

## On Prayer by Origen

### Introduction

There are two English translations generally available: the Christian Classics Ethereal online at <http://www.ccel.org> and the printed copy entitled **Origen's Treatise on Prayer**, translation and notes by Eric George Jay [London, 1954]. Because the former is "public domain," it is used here. The former is by William J. Curtis and the latter by Jay is helpful from the vantage point of notes, references, etc. The problem with both, however, is that they are quite stilted.

As with virtually all documents on this home page, the one at hand is meant to be read in the spirit of *lectio divina* which is described in many other places on this site. Apart from this approach, it has no value. It's good to establish this point right at the beginning so as to be informed clearly about the overall tenor of how this work by Origen is presented.

**On Prayer** was composed in the second century and therefore while the memory of Jesus Christ and his apostles still was ringing in the ears of Origen and his contemporaries. Furthermore, it's value lies in the manner an educated Christian approaches the matter of prayer, the New Testament being newly minted, if you will. Origen and his contemporaries were attempting to formulate how the person of Jesus Christ just might be God and to distinguish this basic insight from Judaism as well as the more widespread polytheism of the day. The spiritual and mental inspiration and creativity that went into this endeavor is difficult to comprehend nowadays. Thus Origen's primary religious resources were the Hebrew scriptures while at the same time being influenced by the Greek philosophical schools of Plato, Aristotle and Stoicism. Also it should be added that he and his fellow Christians lacked a tradition in the sense we have it today with some two thousand years of Christianity to draw upon. We take this for granted and have to shake such a comfortable mind-set when reading **On Prayer**.

With this in mind, presentation is as follows. The text itself is in **dark red** followed by another text in **dark blue** which is a kind of translation building upon the one at hand as well as Jay's. the words "kind of" are deliberate because it sticks closely to the one by Jay though some liberty is taken to alter it. Readers may find this presentation overly tedious, but sticking with the text enables us to see how Origen's mind works, of how he pays attention to scripture and words loaded with philosophical implications. However, if you're patient, by going slowly and without setting a deadline as to finishing the text, you can squeeze out more than you can imagine. After all, Origen was breaking new ground.

A number of biblical quotations are in the text, especially the New Testament. Because of this, all the excerpts are listed, that is, in accord with each chapter whether quoted directly or alluded to. They are at the end of each chapter. In many ways this is the most important part of the document. If one wishes to get into the mind of Origen and see how he searches the scriptures in composing **On Prayer**, read those excerpts with great care. Perhaps after going through them all, the reader may reconstruct the text and come up with a parallel commentary of sorts. It's a rather demanding practice, to be sure. Yet one should keep in mind the *lectio divina* approach, reading the text in a super-slow manner is the goal, and the involved presentation has this in mind.

As already noted, the text itself is in **dark red**, the notations are in **dark blue**, the scriptural excerpts in **pink** and the Migne references according to each column are in **red**. Reoccurring words are marked by an asterisk [ \* ] for easy identification and to see how they are used elsewhere within the document. Perhaps the most reoccurring word is *euchomai* (to pray) and variants. While at first it may seem unnecessary to include them, nevertheless their insertion is helpful. For example, one may search this word in a given paragraph or chapter to see how many times it occurs and under different circumstances. Many scriptural references are both quoted directly and alluded to either cited directly or paraphrased by Origen.

Another important feature of the translation-cum-notations is the role of prepositions. Actually this can't be stressed enough, prepositions either as free-standing or prefaced to verbs and nouns. When the last two are noted...and this is frequent...the preposition is followed by a hyphen. For example as in the very first paragraph: *katalambano: kata-* or in accord with and *lambano*, to receive. This is the same format as with the document entitled *Ditotima, Theaetetus and Er* also posted on this homepage.

The Greek text entitled **Peri Euches** is from **Patrologia Graeca**, volume 11, edited by J.P. Migne [Paris, 1857].

One final note. Both translations are difficult to follow by reason of lengthy sentences coupled with awkward punctuation. All this makes for a less than desirable experience, to be sure, for so seminal a text on Christian prayer. Compared with the translations, the Greek is easier and, of course, far richer which is the reason for the transliterated words. In a sense this insertion of transliterated words is a way of running as closely with the Greek. This can add to the overall awkwardness of presentation. However, it should be kept in mind that **On Prayer** is to be read s-l-o-w-l-y and with great care in the spirit of *lectio divina*, not run through as we tend to do most of the time. Further it should be noted that the document at hand is a first step. That is to say, it is a means to examine in

greater detail how such an early author as Origen approached prayer and what that meant for him and the budding Christian communities of his era.

