it the coldness of the body, and herefrom [p. 572] a man becometh watchful and ready for divine deeds.

Now spiritual beings do not fulfil the rule of their works by the warmth of the nature of the body, but because they are fervent in the spirit are they active and ready for such like works, even as Paul also commanded that we should stir up this fervour of love by which all spiritual things are perfected, and by the power of which we complete the course of this journey, saying, "Be ye fervent in spirit";[†] for that the lust of the body possesseth fervour Paul hath made clear in his words, and he hath taught us with what lust we should be fervent, saying, "Be ye fervent with the lust of the spirit, that all your course and work may be spiritual." For as the heat of the blood driveth away from the body the sluggishness which produceth the coldness of phlegm, even so also doth the fervour of the spirit drive away from the soul and body the negligence which is born of error and of the want of the love of God. And as when the natural heat is raised, and it draweth nigh to the heart and is mingled therewith, it maketh a man zealous, and ready, and watchful, and active towards the affairs of the world, even so also when the heat of the spirit draweth nigh to the understanding of the soul it maketh a man zealous towards the building up of himself, and towards the

[†] Romans xii. 11.

things of heaven, instead of the world, and zealous to gather together spiritual merchandise, and to speak judgment against those who plunder his inheritance, and to desire with longing the intercourse which is incorruptible, and to become a father unto [p. 573] immortal children, and to care for, and to possess, and to think of, and to gather together, and to carry, and to preserve all these spiritual and heavenly things.

Now, therefore, through the fervour of the spirit a man becometh ready for all these things, and well hath Paul taught us to be "fervent in the spirit", for as cold is dissipated and brought to nought before warmth, even so also before the fervour of this heat of the spirit doth sluggishness flee, and negligence is driven off, and weariness brought to nought, and suspicion dissipated, and error removed, and all the shadows of sin turn away to hide themselves entirely. And as natural strength is produced by heat, and weakness hath dominion over the members through cold, even so also through the heat of the spirit doth the soul acquire strength, and vigour, and power, and driveth away entirely by fair deeds all the sluggishness which cometh upon the soul or body. And as the measure of the heat of a fire and the quantity of the light thereof are in proportion to the blaze, even so also according to the measure of the heat which is found in the soul hath it fervour towards spiritual things, and knowledge, and wisdom, and power over Divine treasures.

Now therefore in the time when there is still heat in thy body, and the lust of nature liveth in thy members, be zealous to kindle in thee the heat of the spirit, and stir up in thy thoughts divine lust, that through one lust being

jealous of the other, and the one fire emulating the other, the lust of the spirit may be strengthened and carry off the victory, which victory is seemly thereto naturally. For in the time [p. 574] when thou hast in thee power to minister unto the lust of the body, be zealous and make thy power to become the minister of the lust of the spirit, because the Holy Spirit doth not work its deeds in useless bodies, nor in persons who have become cold through old age doth it make to rise the faculties of discernment of Divine wisdom. For whosoever in the time of his early manhood maketh his strength to embrace the service of evil lusts cannot receive Divine knowledge in the infirm time of his old age, but when natural soundness hath ceased from him, and he hath come to the condition of old age, he becometh wholly and entirely useless, and his body and his soul become cold and infirm together. Do thou, then, if thou wishest that the heat of early manhood be found with thee in the time of thine old age, labour with thy strength in the time of thy early manhood, and deposit this heat therein by the hands of thy soul, and because the soul groweth not old with the body, when the body becometh feeble through age thou canst in the time of thine old age bring out from the treasure-house of thy soul some of the deposits which thou didst hand over to the soul, and canst live upon them. And when the power of the body hath become feeble, thou canst find strength therewith, and when the heat thereof hath become cold, thou canst make thyself warm in thy works by its fervour, and when the strength of the members hath come to an end, thou canst become strong in thy works through thy thoughts, and when the natural lust, together with the heat of the

body, hath been cut off, the lust of the spirit abideth with thee, which at all seasons hath intercourse and beareth the fruit of spiritual offspring.

For seed time is one thing and harvest is another: sow then thy soul with the things which are good in the time of thy early manhood, that thou mayest reap therefrom in the time of thine old age. [p. 575] If, therefore, thou desirest union, devise means and implant in thee this lust that in old age it may conceive and bring forth; for the intercourse of the body hath not power over all seasons, and natural lust is not preserved in the members in every period of life, but the lust of the spirit is not thus, for all times are its own if the time of early manhood hath been to it a known time. Pass over, then, from the body to the soul whilst thou hast a bridge whereover to cross, and whilst thou hast strength in thy legs to walk, and whilst thou hast light whereby to walk, and whilst the shadows of old age do not bend over thee, and whilst thou still remainest in the country of the body. Stir up, then, in thee wrath against lust, and because wrath accompanieth lust when it is stirred up, do thou take wrath and anger to support thee, and go forth against it; and as love is necessary for thee against wrath, even so also will wrath be useful to thee against lust. For lust is peaceful and gentle in its coming when it is accompanied by laxness, and tranquillity, and rest, and wanton ways, and abominable motions and manners, which are the contrary of fortitude, but when lust looketh upon thee in these forms, do thou put on the armour of wrath, and go forth against it. For as the sluggishness of children's slumber is quickened into the activity of flight before a man who looketh upon them with a face full

of fear and who terrifieth them, even so also wilt thou drive away the childishness and annoyance of lust, if [p. 576] thou shewest it a face full of wrath and threatening.

Pluck, then, from the noontide of thy early manhood the blossoms of things of excellence, and glean, and bring in, and carry for thyself fruits [of] all kinds that they may be laid up for the winter of thine old age; for the man who hath lived wholly in the body in the time of his old age will come to an end completely, but whosoever in his early manhood is fervent with the lust of the spirit shall remain unchanged unto the end of his life. Now the body cannot preserve its natural faculties unendingly, for some of them are made useless before the end of life, and some of them come to an end with life itself, but they can all be set free, and removed from the body, and directed towards the soul, if there be a discerning understanding which knoweth how to turn them thereto; for behold, although the natural life be outwardly dissolved by natural death, yet in the spirit is it preserved to the soul, and in this manner, likewise, is it with the other natural things of the body which are made useless by old age and by the body, for when they are deposited in the hands of the soul, they abide unendingly with the life of the soul. There is, therefore, no power in lust to persuade thee, if thy will will not accept it as a suppliant, and for this reason it, as one that knoweth its own feebleness, draweth not nigh unto thee without thy will, but when thou hast taken this thought to be a guide unto thee, then it entereth in and kindleth its fire in thy members.

Do thou, then, when thou feelest the destructive

fire gaining power within thy body, kindle the living fire which is in thy soul, and when thou hast perceived that thy members have tabernacled in the ministration of lust, occupy thy thoughts in the service of the knowledge of Divine Mysteries; let not lust come and find thee empty, and behold, let it not perform its desires in thee, but thou must be found [p. 577] alive in the spirit before it, that by the fire which is in thee thou mayest extinguish its fire. Wherever it obtaineth a cause, thence cut it off; and wherever it beginneth to enter in against thee, there shut the door before it, and keep it outside, for the abominable lust cometh in against us from without, but that which is implanted in us—whether it be of the soul or of the body—is placed in us for the ministration unto the things which are good. For because it belongeth unto the soul to lust after God, and unto the body to be moved by the lust of its nature, well was lust set in opposition unto lust, that being mingled with each other they might establish one pure and holy deed of lust; for the causes which move the lust of the soul are from above, but those of the body are from below, whence also is the nature of the body, now He did not create it that we might desire these things, but that by intercourse with the soul we might lust after spiritual things. And behold, although the body is formed of the earth, and is made up of various mixtures, yet was it not formed for the earth, that is to say, that it might be named or called a body of earth, but it was created by the Creator to become a soul, that is to say, a minister unto the desires thereof in everything, and a participator in all things that are good.

Therefore we are bound not to consider that the deeds

of the body arise from whence the body came, but that for which it was made must we consider to be the aim of its works, for it was made for the spirit, and not for the earth, and it was made to become a spiritual and not a corruptible being. It was called "body," that it might be known from this name that it was derived from the earth, and it is also called "man," that thereby it may be revealed that it is united unto a living soul. And well was this person of man called by three names, [two] specific, and one general name, [p. 578] [that is,] "body", and "soul", and "man"; by the name "body", that its carnalness might be recognized, and that it was of the earth; and by the name "soul", that the living nature which dwelleth therein might be indicated; and by the appellation "man", that one might learn the mixture of the person which is constituted of body and soul. Now therefore since the body hath no thoughts, and the soul hath no visible actions, they were rightly mingled with each other, [that is to say,] that which is the fountain of thoughts with that which is the vessel of the service of deeds, in order that from both of them there might be constituted a body of excellence, and that whosoever sought to belittle the body because it possessed not thoughts, might honour it because it was the ministrant unto deeds, and that the soul might be magnified in the sight of him that sought to despise the soul because it was not a ministrant unto the things which are good through actions which are manifest, because it is the fountain of the thoughts of the things which are good.