## Chapter One

**416** Things in themselves so supremely great, so far above man, so utterly above our perishable nature, as to be impossible for the race of rational mortals to grasp, as the will of God became possible in the immeasurable abundance of the Divine grace which streams forth from God upon men, through Jesus Christ the minister of His unsurpassable grace toward us, and through the cooperant Spirit. Thus, though it is a standing impossibility for human nature to acquire Wisdom, by which all things have been established--for all things, according to David, God made in wisdom--from being impossible it becomes possible through our Lord Jesus Christ, who was made for us wisdom from God and righteousness and sanctification and redemption.

Two key words which set the tone of what Origen is attempting to convey with regard to prayer: to be impossible and became possible, *adunatos* and *dunatos*. The verbal root [*dunamai*] means to be able, capable as well as having the capacity to do something. The verb *katalambano* or to seize something in accord with or *kata-* [a plan, for example], is a chief characteristic of this *adunatos*. The two are obviously incompatible yet despite the consistency of *adunatos*, human nature tends toward this *katalambano*.

Origen describes that which is human as “perishable nature” and “rational mortals” or a *phusis* [it signifies an origin as well as its growth and constitution] which is *thnetos* and *thnetos* which is *logikos*. Also our *phusis* is *epikeros* or perishable: the preposition *epi-* or upon prefaced to *ker* or death as well as doom, fate.

That which belongs to *adunatos* or not possible appears at first daunting, the following being associated with this chief quality concerning the divinity Origen sets forth: *megas* or the superlative “supremely great, *huper* or above, *hyperbole*: literally, a throwing beyond or *huper-* with the preposition *eis* or into [i.e., into far beyond] along with *huperano*, over or above, *ametretos*: *metrios* as within measure, common. Nevertheless, what can be presented as *adunatos* does make contact with our nature or *phusis* by streaming forth, *ekcheo*: the preposition *ek-* or out of with the preposition *apo-*, more as away from and *eis* or into us. The chief means is through the Spirit or *Pneuma*: wind or breath which is *sunergos* or working together, *sun-* as with. This small preposition [*sun-*] therefore is vital to make the connection between *adunatos* and *dunatos*. In addition to the Spirit is Jesus Christ who is a minister or *huperetes*: literally, a rower and more as a servant or subordinate bringing the Father’s *charis* or grace [signifies kind feeling towards someone]

which is *anuperbletos* or not to be surpassed or outdone with regard to [literally, *eis* or into] us.

Another expression of human nature as *adunatos*, if you will, is its translation as a “standing impossibility” or one which is *huparcho*, literally as to stand under or *hupo-* with regard to acquiring *Sophia* or Wisdom which alternately means skill or craftiness. Use of this verb intimates the completeness of *adunatos* regarding our nature.

Nevertheless, this *Sophia* establishes all things, *kataskeuazo*: the preposition *kata-* or in accord with prefaced to *skeuazo* or to provide; to get ready, prepare. *Sophia* thus makes what is *adunatos dunatos* through Jesus Christ. Two quotes here are Ps 104.24 and 1Cor 1.30: “How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures.” and “It is because of him that you are in Christ Jesus who has become for us wisdom from God—that is, our righteousness, holiness and redemption.”

For what or who is man that he shall know the counsel of God, or who shall conceive what that Lord wills? Since the thoughts of mortals are weakling and our purposes are prone to fail; for the body that is corruptible weighs down soul, and mind with its store of thought is burdened by its earthly tabernacle; and things on earth we forecast with difficulty, but things in heaven whoever yet traced out? Who would not say that it is impossible for man to trace out things in heaven? Yet this impossible thing, by the surpassing grace of God, becomes possible; for he who was caught up unto a third heaven traced out things in the three heavens through having heard unutterable utterances which it was not permitted for man to speak. Who can say that it is possible for the mind of the Lord to be known by man?

Origen represents the extended passage from Wisdom [9.13-16] which is in the form of a rhetorical question, pretty much to say the same thing concerning what he posed by the two words *adunatos* and *dunatos*, being unable and being able or not having the capacity and having the capacity. He brings up the issue of knowledge, *gignosko* being the verb which connotes the act of recognizing, to come to know or be aware. It's aim is God's counsel or *boule* which also means will which Origen claims is impossible. The second part of this rhetorical questions has to do with our conceiving what the Lord wills, *ethelo* having a sense of gladness about it [cf. *boule* or will]. From the action of *gignosko* issue thoughts or *logismos* which refers to the capacity to reckon and can involve calculation, almost conniving which never can discover the divine *boule*. Such *logismoi* [plural] are *deilos* or literally, cowardly or craven while our purposes [*epinoia*: *epi-* or upon prefaced to *nous* [alternately spelled as *noos*] which connotes perception; literally as mind or perception upon] are subject to failure [*episphales*: another use of *epi-* or upon with regard to that which is *sphaleros*, prone to slipping].

The human *soma* or body is subject to corruption [*phthartos*, adjective] and thus weighs down [*baruno*: to be weary] both *psuche* and *nous*. The weight consists of *poluphrontis*: literally, full of thought or *phrontis*, care, heed or attention, the verb *britho* being used which means to be heavy as well as to prevail [compare with *baruno*, suggestive of fatigue]. Such *britho* is associated with our corporeal tabernacle [*skene* or tent] which is *geodes*, earth-like. Note the use of *ge* for earth, part of *geodes*, which we forecast or *eikazo* [to liken, compare or form a conjecture]. At the same time heavenly things we can barely trace out [*exiniazo*: the preposition *ex-* or from prefaced to the root *ichneuo*, to track or hunt after]. Thus for man it's impossible [*adunatos*]. Related to *adunatos* is the verb *huperballo* as related to *charis* or grace, that is, the preposition *huper-* or beyond prefaced to *ballo*, to cast; to cast-beyond. Only when snatched up into heaven [*harpazo* connotes haste] does someone like Paul hear *rhema* [that which is said or spoken, word, saying; compare with *logos* or word as expression] which are unutterable [*arretos*: alpha privative and *rheo*, a form of *ero*, to say; also as horrible]. Otherwise, it is not *dunatos* for a person to speak of them. And so Origen ends on another rhetorical question as to knowing [*gignosko\**] the mind [*nous\**] of God.

But this, too, God graciously gives through Christ who said to His disciples: "No longer do I call you servants, because the servant knows not what his lord's will is, but I have called you friends, because all the things that I have heard from my Father I have made known to you; so that through Christ there is made known to them [NB: the underlined words from Jn 15.15 are in the translation at hand but are missing in Migne] the will of one who, when He teaches them the will of the Lord, has no desire to be their lord any longer but instead becomes a friend to those whose lord he was before." Moreover, as no one knows the things of man save the Spirit of man that is in him, so also no one knows the things of God save the Spirit of God.

Yet it's possible not so much to know God's *nous* or mind which would make the *gignosko* just stated degenerate into *gnosis* or knowledge with gnostic connotations. Such a sense is incompatible with the gracious giving by God, *charizomai* meaning to say or do something agreeable. Compare the verb *gnorizo* which Christ speaks of in comparison to *gignosko*; that is, it implies becoming acquainted with someone or pointing out that person. Two words for will, the former a noun and the latter a verb, *thelema* and *ethelo\**. The *gnorizo* at hand implies friendship or becoming [*metaballo*: the preposition *meta-* or after prefaced to the verb *ballo*, to cast; to throw or cast into a different position, to change] one or a *philos*, with the preposition *eis*, literally as into friend. Another verb pertinent to knowing is used, *eido* which means to see, perceive or behold, and that is relevant to what belong to man as well as the *Pneuma\** of God. Reference is to 1Cor 2.16.

Now if no one knows the things of God save the Spirit of God, it is impossible that a man should know the things of God. But mark how this too becomes possible: but we, he says, **417** have received not the spirit of the world but the spirit which is from God, that we may know the things graciously given to us by God, and these also we speak not in words taught of human wisdom but in those taught of the Spirit. But I think, right pious and industrious Ambrosius, and right discreet and manful Tatiana, from whom I avow that womanly weakness has disappeared as truly as it had from Sarah of old, you are wondering to what purpose all this has been said in preface about things impossible for man becoming possible by the grace of God, when the subject prescribed for our discourse is Prayer.