Now the lust of the spirit is hot even as the lust of the body is hot, but they are not of the one measure, for according to the subtlety of the soul also is the

heat of its lust, and according to the grossness of the body even so is cold the fire of the lust thereof, and if it be imagined that it is hot in the things which are carnal and lax, it is not because its nature is powerful and hot, but because their will is cold and lax. And thou must understand how much colder is the heat of the lust of the body, and how much hotter is the lust of the soul than the things which come upon both of them, for behold, when the lust of the body is set in motion in the members even the sight of the children of men cooleth it, and the rumour of a threat if it be heard, and a menace, of whatever kind, if it be uttered [p. 579] against it, and sudden amazement, and another passion which is contrary (if it be roused up in a man), and the rebuke and reproach of friends or neighbours, and the remembrance of the judgment of the children of men, and the remembrance of the infirmity of nature, and the thought of the deformities of the person by which lust hath been taken, and hunger and thirst, and unwonted heat and cold, and sickness, and pain (if it happen), and many other such like things when they happen quickly extinguish and destroy the heat of the lust of the body. But when the hot and spiritual lust of the soul layeth hold upon the thoughts of the soul wholly, there is nothing which is able to extinguish it, even as the things upon which the divine fire of this lust hath laid hold testify, that if the whole world were to fight with them it would not be able to quench the lust thereof. And kings, and princes, and governors, not by the threat of words only, but by tribulations, and cruel tortures, and imprisonments, and stripes, and prisons, and heavy penalties of all kinds, fire, and combs, and swords, and wild

beasts, and everything which could inflict pain and suffering by the tribulations of the time [have tried to do so], but nothing of all these and such like things was able to allay and cool the ardent power of this lust, on the contrary, it came to pass that these things became feeders of the fire of their lust. And like the fire which is fed with wood, and stubble, and the fatness of oil, even so also did the good lust which was in them receive food from afflictions and tortures; [p. 580] and when fire was brought nigh unto their bodies, the fire of the divine lust which was in them became the more strong, and burned the brighter—especially because it was overcoming things which were contrary, for that victory which ariseth over injuries is wont to fortify and strengthen a man in the love of that which he loveth. For when one lifteth away stumblingblocks from before him, and removeth the prickly thorns from before his feet, a man walketh easily, and he runneth his course without impediment, and when he hath subdued his enemies beneath his power, his might, moreover, becometh mightier, because that resistance which hath been removed from his sandals hath been added unto him, and that power which hath been taken from them turneth unto him.

But when the lust of the soul fighteth with the lust of the flesh, it not only cooleth the heat thereof, but it turneth it unto itself that it may be a ministrant unto its will, and be mingled in spiritual fervour, and not minister unto the lust of the body in the union with another. Moreover, for this reason the Creator made the lust of the body a hot thing—now the lust which is implanted in the soul is also a hot thing—and therefore every time that the soul wisheth to be

moved by the lust of its nature, it hath intercourse with the heat of the lust of the body, at the same time turning it towards its good desire, and thus it ministereth unto the good work, and not in this only, but also in each natural member. And when the soul wisheth to be moved unto the service of the things which are without, it draweth nigh unto the members which vivify its secret parts, and it seeth through the eye, and its heareth through the ear, besides through all the other senses and members which are the ministrants of its internal will; and as [p. 581] when it seeketh to lust with these it associateth the lust of the body with its spiritual lust, and it ministereth unto the work of divine love, and blazeth with the love of the life of righteousness, that the signs of the flame of this lust may also be visible in the external members of the body, not by foul motions, nor by the work of the service of foolish lust, but being hot, yet are they tranquil, and being fervent, yet are they peaceful.

The heat of the lust which is mingled in our bodies must not be, therefore, a cause of defeat to us, but let us consider the object with which the Creator mingled it in us, and according to this rule let us make use thereof. But when the lust of the body is in a hot body it is contrary unto chastity, but when it is mingled with the lust of the soul it is a helpmeet to virginity; it is right, therefore, that the power of the lust should not be scattered without, but it should be gathered together and carried within to the lust of the soul, that when they are mingled together, each with each, like light with light, they may kindle one light which is perfect in chastity. Now the foods which each of these lusts hath are different from each other, for

by fasting, and abstinence, and watching, and prayer, and stripes, and bodily labours, the lust of the soul is added unto and strengthened, and by the things which are contrary, that is pleasures, and enjoyments, and delights, and meat, and drink, and fine apparel, and converse with the wanton and lax, the lust of the body increaseth and becometh set on fire in us; but it is not so if the body becometh meagre by works, for behold, by this the soul also becometh enfeebled therewith, but as the body becometh enfeebled the soul becometh mightier, and increaseth in strength, and especially because the soul maketh the body weak that it may become strong. Now there is a distinction between the body becoming meagre naturally, [p. 582] and the soul making it weak with the object of gaining possession of the strength of its nature, for when with this reason the soul maketh the body weak, and reduceth the strength of its power by afflictions, that is perfected with them which Paul spake, saying, "As the "outer man is destroyed the inner man is renewed day "by day." And for this reason also Solomon counselled us to begin to do the labours for the things which are good from our youth up, and to be trained in this doctrine from the beginning of our life, that we may overcome that which is in us, but which agreeth not with us, and that we should lead in subjection the lust which is the contrary of our lust; and herefrom every man, who in the time of his strength overcometh the feebleness which is in him, will be found in the time of his feebleness to be mighty, that is to say, if he taketh upon him in his early manhood the integrity of old

¹ 2 Corinthians iv. 16.

men, the strength of young men will be found in him in the time of his old age.

Take, then, O disciple, provisions for the time of thine old age from the field of thy early manhood, so that when thou ceasest from the labour of thy body thou shalt find rest of soul, for thou shalt not have war all the time of thy life, and thy Creator, having compassion upon thee, limited thy fight unto a determined period, but thy happiness He hath made unending. At the beginning and at the end of thy life thou hast no war, either because lust hath not yet been set in motion, or because having been set in motion it hath grown cold, and whether thou wishest it, or not, thou findest thyself worn out in the time of thine old age, and because of the weakness of the body thou art not able to fulfil thy lust, not that thou hast extinguished lust, but that it hath died down in thee. For the fire of the lust, which the Creator placed in the carnal nature for making the human race to fructify, towards the close of a man's life, [p. 583] in the time of his old age, becometh of none effect, for he cannot fructify during the whole period of his life; now he is unable to do so either in his childhood or in his old age, and in this respect he must be likened not to himself alone, but also unto beasts, and animals, and feathered fowl, and plants, the nature of which is not to put forth fruit after their kinds, either in their childhood or in their old age; for each kind is restricted, and the fructifying thereof is also laid under restriction, especially because the fruit itself is generated in and by the body, and therefore, like the body, it is itself restricted.

Now as the life of the body hath a limit, even so

is the strength thereof limited, although its power be not made known even during the whole span of its life, for as I have said, at the beginning and end of its life the body hath not the power of fructifying; but as concerning the soul, inasmuch as it hath no constitution it hath no old age, and the heat of its lust never becometh worn out, except the sickness of wickedness come over it. For as the body through the mingling of its component parts becometh old or weak, even so also doth the soul become sick and weak through sin, and through its feebleness it extinguisheth the heat of its lust, wherefrom it is unable to put forth fruit. Whosoever then maketh lust weak in his early manhood shall be found strong in himself in the time of his old age, and after he hath ended his war, his strength will abide with him. And this happeneth also to the warriors of the world who possess their strength, not only while they stand in the ranks of the battle and fight with their enemies, but also after the war hath come to an end [p. 584] doth it shew itself in them, and their strength doth not come to an end with their fight, even though its efficiency was shown to excess during the time of the contest, because it is helped by and ariseth from zealous feelings. And thus also, O thou who hast put on thy soul the armour of chastity that it may be the material of war against fornication, think not that the time of thy strength shall end with thy war, for on the contrary, at the end of the war it will be the more renewed, even though it be not to do battle but to work the things which are good. For with strength thou fulfillest two things: thou wagest war with fornication, and thou completest the edifice of chastity. For as the work-

man, when an old building is given to him to restore, throweth it down with his strength, and buildeth it up therewith, even so also both the new building of thyself, and the throwing down of thy old building are completed with thy strength, for thou throwest down fornication, which is the path of all wickedness, and thou buildest up chastity, which is the pure path that goeth up to heaven.

And what wickedness is there which is not in fornication? and what abominable thing is there which doth not enter by the door thereof? If it be lust of the belly, fornication strengtheneth it; and if it be the lust for gold, it ministereth thereunto; and anger and wrath cleave unto it, and with them it fighteth against its opponents; grief travelleth at its heels, and shame accompanieth the fulfilling thereof; and besides, vainglory, which is thought to be the opponent of fornication, is the helpmeet of its abominable work; for how many times through it have many men turned towards the passion of fornication, which came after the conclusion of their labours, thinking that they had arrived at the haven of rest, because they were taken captive through their negligence of it? And it hath made gross their mind, and darkened their vision which had been purified [p. 585] through the victory over the lusts of the body, and it hath turned them back to the lust of fornication which they conquered at the beginning of their contest. Therefore, he that calleth fornication the path of all wickednesses maketh no mistake, now I mean not only the fornication of the body, but more than that, the fornication of the soul, because with the worldly man adultery is the deed thereof, but with the coenobite it is the thoughts thereof;

and unto the worldly man it was said, "Thou shalt not commit adultery¹," but unto the coenobite, "Thou shalt not lust."

Now the war of the thoughts is entirely unknown unto the worldly man, and because of this he doth not overcome his lust with a mighty hand, but he ministereth thereunto according to the law, which is of nature; but the coenobite hath not this power, and his victory is not manifest in destroying the act of fornication, but in his victory over the thought thereof is his triumph proclaimed; for he is a spiritual soldier unto Christ, and his victory is also spiritually perfected in the thoughts which are within, and by his patient endurance he cleanseth the country of his soul so that when he driveth the thought from thence the whole house of his soul appeareth in the light, and where there is light the darkness of sin entereth not, because sin is wrought in the dark, even also as righteousness is wrought in the light. Let not, therefore, this destroying passion excite thee, and let it not have dominion subtilly in thy thoughts, for the material thereof is abundant with thee, especially when thou dwellest with the children of men, being increased at the remembrance of various persons, and through the beauty and appearance of the body.