This paragraph begins with the verb *eido*\* which will occur with some frequency throughout On Prayer and fundamentally pertains to sight. The object of this *eido* is things rendered as *ta*, and these things are essentially in the realm of that which *adunatos*\* or not possible to know, a paradox of sorts. Yet what is *adunatos* can be *dunatos*\* or able to which Origen bids us to mark, *katanoeo*: the preposition *kata-* or in accord with prefaced to *noeo*, to perceive, observe [with the *nous*]. This possibility of *eido* rests upon not having received the *pneuma*\* belonging to the world, *kosmos* also meaning order, form and fashion. Instead, we have received God's *pneuma* which amounts, literally speaking, to another type of breath. And so it come down to discerning which breath...*pneuma*...is operative and implies listening. The divine *pneuma* gives freely, *charizomai*\*. Reference here is again to 1Cor 2.16.

Origen addresses both Ambrosius, a convert from Gnosticism, and the unknown Tatiana. The former he calls *theosebēs*: fearing God and *philoponos*: loving hard work or pain as well as *kosmios*: well-ordered, regulated and *andreios*: of a man, vigorous. As for the latter, Origen claims that anything *gunaikeios*: belonging to a woman has disappeared from her, *ekleipo*: the preposition *ek-* or from prefaced to *leipo*, to leave. The example here is Sarah [cf. Gn 18.11]. Both may be wondering or *aporeo*: the root is *poros* or way, road; to be at a loss about all this talk concerning things that are *adunatos*\*. Yet these introductory words to prayer or *euche* [alternately as vow or aspiration] form a discourse or *logos*, that is, an expression.

The fact is, I believe it to be itself one of those things which, judged by our weakness, are impossible, clearly to set forth with accuracy and reverence a complete account of prayer, and in particular of how prayer ought to be offered, what ought to be said to God in prayer, which seasons are more, which less, suitable for prayer...The very apostle who by reason of the abundance of the revelations is anxious that no one should account to him more than he sees or hears from him, confesses that he knows not how to pray as he ought, for what we ought to pray, he says, we know not how to as we ought. It is necessary not

merely to pray but also to pray as we ought and to pray what we ought. For even though we are enabled to understand what we ought to pray, that is not adequate if we do not add to it the right manner also.

Origen speaks of human weakness or *astheneia*: alpha privative to *sthenos* or strength; lack of strength which makes it *adunatos\** to set forth with clarity, accuracy and reverence [*transao* or to make clear, *akribos* and *theoprepos*: adverbs; thoroughly and literally that which befits God] anything about prayer or *euche\**, with *peri* or concerning, around. Also included are seasons more or less suitable [*epitedeios*: *epi*- intimates upon-ness; made for an end or purpose] for [*pros* signifying direction towards-which] prayer. Origen refers to the apostle [Paul] who, despite the abundance [*huperbole\**] of revelations or *apokalupsis* [literally, an uncovering], remains anxious [*eulabeomai*: *eu*- being the adverbial form for well; to be discreet, cautious, beware] that no person account himself [*logizomai* or to account, reckon with *eis* or into] beyond or *huper* what he sees or hears [cf. 2Cor 12.6]. Furthermore, the apostle admits [*homologeō*: to speak together, agree with] not knowing [*eido\**] how to pray [*proseuchomai*: the preposition *pros*- prefaced to the verb signifies direction towards-which] as necessary or *dei\**. Although we can understand [*katalambano\**] how we should [*dunamai\**] pray, is *ellipes* or leaving out or failing if we don't add [*proslambano*: the preposition *pros*- or direction towards-which] to it *katao* or insofar as.

On the other hand what is the use of the right manner to us if we do not know to pray for what we ought? Of these two things the one, I mean the what we ought of prayer, is the language of the prayer, while the as we ought is the disposition of him who prays. Thus the former is illustrated by "Ask for the great things and the little shall be added unto you," and "Ask for the heavenly things and the earthly shall be added unto you," and "Pray for them that abuse you," and "Entreat therefore the Lord of the harvest that He send out workers unto his harvest," and "Pray that you enter not into temptation," and "Pray that your flight be not in winter or on a Sabbath," and "In praying babble not" and the like passages: the latter by "I desire therefore that men pray in every place lifting up holy hands without anger and questioning, and in like manner that women array themselves decently in simplicity, with modesty and discretion, not in or gold or pearls or costly raiments, but, as becomes women of pious profession, through good works. Instructive too, for prayer as we ought' is the passage:

Origen takes up "the other hand," if you will or *to men* with regard to knowing [*eido\**] as applied to prayer [*euchomai\** is similar to the same verb having the preposition *pros*- prefaced to it just above] as we should, *ophelos* being the noun for profit. He sets up two dispositions, if you will, for prayer: what we ought [*dei\**: it is necessary] and as we ought [*katho* or insofar as]. To the former belongs the *logos\** of prayer, its expression, while to

the latter is the disposition of prayer or *katastasis*: the preposition *kata-* or in accord with prefaced to the verbal root *histemi* [to stand]; settlement, state, establishment. Again, the former has a paradigm or example, *paradeigma*: the preposition *para-* or beside prefaced to the verbal root *deiknumi* [to show]. It is a quote from Mt 6.33 with two parts: asking [*aiteo* [to beg, demand] that both great and little things be added to you, the verb being *prostithemi*: *pros-* or direction towards-which prefaced to *tithemi*, to set or place. The second part is to ask [*aiteo*\*] for both heavenly things [*epouranios*: the preposition *epi-* or upon] and what is earthly [*epigeios*: the preposition *epi-* or upon], both being added or *prostithemi*\*.

Several other quotes follow; Mt 5.44 is praying [*proseuchomai*\*] for those who abuse you [*epereazo*: *epi-* or upon; to threaten abusively], Mt 9.38 or entreat [*deo*: to be in want or need] the Lord of the harvest, Lk 22.40: not to enter [*eiserchomai*: *eis* or into prefaced to the verb] temptation or *eiramos*: trial, with a second *eis*, Mt 24.20 or not to flee in winter or on a Sabbath, and Mt 6.7 with regard to *proseuchomai*\* not to babble or *attologeo*: to speak with stammers. Origen adds a lengthy quote from 2Tm 2.8-10: that people pray or *proseuchomai*\* everywhere without *orge* [one's temper] and questioning [*dialogismos*: the preposition *dia-* or through prefaced to *logismos*\* [counting, calculation], debate, argument. Also that women adorn themselves [*kosmeo*: to marshal, rule, order] themselves decently which is the noun *katstole*, equipment, dress which is done in simplicity or *kosmios*, an adverb, modesty [*aidos* or shame] and with discretion or *sophrosune* [moderation in desires]. Such adornments befit or *prepo*: to be seen clearly or conspicuously and *epaggello*: to proclaim or announce those engaged in pious profession, *theosebeia* meaning service of God which involves good works [*ergon*: also as property or wealth].

If then you are offering your gift at the altar and there think you that your brother has anything against you, leave there your gift before the altar, and go back--first be **420** reconciled to your brother, and then come and offer your gift;" for what greater gift can be sent up to God from a rational creature than fragrant words of prayer that is offered from a conscience devoid of taint from Sin? Similarly instructive is "Deprive not one another, save by agreement for a season that you may give yourselves to prayer and may be together at another time again, in order that Satan may not have occasion to exalt over you by reason of your incontinence.

Origen uses the quote from Mt 5.23 with regard an offering or *prosphero*: the preposition *pros-* or direction towards-which prefaced to *phero*, to bear or carry. The verb think is *mimnesko*: to remind, put to mind with regard to any issue with your brother which compels one to leave your gift at the altar [*aphiemi*: to let go, hand over] , return [*hupago*: *hupo-* or from under prefaced to *ago* or to lead or carry] and be reconciled



[*diallasso*: *dia-* or through signifying thoroughness; to change one with another]. The greatest gift to be sent up [*anapempto*: *ana-* or above, upon] from a creature which is *logikos\** or rational consists of fragrant words [*logos\** or word as expression modified by *euodes*: *eu-* or the adverbial form of good]. Compare *prosphero\** with *anapempto*, offered and sent up. Conscience is the agent doing this, *sunoida*: literally, to know [*eido*] with or *sun-* which has no stain [*dusodes*: *dus-* meaning hard or harsh; compare with the *eu-* of *euodes*]. Origen presents a similar instruction from 1Cor 7.5 where we're encouraged not to deprive each other, *apostrepho* being the verb meaning to turn from, *apo-* except by agreement [*sumphonia*: literally, a voice or sounding with, *sum-*] for a specific occasion or *kairos*, a special time distinct from *chronos*, chronological time. This is to give yourselves to prayer [*scholazo*: to be at leisure with *proseuche\**] that Satan may not exult over [*epichairo*: *epi-* or upon you by reason of *akrasia*, bad mixture, bad temper].

For prayer as we ought is restrained unless the marriage mysteries which claim our silence be consummated with more of solemnity and deliberation and less of passion, the agreement' referred to in the passage obliterating the discord of passion, and destroying incontinence, and preventing Satan's malicious exultation. Yet again instructive for prayer as we ought is the passage: "If you are standing at prayer, forgive aught that you have against any man;" and also the passage in Paul "Any man who prays or preaches with covered head dishonors his head, and any woman who prays or preaches with unveiled head dishonors her head" is descriptive of the right manner of prayer.

*Dei\** is used for ought with respect to prayer, this word lacking in the Greek text. Nevertheless, prayer [presumably *proseuche\**] is kept back [*empodizo*: to put the feet in bonds] unless the mysteries pertinent to marriage [*musterion*: secret rite with *kata* or in accord with] which require us being silent [*siopao*: to keep secret] be performed [*axion*: worthy, goodly] in a manner which is solemn and deliberate [*semnos*: revered, holy and *bradus*: dull, sluggish, slow. Both modify *ergon\** or work] and without too much passion [*pathos*: anything that befalls one] as well as destroying [*analisko*: to use up, squander] incontinence [*akrasia\**] and preventing [*koluo*: to hinder] the malicious rejoicing [*epichairo\**, *epi-* or upon emphasizing this] of Satan.

Two passages helpful [*didaskalos*: from *didasko*, to teach] for prayer [*pros*: towards which with demonstrative] as we should [*dei\**] are Mk 11.25 and 1Cor 11.4-5. The first pertains to standing at prayer [*histemi* with *proseuchomai\**, attention on the *pros-* or direction towards-which] is forgiveness [*aphiemi\**]. The second also concerns prayer [*euchomai\**] and preaching [*propheteuo*: to expound, interpret] with covered head, an act which causes dishonor [*kataischuno*: the preposition *kata-* or down] and a woman with an unveiled head. Both are examples of the right way of praying [*parastatikos*: fit for standing by or *para-*, also as near].

Paul knows all these sayings, and could cite, with subtle statement in each case, manifold more from law and prophets and gospel fulfillment, but in the moderation, yes, and in the truthfulness of his nature, and because he sees how much, after all of them, is lacking to knowledge of the right way to pray what he ought, he says "but what we ought to pray we know not how to as we ought," and adds thereto the source from which a man's deficiency is made up if though ignorant he has rendered himself worthy to have the deficiency made up within him.

*Epistemi* is the verb for knowing with regard to Paul, literally, to set or place upon or *epi-* with regard to the just mentioned sayings about prayer and is in a position to cite [*dunamai\** with *paratithemi*, literally as to place or set beside, *para-*] with subtle statement [*diegesis*: narrative; the preposition *dia-* suggests thoroughness, with *eis* or into] more [*poikilotetos* or manifold] from three sources: the law, prophets and gospel fulfillment [*pleroma*: full measure]. However, both the moderation and truthfulness of his nature [*phusis\**], that is *metriazo*: to keep measure, abate with *diathesis*: literally, a setting or placing through or *dia*; disposition and *aletheo*: to prove true] makes Paul see [Rm 8.26] how lacking in knowledge [*apoleipo*: to leave behind, *apo-* with *eido\**] he is with regard to prayer [*proseuchomai\**]. He adds [*prostithemi\**] the source [*logos\**] from which one's deficiency is made up [*elleipo*: to leave behind and *anapleroo*: the preposition *ana-* as above or beyond prefaced to the verb suggests a complete filling up] if though ignorant [*eido\** with the negative *me*] he has made himself worthy to have the deficiency made up within him [*paraskeuazo*: the preposition *para-* as beside or nearby suggests a providing by someone close by].

"The Spirit himself more than intercedes with God in sighs unspeakable and He that searches hearts knows what is the mind of the Spirit, because His intercession on behalf of saints is according to God." Thus the Spirit who cries "Abba Father" in the hearts of the blessed, knowing with solicitude that their sighing in this tabernacle can but weigh down the already fallen or transgressors, "more than intercedes with God in sighs unspeakable," **421** for the great love and sympathy He feels for men taking our sighs upon himself; and, by virtue of the wisdom that resides in Him, beholding our Soul humbled unto dust' and shut within the body of humiliation,' not content to intercede with God, He employs no common sighs when He more than intercedes with God but unspeakable ones akin to the unutterable words which a man may not speak. Not content to intercede with God, this Spirit intensifies His intercession, "more than intercedes," for those who more than conquer, as I believe such as Paul was, who says "Nay in all these we more than conquer."