Now because the lust of fornication is born of the flesh, it also lusteth after flesh, and as the lust of the belly longeth earnestly for various tasty meats, [p. 586] even so also doth the passion of fornication lust after persons of beautiful appearance, and the love thereof doth not rest upon any one of them, because it is not the children of men which it loveth, but the beauty of passion; but when the excitement thereof is

¹ Exodus xx. 14.

great, it doth not take its stand upon the beauty of the appearance, but it groweth and becometh strong of its own accord, and when it hath subdued the power of the soul inwardly, it overcometh also the patient endurance of the body outwardly. But if it be overcome by the body by watchfulness it turneth to fight against it by sleep, and during sleep it polluteth and filleth the soul with the remembrances of those persons which when it was awake were driven out therefrom, and it maketh a man to be overcome by sleep perforce. Therefore abstinence is necessary unto thee that through it thou mayest diminish the superfluity of the body, in order that not even through sleep may lust find material in thy members; for the custom of this passion is to fight first of all through the members of the body, and to move it to lust like an animal, but if a man possesseth discretion, and restraineth the motion of his members from the act, passion turneth and entereth into the thought, and exciteth it inwardly, that thereby it may stir up the members to the deed of lust also. But if it be overcome also by the thoughts—now it is vanquished in any case when the thought looketh upon God, and patient endurance and abstinence are found therewith—this evil passion next cometh unto sleep, and through sleep it fighteth against the patient endurance of the soul; but let us not leave this—if it happen unto us—unrepented of, especially if the forms [p. 587] of [certain] persons be depicted in our minds, for it showeth plainly that the passion is the remnant of wakefulness. And if the emission of the body take place without the appearance of certain persons it is because of the superfluity which is found in the members, for except the body be subdued by ab-

stinence the material of lust will be found in its members, and if it doth not feel at all that which taketh place it is [because] it is too deeply sunk in sleep.

By all means possible, then, is the disciple bound to overcome passion, in deed, and in thought, and in the emission which taketh place in sleep, for that he is overcome in sleep is a proof that he hath not overcome in thought, and that he hath not overcome in thought is a testimony of his being overcome in deed, and therefore a diminution in food and a lessening of the time of sleep are of use, that superfluity fight not against the body and we be not overcome by an involuntary dream. For as this happeneth not even in sleep unto those who are weak and old in years, for the emission of fornication hath already been destroyed and dried up in their members, even so also the fornication of night happeneth not unto the body which hath been enfeebled through labours of abstinence, for even though the thoughts be set in motion, and devils excite [them], the material for the emission of lust is not found in the members. For solitaries fight against sleep even as they fight against lust and meat, because sleep, like lust and meat, maketh gross the mind, and increaseth lust; but if a man offer food unto the body only because of the need thereof, and only allow it to sleep in a similar manner, according to the means employed he will be free from the passion of fornication; but even if his vigilance exist not in the wandering of the thoughts, [p. 588] but only in the mind which is collected, and which singeth psalms and prayeth, he must drive away this passion from the thoughts, and if it goeth forth from the soul it will not remain with the body. "Mor-

“tify therefore your members which are upon the “earth“¹, the blessed Paul commandeth us, and if the members die according to the teaching of the Apostle there shall not be to thee in them a place for the motion of lust. For what can lust do in a dead body? That it is possible for the members to die the words of the Apostle shew, because he would not have commanded anything which was impossible, and as he said especially, “your members which are upon the “earth,” it seems as if we had other members in heaven, or from heaven, and this is what “Mortify your members “which are upon the earth” meaneth. For since lusts are of the earth, they have dominion in the members which are of earth, but if we mortify these members by the patient endurance of fasting, and self-denial, and abstinence, and besides these things also by continual vigils, and the watchfulness of prayer, the lusts which are of earth are not received into them, for what have the passions to do with dead members? For the members of the new man Paul calleth “the “members which are in heaven,” and concerning them he spake, “they are from heaven,” saying, “As is the “earthy, such are they also that are earthy: and as is “the heavenly, such are they also that are heavenly.”² Therefore the members of the new man he calleth “heavenly”, and over these it is not right that passions should have dominion, for they [p. 589] befit them not, and they belong not unto them; how then shall the passion of fornication have dominion over the members of the new man who hath become one body with Christ?

¹ Colossians iii. 5.

² I Corinthians xv. 48.

Now I do not say that it is right for us to overcome this passion of fornication by reason of the greatness of the gift to us, and by reason of our exceedingly great honour only, but also because of the things which cling unto the passion, [I mean], shamefacedness, and grief, and repentance, and the want of freedom of speech, and darkness of the mind, and grossness of the thoughts, and disturbance of the reasoning powers, for all these things, and others like unto them enter in upon the soul in the train of the passion of fornication. But if we endure, and overcome, and set in our soul the beautiful image of chastity, after the victory over this lust the soul will immediately become filled with joy and with freedom of speech towards God and man, and it will delight itself in the pleasure of its thoughts, and will receive the light of Divine knowledge, and will also put on strength, and be filled with confidence. And the soul also will receive similar joy from this victory, which we are not able to express with words, because the soul itself is not able to express this joy with speech—for that which is acquired by deeds hath enjoyment in deeds, and the things which are acquired by speech rejoice in speech; therefore the victory over lust, inasmuch as it hath taken place through the might of the soul, together with the help of Grace and the happiness also which ariseth from the healthy condition of its nature and from the gift of the Grace of God, and which cometh unto it after the victory, is administered unto it conformably to rule. Now in that order, which is [p. 590] two-fold, are the enjoyment and pleasure of the body, for sometimes it hath enjoyment from its natural health, and sometimes it receiveth enjoyment from foods and from things desired which are from without; and thus also it

happeneth with the soul, for sometimes while standing in the purity of its understanding and possessing its natural health it perceiveth the enjoyment thereof, and sometimes when it is worthy of the Grace of God, and of the contemplation of spiritual revelations, it receiveth this enjoyment. And it knoweth how to delight itself therein, and it feeleth the spiritual gratification which is shed abroad in all its parts; but there are no means whereby thou mayest reduce the enjoyment and gratification of spirit which it feeleth to speech or to the instruction of words, because it receiveth the taste of this enjoyment spiritually. Sometimes through the tastes of [various] substances and cooked things the body receiveth the gratification of eating, again through the sight of a person it is moved to the gratification of lust, or its sense of hearing hath pleasure from the sweet sounds of singing, and the various strains of music, or the body receiveth the gratification of pleasure from a soft touch; now because all these things belong to the body, and it hath enjoyment in them bodily and actually, a man is able to describe this gratification with words, and because corporeal things give enjoyment unto the body, and it is pleased with a material and embodied voice, so long as he pleaseth a man may speak of the gratification which may be derived from them.

Now because the enjoyment of the soul is not derived from substances, nor from the action of corporeal things [p. 591] and the corruptible things thereof, and because its enjoyment is derived from the spiritual contemplation of everything which it is able to feel when it hath acquired the health of its nature, it is unable to describe the gratification which cometh to it in words, but it hath enjoyment inwardly, and it rejoiceth invisibly, be-

cause its joy is not of itself. For as the soul which, by its power, maketh the body to feel the enjoyment of everything is within the body, even so also is the contemplation of the spirit which is wont to give enjoyment unto the soul within the soul, and when the soul hath enjoyment thus, its enjoyment is natural, and according to the order of its nature it receiveth gratification, because the world of the soul is within the soul, even as the world of the body is outside the body; but when the soul hath enjoyment which is outside its nature, it deriveth it either from the body or from the world. And thus doth it happen unto such pleasure; it resteth satisfied either with the lusts of the body which can be fulfilled—either the lust of the belly, or the ministration unto the passion of fornication, or with those which it receiveth from the world—praisings, and glorifyings, and sounds of singing, and the gratification of the bodily appearance of the things which are visible, in all of which, either through the body or through the world, hath the soul enjoyment—and these give it enjoyment outside its nature, and it dependeth not upon its healthiness [p. 592] but upon its unhealthiness, for there are lusts which minister unto the health of the soul and body, and likewise there are lusts which minister unto their sickness.

Now therefore it is evident when the soul hath enjoyment in evil lusts that its enjoyment is outside its nature, and that it doth not enjoy quietly that which is seemly thereto, but that which is alien unto its natural health. For behold, when the body committeth adultery and performeth this act of transgression of the law, according to what it thinketh, the soul hath gratification therefrom; and again, when the soul fighteth

and overcometh the lust of its body, it completeth by God the victory with a fair aim and by the power of the discernment which it receiveth. And after this victory it also receiveth gratification as from the fulfilment of the lust, and from the victory over lust it receiveth gratification from both at once; but that gratification which it receiveth from the body—as I have said already so very many times—is outside of the order of nature, but that which accrueth unto it from the victory over lust, is natural gratification, and it feeleth this enjoyment like a healthy being, and lawfully and naturally it hath enjoyment in this gratification. And those who overcome the war of lust with a spiritual aim perceive what I say, and though they feel their enjoyment they utter not words concerning it; for how can they describe that in which they have enjoyment in an incorporeal manner? But since all the things of the spirit are not of the body, we must seek them in their proper place, and there will they be found, and where [p. 593] they are found there must they be enjoyed, and where their enjoyment is, there also is the joy thereof, the joy which maketh glad and is invisible, and with which also there is power.

And as in the former case when lust overcometh the soul it sheweth itself a weak and miserable thing clothed with shame, even so also in this case when the soul overcometh lust, it is after the victory filled with strength, and joy, and freedom of speech, and it possesseth an enlightened eye that it may see with full power the knowledge of the spirit which is mingled in all things visible; but as the things which fulfil the lusts of the body feel the gratification thereof, even so

also have the things which minister unto the spiritual lusts of the soul enjoyment of spiritual gratification. And as the sickness of the soul feeleth the enjoyment which ariseth from the lusts of the body, even so also doth the health of the soul feel the gratification thereof, and if a man seeketh to feel by words which can be written down what hath been said, he seeketh a thing which is both out of place and unseasonable, and the fruit which he seeketh he shall not find, because he seeketh not to pluck it from its proper tree; for as every fruit is found upon its own tree, and must be plucked therefrom, even so also must spiritual things be seen in their proper places, and these fruits which are the rational and spiritual gladders of nature are found upon their proper trees. Therefore after the victory over the passion of fornication the soul plucketh that spiritual fruit which gladdeneth [p. 594] and enlighteneth it, and whosoever seeketh it findeth it after his victory over this passion, a victory which must take place not only in the body, but also in the soul; for sometimes this lust fighteth against the body, and sometimes it wageth war with the thoughts of the soul, and so long as the fire thereof kindleth in the members, it fighteth not against the thoughts, for how can it fight against that which contendeth not with it? So long as the thoughts are subject unto lust and minister unto the will thereof, like a mistress doth it give commands unto all the members, and it fulfilleth all its pleasures absolutely in the country of the body with which it dwelleth. But if the mind becometh a spectator of itself and perceiveth that an alien rule dwelleth within the domain of its body, and that thievish and plundering passions dwell in its members, it straightway maketh

ready to expel them, and it beginneth to stir up a war to expel the strangers which are found in its house; and because unto the lusts their habitation is pleasant, they also fight that they may not be expelled, whence is set in notion the war of the thoughts against the thoughts, and with which side the strength is the greatest victory is found.

Now therefore, the lust which is in the members would accomplish the act thereof, but it cannot be fulfilled at all seasons, as it seeketh; but the lust which is hidden in the thoughts hath nothing to restrain it from being actually wrought except the appearance of God only, and therefore the prophet ascribeth "Woe" unto those who pollute themselves on their couches, and he exposeth the foolish thoughts of those who imagine and say, "The walls of my house surround [p. 595] me, "and the shadow of my house hideth me, and he knoweth "not that the eyes of the Lord are ten thousand times "brighter than the sun, and that He seeth all the reas- "sonings of the children of men."¹ And although outwardly these words may be thought to have been spoken of the man who doeth iniquity upon his couch secretly within his house, and of those who fulfil their lusts in the dark in their habitations, being hidden from the sight of man, yet the words of the prophet rebuke especially that thought which committeth fornication inwardly within the soul, for instead of walls, the members of the body surround it, and instead of a roof, the vessel of the heart hideth him, and dwelling in this secret and hidden place he fulfilleth his adultery, thinking that he is seen by no man; and he fleeth not from

¹ Ecclesiasticus xxiii. 19.

sin, but from the sight of man, and he understandeth not that there is nothing hidden from before the bright vision of God, for the sight of God who looketh upon hidden things is "ten thousand times brighter than the "light of the sun". And as from the light of the sun nothing is hidden, for everything upon which he shineth he revealeth, and maketh to be seen by the sight, even so also doth the seeing Eye of the knowledge of God look upon the secret things of the children of men, and It looketh upon the thoughts which are concealed within the mind, and although the thought may not commit adultery actually, yet the Eye accounteth it an adulterer in will, and It judgeth it by its gratification, and not by its acts.

Now some gratify their lust in very deed, and some gratify it by a phantom; there is the adultery which taketh place in the body, and that which is fulfilled in the soul. [p. 596] It is manifest then, that whosoever driveth adultery out from the heart will not leave it in the body, for the thoughts are the roots of deeds, and as, if a tree be shaken from the roots, and the growth thereof which is embedded in the ground be loosened, its leaves wither immediately and its fruit drieth up, and its whole appearance is changed, even so also is it with the root of lust, for if it be shaken and loosened from the heart the external actions also begin to dry up immediately, because, like a root in the ground, the thought in the heart is also the nurse of external actions, whether of good, or whether of evil. And as trees grow and flourish in the water, even so also do actions grow through the moisture of the thoughts, and as plants which are set by the side of a spring dry up if it happen that the spring dry

up, even so also do the works of the lusts which are planted by the fountain of the heart, and which drink and grow therefrom, become parched, if a man blocketh up the fountain of the evil thoughts; for a man to cut off lust from the thought is a complete victory over the actions. To the lust of the thoughts no seasons are known, but at all seasons is it set in motion, and at all times it can be fulfilled, especially when it hath material from without to minister unto it, wherefore we must the more take good heed, and must look with wise discernment, and from whatever side lust looketh upon us there must we shut the door before it.

For lust is mingled in the motion of our life, and so long as life hath motion in our body, so long hath lust motion [p. 597] and movement therein; but as death putteth a stop to the motion of natural life, even so also doth it silence the motions of lust by the slaughter of the old man. If then through the natural motions of the body lust attacketh us, we must know that the suppression and subjugation thereof are necessary for the body, and we must remember the helpful words of the Apostle which he spake unto us concerning his own person, saying, "I subdue my body, and I bring it into "subjection".¹ And looking at this example let us also bring our body into subjection, and let us subdue the beastly lust which hath its motion and leapeth up therein, and let us lay upon it the weight of protracted fasting, and of little meat, and of little drink, and if these, when applied unto the body, are sufficient to subdue it, [well,] and if not, let us double and increase them; and if these also are not sufficient of themselves to bring it into

¹ I Corinthians ix. 27.

subjection, let us look for other things which are more severe than these, and let us apply them thereto. But the most necessary thing for this war is little drink, because lust—and especially the lust of fornication—is fed by moisture, and if moisture feedeth it, then the dryness which ariseth from little drink drieth and parcheth it up, even also as Gideon the warrior turned back from the war those who had knelt down and drunk their fill of water, and took with him to the war against the Midianites those who had drunk little, and who had lapped water into their mouths from their hands. [p. 598] And these things were not discovered and wrought by him only, but God commanded him to do thus, for when he had gathered together much people for the war to go up against the camp of Midian—which symbolizeth the passion of fornication—God commanded him to blow a horn to warn the people, and to say before them, “Whosoever is fearful and trembling, let him return;”¹ and by reason of this cry a multitude of the people who were with him returned. And from this it appeareth that not every man who was called to the war was fit for the war, and because there were still among them those who lusted after victory with ardent mind, although they were afraid of the labour which it involved, God told him to try these also, and after he had performed their trial by water he turned back from the war those who kneeling upon their knees had taken a long, full drink of water, because the satiety of water is useless in the war against lust; but the few who had drunk little in haste, lapping the water from their hands into their mouths, he took with him to the

¹ Judges vii. 3.

fight against that camp which symbolizeth fornication, and that this is so, according to what is said, the history which Moses wrote testifieth, saying, "The people committed fornication with the daughters of Midian, and they took part in the sacrifices of their gods".¹ Now all the things which happened unto them are a type of our own spiritual life, and everything which is written concerning them indicateth that which belongeth to us, even as Paul also saith, [p. 599] "Let us not commit fornication, as some of them committed, and there fell in one day four and twenty thousand".² For when the war of fornication came against this sluggish generation which went forth from Egypt, it was not able to stand before it, but was conquered by the beauty of the daughters of Midian, and committed fornication with them, and in the track of this fornication a sudden pestilence had dominion over them at that time. Now in the case [of the Israelites] of old, the fornicators perished through a punishment which came upon them suddenly, and the passion of fornication was not destroyed in a regular way; but in the case of Gideon the governor, he did not destroy the fornicators, but only the fornication. And that he might do this when he was about to destroy this camp which had made the people of old to sin—in which, as I have said, a type of fornication is indicated—he took with him to the war against this passion the few men who had drunk a little water in haste, whereby they shewed concerning themselves that they were able to engage in the battle, which actually happened; and when he made them ready for the fight he made them take pitchers,

¹ Numbers xxv. 1.

² 1 Corinthians x. 8.

and horns, and torches, and they hid the torches inside the pitchers, and they took the horns in their right hands and the pitchers in their left, and immediately they blew the horns, the pitchers were broken, and the light of the torches appeared.

Now the sound of the horn is the mark of the commandment of God, Who crieth out against this passion of fornication in all His Books, saying, "Let us not commit fornication, as some of them committed";¹ and "Let there be no [p. 600] man found among you who is a fornicator or a slothful, like Esau, who for one mess of meat sold his birthright";² and, "Be not deceived, neither fornicators, nor adulterers, nor idolaters, nor corrupt men, nor those who lie with men, nor thieves, nor gluttons, nor drunkards, nor plunderers, shall inherit the kingdom of God";³ and, "Every man who is a fornicator, or unclean, or oppressor, or who is an idolater, hath no inheritance in the kingdom of Christ and of God".⁴ And our Lord spake, saying, "Whosoever looketh upon a woman to lust after her, hath straightway committed adultery with her in his heart";⁵ and again James the Apostle said in his Epistle, "Whence come wars and strifes among you, except from the lusts which war in your members?"⁶ And again Peter saith, "If a murderous lust come upon you, think ye that anything strange hath happened unto you? now ye are to be tried [therewith]";⁷ and again God with His voice cried out to the Jewish people, saying, "Thou shalt not lust after thy neighbour's wife."⁸

¹ I Corinthians x. 8. ² Hebrews xii. 16. ³ I Corinthians vi. 9.