The Pneuma\* more than intercedes with God [*huperentugchano*: the preposition *huper-* as over, above, concerning prefaced to the verbal root *tugchano\** which means to hit upon,

fall in with] through sighs which are unspeakable [*stenagmos*: moaning and *alaleo*: the verbal root with alpha privative suggests chatting or babbling on]. This *Pneuma*\* also searches [*ereunao*: to examine] hearts and knows [*eido*\*] its own mind [*phronema*: thought, purpose, will, resolution] because he intercedes [*entugchano*: the verbal root as in *huperentugchano* but with *en-* or in prefaced to it] on behalf of [*huper*: as in *huperentugchano* just above] the saints [cf. Rm 8.27]. And so the *Pneuma*\* cries out [*krazo*: to scream, shriek] as in Gal 4.5 to the Father knowing [*ephistemi*: literally, to set upon, *epi-*] with solicitude [*epimelos*: adverb; the preposition *epi-* or upon as a more intense form] that our signing [*stenazo*: to groan, moan] in this tabernacle [*skene*: tent] weighs us down, *baruno* meaning to oppress both those who have fallen [*parapipto*: literally, to fall beside or *para-*] and transgressors [*parabaino*: literally, to stand beside or *para-*] as well as interceding [*huperentugchano*\*] with God in sighs which are unspeakable [*alaleo*\*].

The Spirit has both love and sympathy [*philanthropia* and *sumpatheia*: a *philos* for mankind or friendship and a suffering or feeling with, *sum-*] for men, taking our sighs [*stenazo*\*] upon himself [*anadechomai*: *ana-* or on, upon]. The wisdom [*sophia*\*] which resides in him beholds [*horazo*\*] our soul [*psuche*\*] humbled [*tapeinoo*: also as to disparage] to dust [Ps 44.25] and enclosed with the body of humiliation [*soma*\* with *tapeinosis*, Phl 3.21]. The Spirit uses no uncommon sighs [*stenagmos*\*] when interceding [*huperentugchano*\*] with God but those which are unspeakable [*alaleo*\*] like those words which are unutterable [*logos*\* and *arretos*\*], 2Cor 12.4.

Not content [*arkeo*: to make good, achieve] to intercede [*entugchano*\*] with God, the *Pneuma*\* intensifies his intercession [*epiteino*: literally, to stretch out upon or *epi-* and *enteuxis*: a lighting upon; from *entugchano*]. Origen concludes this paragraph with Rm 8.37 where we do more than conquer, *hupernikao*: to prevail over completely, *huper-* or above or over.

He simply "intercedes," I think, not for those who more than conquer, nor again for those who are conquered, but for those who conquer. Akin to the saying "what we ought to pray we know not how to as we ought, but the Spirit more than intercedes with God in sighs unspeakable," is the passage "I will pray with the Spirit, and I will pray with the understanding also: I will sing with the spirit; and I will sing with the understanding also."

This chapter is a quote from Rm 8.26 and includes 1Cor 14.15. *Eikos* is the adverb for simply [also as likely, in all probability] with regard to the verb intercedes, *entugchano*\*. *Hupernikao* is the verb for conquer prefaced with the preposition *huper-* or beyond. Also the verb *nikao* is used for conquer minus the prefaced preposition. Prayer [*proseuchomai*\*] is done with the *Pneuma*\* and understanding [*nous*].

For even our understanding is unable to pray unless the Spirit leads it in prayer within hearing of it as it were, anymore than it can sing or hymn, with rhythmic cadence and in unison, with true measure and in harmony, the Father in Christ, unless the Spirit who searches all things even the depth of God first praise and hymn Him whose depth He has searched and, as He had the power, comprehended. I think it must have been the awakened consciousness of human weakness falling short of prayer in the right way, above all realized as he listened to great words of intimate knowledge falling from the Savior's lips in prayer to the Father, that moved one of the disciples of Jesus to say to the Lord when He ceased praying, "Lord, teach us to pray, even as John also taught his disciples." The whole train of language is as follows: "And it came to pass, as He was at prayer in a certain place, that one of His disciples said to Him when He ceased "Lord, teach us to pray even as John also taught his disciples."