⁴ Ephesians v. 5. ⁵ St. Matthew v. 28. ⁶ St. James iv. 1.

⁷ I St. Peter iv. 12. ⁸ Exodus xx. 17.

Now the blasts of the horns which cried out against the camp of Midian were a type of these holy words which were uttered against the passion of fornication, and together with the sound of the horns there was straightway the breaking of pitchers, for all the people were commanded by Gideon, saying, "When ye hear me 'blow [p. 601] the horn, blow ye also the horns, and 'break the pitchers, and let the light of the torches which 'are hidden in the pitchers appear",¹ and all these things are a type of our own spiritual life. For by the sound of the horns were made known the Divine commandments, by which immediately a man maketh use of them with his own voice, and crieth out with power against the passion of fornication, this lust will be driven away, and be brought to nought by the Divine voice, and as in the case of Gideon when the trumpets sounded the pitchers were broken, even so also here at the hearing of the commandment is this lust of fornication broken and brought to nought. And as in the case of Gideon with the breaking of the pitcher the light which was hidden in it appeared, even so also here with the abatement of fornication the light of the knowledge of Christ riseth in the soul, and the three parts may be recognized thus: by the sound of the horn is symbolized the commandment of God; and by the pitcher which was broken the passion of fornication, the breaking of which is also as easy and simple; and by the torch which appeared at the breaking of the pitcher the light of the divine knowledge which riseth in the soul on the abatement of fornication; and these things will be readily accepted, especially by those who have had experience thereof.

¹ Compare Judges vii. 17—20.

Now this is the doctrine which Gideon's war sheweth unto us, and these are the types which it maketh known to us, and because of this lust, those who went forth to the ending of the war drank little water, and looking at them let us be like unto them. And whosoever fighteth this fight let him not drink water to the fill, neither let him fill his belly with food, [p. 602] and let him not be overcome even by the lust for common meats; and let him not be in the habit of filling his belly, but let him remember Esau, against whom an accusation was brought by the word of Paul, and he was called a "fornicator" and "slack," because he sold his birthright for one mess of meat.¹ Now in this place Esau was not blamed by reason of the rarity and great costliness of the food, for the meat was of lentiles; but because of his laxity and because he was overcome by his lust and ate greedily thereof, he was called "fornicator" and "slack"; and very rightly did Paul call this being overcome "fornication", for how much more would the man who was overcome by the sight of a mess of lentiles be overcome by fair beauty?

Moreover, let us consider the word of God which was spoken unto the Jewish nation, that not only was adultery in very deed prohibited, but also the lust of the thoughts, for He did not say, "Thou shalt not commit adultery with thy neighbour's wife", but "Thou shalt not lust after thy neighbour's wife",² and although their choice was according to that of youth, the commandment which He spake to them was perfect and full, for He warned them against the lust of the thoughts more than against the act of adultery. "Thou shalt

¹ Hebrews xii. 16.

² Exodus xx. 17.

“not lust, for unless I had lusted I had not committed “adultery”;¹ and our Lord said, “Whosoever looketh “upon a woman to lust after her, hath straightway “committed adultery with her in his heart”.² For one looketh, and it is not for the sake of adultery, but he looketh and seeth in the ordinary way, but whosoever looketh that he may lust, this man is, in respect of his will and lust, an adulterer. And the two sayings, [p. 603] “Thou shalt not covet thy neighbour’s wife”, and that which was spoken by our Lord, against the adultery of the thoughts, agree, each with each; for in old time He said, “Thou shalt not lust”, and here He saith, “Thou shalt not look to lust”, for it is not the looking alone which maketh to sin unless it agree also with the will which is within.

For one man looketh to lust, and another looketh to see; now the ordinary sight of nature is of the eye, but the sight of lust is not only of the eye, but also of the will and thought; for if David had not looked, he would not have lusted; and if he had not lusted, he would not have committed adultery, for “He went “up to the roof of his royal house, and saw a woman “washing, and he lusted after her, and he sent and “brought her, and committed adultery with her”.³ If he had looked simply, he would not have lusted; and if he had not lusted, he would not have committed adultery.

Let us, then, shut the door of sight before lust, that the sight may not in the smallest degree depict phantoms within the soul, for for this reason lust setteth

¹ Romans vii. 7.

² St. Matthew v. 28.

³ 2 Samuel xi. 2.

itself in motion in our members in various ways, and it lusteth after various persons, and this happeneth unto it when the vision of God is not placed before the eyes of the soul; for if the remembrance of God be found therein, all the memorials of the evil lust vanish swiftly therefrom, and it is not severed from the sight of that all-satisfying beauty in order to look upon corruptible beauty. For it will help us greatly to suppress lust if we consider the corruptibility of nature, and the other [p. 604] foul and loathsome things by which the conscience is polluted, which cling unto the nature of the body; and if a man look at their impurities they will quench the ardour of lust in no slight degree. And as the prophet of God, David, in suppressing the pride of human nature said unto it, "Man is like to vanity: and his days pass like a shadow";¹ and again, to abate man's confidence in man, that no man, whoever he be, should bind his hope to his fellow man, he said, "Ye shall put no confidence in man, nor in a ruler, for there is no redemption in his hand. His spirit goeth forth, and he returneth to his earth, and on that day all his thoughts perish".² And, moreover, let us act thus in respect of this passion of fornication: when it becometh hot in us, and disturbeth our thoughts, let us set against it either the remembrance of God and the fear of His judgment, or let us make use towards it of the repetition of the words of the Scriptures, or let us look at its corruptibility and weakness, and upon the diseases of human nature; for when a man looketh upon these wisely, and considereth the end thereof by the power of his soul, and he observeth the emission of seed and

¹ Psalm cxliv. 4.

² Psalm cxlvi. 3.

the impurity, and the diseases which come upon the body, and especially the filth and corruption which exist in the members, and such like things which cleave to the body, he will be able through these to quench lust, and he will despise it, and treat it with contempt, because he seeth of what manner of things it hath need.

On the other hand, let him take heed unto [his] thoughts, lest when he looketh upon the corruption and foulness of nature it be not rejected in his sight, for he must not set these things in motion in him that he may despise them, [p. 605] but that he may suppress his lust. Moreover, if a fortifying example, and an encouraging sight be necessary unto him, let him remember the righteous men of old, not only those who have lived from [the time of] the revelation of our Redeemer onwards, but especially those who lived before His coming; for although perfection was not, as yet, delivered unto the children of men, and they were not worthy of the rule of the life of the world which is to come, yet even thus in their edifices chastity was esteemed more precious than marriage, and each one of them honoured holiness (*i. e.*, an ascetic life) more than carnal union. And it seems that Abraham, and Isaac, and Jacob, who were the patriarchs of a race of believers, and [were] the mansions who received all the righteous, and who strove zealously in their faith and lovingkindness, lusted more after purity and the remoteness from carnal intercourse than after the marriage which continueth the offspring of the children of men. And again, after them Joseph the chaste, who although he was but a few years old, shewed by his forbearance the discretion of aged men, and having no teacher to admonish him, and no schoolmaster to enlighten, and no

father to protect, and no good example to help, the remembrance of God took the place of all these things for him, and he himself in deed fulfilled beforehand that which was spoken by the word, "I have set the Lord before me at all times, that I might not be moved."¹ And although his master's wife was led captive by lust for him by reason of the beauty of his body, and was continually importuning him,² to stir him up to the deed of sin, he learned beforehand the philosophy of the doctrine of Christ, [p. 606] and he resisted, that he might not be overcome by his lust, even though a two-fold war was attacking him from within and without; for without, his master's wife was fighting against him with her beauty, and her words, and the incitement of her near presence, and within, the lust of the body was waging war mightily with him. And though standing between these two mighty contests, he overcame both by the power of his patient endurance, yet consider in what dire straits his soul stood at that season with the billows of lust, wave after wave, which had been stirred up by the blandishments from without beating upon it, but they overturned not the mighty rock of his patient endurance, for like a ship which is beaten about and shaken by the waves which dash upon it, even so also did the ship of Joseph's soul tremble and shake; but because the anchor of his soul was fixed above, in the heaven—according to the word of Paul³—and was not cast into the depth beneath, his thought was at all times lifted up to heaven, and was against the lust which was roused up against him. And he stirred up also the remembrance of God, and he was terrified at the sight

¹ Psalm xvi. 8. ² Genesis xxxix. 10. ³ Hebrews vi. 19.

of His judgment, and he said unto her who incited him corruptly, "My master hath made me ruler of all his house, and hath kept back from me nothing, except thee who art his wife; how then can I do this great wickedness and sin against God?"¹ For to sin against God was more serious unto him than all harsh judgments, and all severe and cruel punishments, hence he was not prevented from sinning because of the judgment of God, but because he would not sin against God.

[p. 607] For what beating can make the soul to suffer—if it hath in it the perception of divine life—like the sinning against God? That a man should sin against God Joseph calleth "great wickedness," and in very truth the fall is great; the sin of a man against God hath no healing except by the Grace of God, even as the divine Book hath said, "If a man sin against the Lord, of whom shall he entreat?"² Now the wise and chaste Joseph considered sin against his master—even though it were committed with his wife—to be sin against God, because the commandment of God would be undone by the transgression of the law of nature; for although the words, "Thou shalt not lust," and, "Thou shalt not commit adultery with thy neighbour's wife," had not yet been heard, yet the essence of the words was mingled in nature, because the words, "That which is hateful unto thyself, do not unto thy neighbour," were written in nature, and were inscribed by signs and by the act of creation of God upon the conscience of every man, that the law of every man might be within himself, and that he might not be able to say, "I have not as yet learned instruction, and I have not read and become

¹ Genesis xxxix. 8.

² I Samuel ii. 25.

“acquainted with the signs of the letters which were “cut on the tablets of the heart by the act of the “creation of God,” and that as a man grew in his bodily stature he might meditate upon this instruction. And Joseph also, being only twenty years of age—now he was in this period of life when this war was stirred up against him—meditated upon these letters inwardly, [p. 608] and the instruction which he had received from them he proclaimed to his master’s wife, saying, “How can I do this great wickedness and sin against “God?”¹ How can I condemn myself to do that thing “from which I have separated myself aforetime? How “can I condemn myself with that which hath appeared “to me beforehand to be condemnation?”

Now that blessedness, which was ascribed by Paul² unto whomsoever should not condemn himself by that which he had set apart, Joseph fulfilled in very deed, and being [only] a few years old, he shewed forth a victory which was beyond his years; hence from him Moses took that which he spake, “Every one who passeth “over in the number, from twenty years old and upwards, “shall give the offering of separation unto the Lord.”³ Behold a helpful and encouraging proof for the disciple who fighteth against the lust of the flesh! although the cases are neither equal nor similar, for the promise of Joseph resembleth not thine own, and the divine dispensation had not set him apart to be a virgin and a solitary dweller, but a father unto a great nation, even as the issue of events shewed. And, moreover, he had not there before him an example, nor the pattern

¹ Genesis xxxix. 9.

² Romans xiv. 22.

³ Exodus xxx. 14.

of another man whereby he might be helped, nor the written law to restrain him therefrom—for Moses was not as yet named—and none of the prophets had spoken, and the commandments which teach the perfection of Christ our Redeemer had not, as yet, been heard in the world, and the ascetic life—which is itself a mighty subduer of lust—had not been discovered therefor, and he had not been prohibited from the sight of and converse with women,—which itself inflameth lust, but he, so to speak, waged war with the lust which was free, [p. 609] that is to say, he fought with an unchained and destroying lioness, and by the new fight which is in the contest of patient endurance he obtained the victory.

Now, therefore, to the coenobite, or solitary dweller, or whomsoever it may be who hath set himself apart by vow to God, to whom these things are spoken, there are many things which are helpful, and first and foremost is the covenant which he has made with God, for the remembrance of this alone is sufficient to teach us Divine philosophy; and together with these things is the dwelling in the wilderness remote and free from all disturbing occupations; and if moreover, to that dwelling of many or few there be walls which surround it, they preserve the recluse from the distraction of the world. So therefore, it is necessary for him that would shew himself conqueror in the war against this passion to keep himself free from converse with women, and from the sight of persons which move him to lust, for as the lust of the belly lusteth after various kinds of meats, even so also doth this impure passion of fornication lust after persons fair of face, and the lust thereof is fettered unto beautiful flesh; and in proportion as such a sight is remote from him, the remembrance thereof dieth within him,

and when he hath forgotten the forms he doth not henceforth commit fornication with them in himself. Therefore the habitation of recluses, and the dwellings of anchorites, and the [abode] of a society are not built merely that they may be guarded from the sight and converse of women, but that by reason of the absence of these things the mind may be purified, and find its strength, and that when it standeth in its own might it may engage in the war of fornication with [p. 610] fortitude; and if it happen that the war attack it, either by the incitement of nature, or by the instigation of devils, what then? Is not the remembrance of Joseph, who was young and in early manhood, and who was incited by his mistress to the abominable act of adultery, sufficient to make strong any disciple with whom lust fighteth? And in this case, if it happen that there be [to him] a victory, the praise thereof must be less than that of Joseph, because his helpers are many, and in proportion as the helpers of him that fighteth are numerous, so is made known his weakness.

And after the history of Joseph, the holy life of Moses was written, and the chastity of Joshua, and the abstinence of Samson and the fall which enfeebled his strength, and the rearing of Samuel, and the sin of David and the chastisement thereof, and the virginity of Elijah, and the poverty and purity of Elisha, and [the histories of] the famous companies of the sons of the prophets, who used to dwell in the mountains after the manner of monks, and who lived in patient endurance a life which was alien to the world. And every example which was a teacher of chastity and virginity, was written down after the matter of Joseph so that he, who without an example had waged war and had vanquished,

might appear as the triumphant conqueror; but we are feeble folk and deserve all punishments, if after all these examples we stumble and fall.

Now the passion of fornication is, according to the teachings of the Fathers, a covering before the sight of the mind that it may not look upon Divine things, and as when a man spreadeth a garment over writing it will not be visible unto the eye to read, even so also doth this passion become a covering before the understanding so that it cannot perceive spiritual things, and not only when it is performed in very deed [p. 611] doth it darken the mind, but even when it abideth in the thought it deadeneth the soul therewith; so then it is right that we should first of all cleanse the place of the mind, and then the members which are without will be preserved. For the lust of the members holdeth a middle place, and within is the power of discernment of the mind, and without is the sight which inciteth; if lust be obedient and subject unto the mind, it changeth it into the order of spiritual lust, but if it receive remembrances and grow from without, war is stirred up and it troubleth the purity of the thoughts, and in proportion as it weakeneth the mind, it is itself enfeebled, and all the carnal and sensual things which are of the world, and which make it to grow become the things which strengthen it.

Now there are some who fight and are defeated, and there are some who never wage war at all, for he that fulfilleth his lusts fighteth not, nor he that hath conquered his lust completely; the former because he never began, and the latter because he hath accomplished it; for it is wholly a war [which happeneth] between [these two things], and for this reason Paul calleth those

who had ended this fight, "dead," saying, "Ye are dead unto the law in the body of Christ, that ye might be married unto Another, Who hath risen from the dead, that ye might bring forth fruit unto God."¹ And shewing forth the cause of the war which occupieth a middle place, he saith, "While we were in the flesh, the passions of the sins which were in the law were working zealously in our members that we might bring forth fruit unto death,"² that is, "Those who live in the flesh are at all season overcome by lust, and bring forth fruit unto death, but those who are led by the law stand in the place of the war, [p. 612] and the law in which they stand is made a helper and a strengthener unto them." But when, in this intermediate place, they perfect the law and gain the victory, Paul saith unto them, "Now we have been discharged from the law, and we are dead unto that which held us fast; so that we serve henceforth in newness of the spirit, and not in oldness of the letter."³ For in the new life there is no lust; and where there is no lust, there is no war; and where there is no war, there is made known that peace which our Redeemer brought into the world; so then the new peace appeareth with the new man, for it is this that is brought into the new life, and in this country there is no war of lusts, but as he who liveth in the flesh is without the perception of sin, even so also doth he who is led by the spirit stand in the impassibility of sin, for want of perception knoweth not that it hath sinned, but impassibility remembereth not sin.

¹ Romans vii. 4.

² Romans vii. 5.

³ Romans vii. 6.

Now the old man hath cast off his lusts in two places; in baptism, and in the grave. Whosoever casteth off his lusts in baptism is called unto the adoption of sons, but whosoever serveth them during the whole period of his life, and putteth them away by war in haste for the resurrection, is called unto judgment; and whosoever after his baptism is led in the life of the spirit, is in very truth a new man, for he hath not put on the oldness which he cast off by baptism. And this man hath no war with lust, because he is dead unto the world, for Paul said, "I had not known lust "if the law had not said unto me, Thou shalt not lust".¹ [p. 613] Whosoever, then, is led by the new man knoweth not lust, and he liveth not in the persistence, but in the impassibility of lust, even as did Adam before [the time of] the law which was laid down for him, for he knew not lust because it was not alive in motion, and the commandment brought lust into motion, and motion received the law, and the law said, "Thou shalt not lust"; now because he heard the words "Thou shalt not lust", he recognized lust, and he learned sin by the commandment which prohibited him from sin, which happeneth unto those who are overcome by the lust of the body. For when the words which are directed against lust and which recite its disgraceful forms, and its wanton ways, and its mighty motion are spoken, through these very words which are uttered to destroy lust, it blazeth the more, because by the things which are contrary thereunto they are led unto its help, and they are inflamed by its passion; and this also happened unto Adam—and happeneth unto every man who hath been

¹ Romans vii. 7.

vanquished by lust—when “Thou shalt not lust” was said unto him, for the thoughts are wont to receive memories, and memories set lust in motion.

Now therefore, it is necessary that the disciple should be remote from conversations and sights that he may not receive memories, and that memories may not set the lusts in motion and disturb the thoughts; for when the mind is disturbed it is not able henceforth to see God. “Let not sin reign in your dead body, that ye “may be obedient unto it in the lusts thereof”;¹ for if, according to the teaching of Paul, ye are dead—I mean those [p. 614] who live in the spirit—it is evident that the lust also which is in you is dead, and it is a disgrace to the understanding, not that it should be overcome, but even that it should wage war, and how can that which is dead wage war?

But these things will be understood with difficulty by those who have had no experience, and we do not write these things from our own experience, but by the power of the teaching of Paul [who said], “The law “hath dominion over a man, so long as he liveth. For “the woman is bound unto her husband by law so long “as he liveth; but if her husband be dead, she is free “from the law of her husband. But if, while her hus- “band be alive, she live with another man she becometh “an adulteress; but if her husband die, she is free from “the law, and she is not an adulteress if she be [united] “unto another man”.² What then doth the power of this proof seek? and what doth the Apostle teach us by these things? “Ye yourselves are also dead “unto the law in the body of Christ, that ye may be

¹ Romans vi. 12.

² Romans vii. 1—3.

“[united] unto Another Who hath risen from the dead”.¹
 [That is to say,] “So long as ye were members of the
 “first Adam, who received the first commandment, ye
 “were subject unto the law, but now that ye have be-
 “come members of Another, that is to say of Christ,
 “Who hath risen from the dead, the law hath no dom-
 “inion over you, because He, Whose members ye are,
 “is not subject unto the law, for, like God, He is above
 “the law. When He was a man Who was subject
 “unto the law, He kept the law, and fulfilled all the
 “commandments thereof, and He went forth to that
 “freedom which is above the law, according to that
 “which was said by our Lord, If the Son shall make you
 “free, [p. 615] ye shall be free indeed.² But now that
 “we have been discharged from the law, and we are
 “dead unto that wherein we were holden, henceforth
 “let us serve in newness of spirit, and not in the old-
 “ness of the letter.”³

Now, according to my opinion, these words of the
 Apostle are evident and clear unto him that standeth
 in the life of the new man, and whosoever liveth this
 life is not a hearer of words, but a spectator of the
 power thereof, for the sight is more credible for being
 seen, and deeds are better understood by the doing
 thereof; for the things which are seen by the eye we
 recognize clearly, and so also those who are found to live
 the life of the new man become spectators of the words
 of the Apostle, and not hearers only, for he himself
 wrote not from the report of others, for he did not
 receive this doctrine from a man, or through a man,
 but even, as he said, “By the revelation of Jesus Christ”,⁴

¹ Romans vii. 4. ² St. John viii. 36. ³ Romans vii. 6.

⁴ Galatians i. 12.

and it is well known that a revelation maketh plain things which are hidden. For as the sight of the eye seeth that which is manifest, even so also doth the pure mind see spiritual things, but purity of mind—as I have said many times—is [only] acquired by putting to death all the works of the old man. And well did Paul say, “The woman, so long as her husband liveth, “is bound by the law”,¹ and as in a type, he calleth the soul which is not free from the works of the old man “woman”, and the law to which she is subject “her husband”, by union and obedience to which it is preserved [p. 616] from adulteries with strangers. But if it happen that its husband dieth—to whom it is holden by the law of bodily union—it is free to be [united] unto whomsoever it wisheth, even also as it hath happened unto the law through the freedom of Christ, for every soul which was subject unto it, being holden by the works of sin, was freed by the rule of Christ, and not because it kept the law doth it not sin, but because it hath intercourse with Christ, just as it is not prevented from wickedness by the fear of the penalty, but through the love of that which is good doth it serve it in very deed; because the power of the law is not as strong to restrain the soul from wickedness as a beautiful thing which hath power to bind it unto itself when it hath perceived the pleasantness of its task.

“Ye are dead unto the law in the body of Christ”,² or as if one should say, “Because ye are placed in another body, ye are free from the subjection of the “law, for the dominion of the law is over the old man,

¹ Romans vii. 2.

² Romans vii. 4.

“who had his beginning from [the time of] the transgression of the commandment by the first Adam, even “as Paul said, The first Adam [became] a living soul. “The last Adam [became] a life-giving spirit.”¹ Therefore, since, according to the teaching of Paul, there are two Adams, the one who is led in the living soul and over whom the law hath dominion, and the other belonging to the life-giving spirit, who is above the law, well did Paul say, “The woman, so long as her husband liveth, [p. 617] is bound [to him] in the law”.² Hence the soul which is led after the manner of the soul is subject unto the law, but the soul which is moved by the living spirit is above the law, because the spirit which is the giver of the law is not subject unto the law, and those who are worthy to be led by the spirit are above the thoughts, and motions, and deeds of sin, and it is not because they fear the law that they do not work sin, but because they are dead unto sin.

“Ye are dead unto the law in the body of Christ, “that ye may be [united] unto Another, Who hath risen “from the dead”.³ For as the members which are bound in the natural body feel only the pain or suffering which ariseth in their body, and if their body be healthy they enjoy the health thereof, and they neither feel the sickness which is in the body of others, nor suffer pain thereat, even so also the new members which are placed in the body of Him that rose from the dead, Christ our Lord, feel the spiritual life, and the true health which that body, unto which they are bound, hath acquired naturally, and they do not feel the passion of the sins which are in the body of the old man, even

¹ 1 Corinthians xv. 45. ² Romans vii. 2. ³ Romans vii. 4.

as the body of each man doth not feel the sicknesses and diseases of another body. And although all the works of the old man prevent the mind from perceiving the life and rule of the new man, yet the passion of fornication [doeth this] more than all, and for this reason Paul said, "Every sin that a man doeth [p. 618] "is without the body; but he that committeth fornication "sinneth against his own body".¹ And here he calleth "body" the body of Christ, of which he hath been esteemed worthy to be a member, even as he said, "Ye are dead unto the law in the body of Christ, that "ye may be members unto Another Who hath risen "from the dead";² and again he said, "The body is not "for fornication, but for our Lord; and our Lord for "the body".³ So then the body of him that liveth the life of the new man, according to the words of Paul, belongeth to our Lord, and as in the body of our Lord's Person there was no passion of fornication, even so also in him whose body hath become a member in the body of Christ it is not right that the passion of fornication should be set in motion, because it belongeth to the body of our Lord, which it hath become through a new composition, whence it cometh that the body should not be for fornication, but for our Lord, and our Lord for the body, [as Paul] said, for God raised up our Lord, and He raised us up by His power. For as God the Father raised up His Son from death to the immortality of another life, even so also have we all risen by His might, for as He after His resurrection no longer led our life, even so also we, who have risen with Him by His might do not live the life subject unto

¹ 1 Corinthians vi. 18. ² Romans vii. 4. ³ 1 Corinthians vi. 13.

the passions of the old man; and where it is not right for us to be led in the new life he bringeth straightway the words which are full of rebuke and teaching, saying, "Know ye not that your bodies are members of Christ?"¹ Now here [p. 619] Paul not only teacheth us, but he blameth us, and sheweth that there are no means whereby the member may live outside His body, for all the members which are set in the natural body are established thereby, and live therein, even as ye also whose bodies have become members in the body of Christ receive all your support from Him—life, joy, purity, holiness, chasteness from all wickednesses, impassibility unto sin, happiness, rest, peace, love, motion towards all things of the spirit, and finally all those things which the body hath to give unto its members.

Now if this be the life of the new man according to the law, it is not then by the power of the law which restraineth [from] wickedness that he worketh that which is good, but because he conformeth unto the order of Him that ordained it. For by the incarnation of Christ of the Virgin, He received the members of the body of His Person, and the fact that He became Man sheweth and maketh this plain; but in the birth from baptism which may be compared unto the birth from the Virgin, these members which were baptized came not unto Him by His incarnation, but by His dispensation, and each one of these which were baptized, being, in respect of his person, body and soul, and a man whose number is known, became a member in the body of Christ, even though this constitution is not so visible unto the children of men as was that which

¹ 1 Corinthians vi. 15.

took place by His incarnation of the Virgin. For in the former case the Son of God appeared openly out of concealment, and from being unembodied He shewed Himself as a constituted being; but in the latter case, from being men of the flesh they become men of the spirit, and each one of them from being in respect of his person a body [p. 620] of many members, is accounted in the body of Christ a [single] member which hath an invisible constitution, and is placed in the body in an indescribable manner, and he becometh a spiritual member in the body of God, according to the words of the Apostle, "Your bodies are members of Christ."¹

How then, can a member of Christ, through fighting, overcome lust? If the war of this lust [of fornication] existed in the holy body of Christ, there would be an excuse for them in that being members of that body they were disturbed by lust, but the Apostolic word doth not only command us that we shall not commit fornication, but that we shall not be receptacles of the passion of fornication, and that we shall be wholly and entirely undisturbed by lust and shall not fall in the war, for a dead person cannot fight, but life receiveth feeling, and feeling setteth lust in motion; but if there be no old life, there can be no feeling, and if there be no feeling, lust cannot be received, and therefore the war against lust cannot be set in motion. For how can a man fight against that which existeth not? "Shall I take a member of Christ, and make it a member of fornication?"¹ "Shall I take," he saith, as if one were to say, So long as it be placed in the natural body there are no means for it to become a member of fornication,

¹ 1 Corinthians vi. 15.

for so long as a member which is set in the natural body is in its place, it hath no means whereby it may receive life from another body, but only from its own body; but if a man cut it off from thence he is unable to [p. 621] join it unto another body even though that body be alive, for when it is cut off it leaveth its life with its body, and it remaineth dead and senseless in the hand of him that holdeth it. In this manner Paul saith, "Shall I take a member of Christ, and make it "a member of fornication?" as if one were to say, If it be taken from Christ, it cannot become a member of fornication, but if when it is in the body it committeth fornication—that is to say, if it become a receptacle of this passion of fornication—it sinneth against all its body, that is to say, it maketh all its body to suffer.

For as when one of the members of the body receiveth a blow the pain passeth unto all the other members of the body, even so also the member, which, being placed in the body of Christ, receiveth the passion of fornication, maketh the whole body to be sick and to suffer pain, and this is that which he saith, "He sinneth against his own body",² as if one were to say, Not only because he causeth pain through the passion of fornication is it sin, but it also maketh the whole body suffer. For if the blow of him that smiteth the body of another placeth him under the obligation of sin, and the law commandeth that he shall be punished forthwith like a debtor, saying, "Blow for blow, burning for burning, stripe for stripe,"³ it is also manifest that if the member which is set in the body

¹ I Corinthians vi. 15.

² I Corinthians vi. 18.

³ Exodus xxi. 25.

of Christ be holden with the passion of fornication, it maketh sick the whole body, and for this reason Paul rightly said, "He sinneth against his own body."¹

Now there is no other sin which knoweth so well [p. 622] how to defile the soul and body as the passion of fornication, and for this reason Moses also, in shewing the watchfulness which must be observed especially against this passion, said, "The man from whom shall go forth the seed of copulation shall be "unclean;"² and he strengthened the blame to such a degree, that not only doth it defile him when it is set in motion voluntarily and he cometh unto the act of the adultery of fornication, but also by any way whatsoever, if it be that the seed of copulation go forth from him. And besides this there is another instance, for wherever he giveth commandments concerning the members of the beasts for sacrifice which are set apart to be offered unto God, he warneth them diligently that the two kidneys and the fat which is upon them shall be burned, and in no place doth he set apart these for the meat either of the priests or chief priests, but he committeth them unto the fire, together with the other members which are symbolized by the works of sin, [for he saith], "Take the fat, and the fat tail, and "all the fat that covereth the inwards, and the caul of "the liver, and the two kidneys, and the fat thereof, "and burn them all in the fire;"³ but with them all, and before them all, the two kidneys and the fatty parts thereof, which are the two passions of fornication and adultery. "And they shall burn the kidneys, together "with the fat thereof;" now the fat is a sign of the

¹ 1 Corinthians vi. 18. ² Leviticus xv. 16. ³ Leviticus iii. 9.

grossness of the mind, which doth not allow the odious sight of these passions to be seen.

So then the dumb law burneth the passion of fornication in the fire, and setteth impurity upon every man from whom, for whatever cause, the seed of copulation hath gone forth, and burneth also the adulterer and the adulteress¹ [p. 623] in the fire; and our Lord in the teaching of His Gospel not only cut off adultery, but also the thought which bringeth [a man] unto adultery; and Paul said, "Neither fornicators nor adulterers shall inherit the kingdom of God,"² and again, "Who-soever is joined unto a harlot becometh one body with her, and whosoever committeth fornication sinneth against his own body;" and again he saith, "Shall I take a member of Christ, and make it a member of fornication?" and besides the words of the Scriptures actual experience teacheth those who are witnesses of their passions.

What disciple, who wisheth to live righteously and holily, will not watch against the fall which cometh of this passion, and receive with a living and wakeful hearing the voice of God which crieth unto us, "Be ye holy, even as I am holy?"³ And there would not, then, have been required from us by the commandment of God the holiness which is comparable unto His if it were not that He hath given unto us the spirit which sanctifieth us, and which becometh a soul unto our soul, and which maketh it to be led by thoughts which are not its own, and not to descend unto the gratification of the lusts of the body, but to be exalted

¹ Leviticus xx. 10.

² I Corinthians vi. 9, 15, 16.

³ Leviticus xix. 2; I St. Peter i. 16.

unto its own purity and holiness, and to receive its glorious ray, the purifier and sanctifier of its thoughts. For if old age and sickness suppress and extinguish this lust of fornication, how very much more should the healthy will which loveth spiritual things, and which longeth for Divine holiness [do thus]? Old age and sickness do not eradicate lust, but they enfeeble it, and cause it to sleep; but the will [p. 624] which is perfected in the Spirit, in the Holy Spirit, eradicator lust completely, and it stablisheth man in impassibility, and maketh him to be moved in all his thoughts; and in all spiritual things, while it not only abateth in him the disturbance of the passions, but all the feeling of things which can be perceived. And as whosoever is holden firmly by the love of this passion hath the love of other things quenched in him, even so also whosoever casteth it away wholly and is entirely bound by the love of spiritual things cannot receive the feeling of the things which set this passion in motion.

But do thou, O disciple, because as yet thou hast not arrived at these things, meditate upon what hath been written above, and fulfil them in very deed; shut up the entrances of lust, which are external sights and conversations; and block up the fountain thereof, which is the natural passion and health of the body; and cleanse also the thoughts, which so many times become helpers thereof and set it in motion within the members. And if thou canst cut it off through these three things—that the thought think not thereupon, that the members be not moved thereby, and that it have no means of entrance from without—thou wilt remain at peace and without disturbance, and the course of thy ship into the haven of peace will be without

waves and storms, and the other things of profit will also be preserved therein, and through this thou wilt become a counterpart of heavenly hosts. And though thou standest in the body thou wilt be moved by the spirit, and being in one world, thou wilt lead thy life in another, and thou wilt perceive the cause of the coming of Christ into the world which all those who live in the body do not know, on the contrary they only hear the sound [p. 625] concerning His Mysteries and perceive not the power thereof. And may we not be deprived of the knowledge which perceiveth the power of these Holy Mysteries; and may we not be aliens unto the service of the Divine commandments; and may we never be shut out from the spiritual contemplation of visible and spiritual things; by the Grace of Him Who came for the redemption, and freedom, and renewing of all, Jesus Christ, the Only One, God the Word, to Whom be glory from all those who have received His redemption, and have perceived His redemption, and have become the intermediaries of His gifts in all the generations of the worlds of light, and of the countries of the Spirit, for ever and ever. Amen.

Here endeth the Thirteenth Discourse: which is on
Fornication and the Lust of the Body.

۱۲۰

۱۲۰ ۱۲۰ ۱۲۰ ۱۲۰

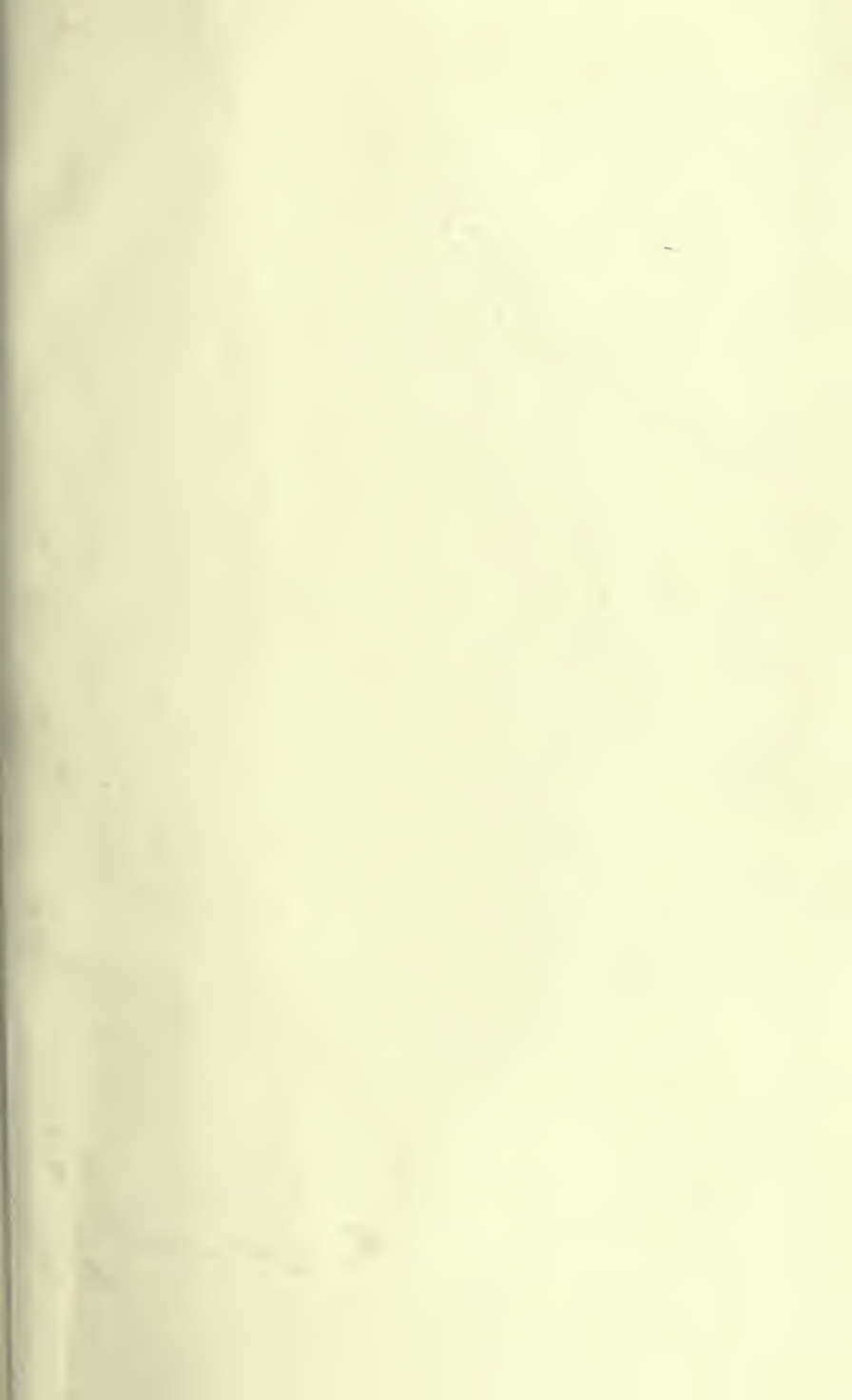
۱۲۰ ۱۲۰



541

[Faint, illegible handwritten text]

44 312
312









**PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET**

UNIVERSITY OF TORONTO LIBRARY