Our *nous*\* or understanding can't [*dunamai*\*] pray [*proseuchomai*\*] unless [the two small words *ean me* being very important here, alternately 'if not'] the *Pneuma*\* leads [verb lacking] it in hearing, *hupēkos*: the preposition *hupo-* or under and the root *akoe*, hearing, report. Among other things, the Spirit employs rhythmic cadence [*euruthmos*: the adverbial *eu-* or well], unison [*emmeles*: the preposition *en-* or in prefaced to *melos*, bodily limp or strain], true measure [*emmetros*: the preposition *en-* or in prefaced to *meros* or measure] and harmony [*sumphonos*: the preposition *sum-* or with prefaced to *phone* or voice]. All are dependent upon the Spirit who searches [*ereunao*\*] all things, including the divine depths [*bathe*, 1Cor 3.10] and comprehended [*katalambano*\*] him as within his power [*exischuno*: the preposition *ex-* or from]. Note use of *kata-* or in accord with working with *ex-* or from concerning this spiritual searching.

Origen offers his own opinion [*oiomai*: to think, deem, imagine], namely, that the Spirit was perceiving [*sunaiasthanomai*: literally, to feel with or *sun-*] that human weakness [*astheneia*\*] can't pray [*euchomai*] in the proper way [*tropos*: turn, direction, course], realizing this [*gignosko*\*] and acquainted with [*epistememon*: from *epistamai* or literally to know upon, *epi-*] the great words [*logos*\*] of the Savior to [*pros*, direction towards-which] his Father in prayer [*euchomai*\*] when one of the disciples had ceased [*pauo*: to come to and end, hinder] praying [*proseuchomai*\*: note the use of *pros-* here and with regard to the Father] and made the request to learn [*didasko*\*] how to pray [Lk 11.1] in the same fashion John had taught his disciples, this second *didasko*\* supposedly being the model of the first one. This is a train of language [*eirmos*: sequence with *rhema*\* or word as that which is spoken].

For is it conceivable that a man who had been brought up under instruction in the law and hearing of the words of the prophets and was no stranger to the synagogue had no

knowledge whatsoever of prayer until he saw the Lord praying in a certain place? It is absurd to pretend that he was one who did pray after the Jewish practice but saw that he needed fuller knowledge as to the place in reference to prayer. What was it, too, in reference to prayer that John used to teach the disciples who came to him for baptism from Jerusalem and all Judea and the country round about, but certain things of which, as one who was greater than a prophet, he had vision in reference to prayer, which I believe he would not deliver to all who were baptized but privately to those who were disciples with a view to baptism?

*Ara* or then introduces this section with regard to a person raised [*entrepho*: *en-* or in] by instruction [*katechesis*: from *katecheo*: literally, to sound over or to teach by word of mouth] with regard to the law [Torah] and hearing [*akroasis*: implies obedience] the prophets' words [*logos*\*]. Such a person could not know about prayer [*euchomai*\*] until he saw the Lord praying [*euchomai*\*] in a certain place or *tropos*\*. Such a question is absurd or *atopos*, literally without place because such a person prayed [*euchomai*\*] in accord with [*kata*] Jewish practice but saw [*horao*\*] he required fuller knowledge [*episteme*: acquaintance with a matter, skill] concerning the subject [*topos*: literally, place] about prayer [*euche*\*]. What did John teach [*didasko*\*] concerning prayer [*euche*\*] if not certain things which he handed over [*paradidomai*: *para-* meaning beside or nearby] privately or in *aporretos* or that which is forbidden.

Such are the prayers, which are really spiritual because the Spirit was praying **424** in the heart of the saints, recorded in scripture, and they are full of unutterably wonderful declarations. In the first book of Kings there is the prayer of Hannah, partially, because the whole of it was not committed to writing since she was speaking in her heart' when she persevered in prayer before the Lord; and in Psalms, the seventeenth psalm is entitled "A prayer of David," and the ninetieth "A prayer of Moses, man of God," and the hundred and second "A prayer of a poor man at a time he is weary and pours forth his supplication before the Lord."

Such prayers [*euche*\*] are spiritual [*pneumatikos*] because the *Pneuma*\* was praying in [*proseuchomai*\*: again, *pros-* as this action having direction towards which] in the singular heart of the plural saints and written [*anagrapho*: to register or engrave] as full [*pleroo*] of *dogma* [also as opinion] which are both unutterable and marvelous [*aporretos*\* and *thaumasios*]. Three examples are Hannah [speaking in her *kardia* or heart] and three from the Psalms, one being from a man who is weary or *akediao* [implies being reckless].

These are prayers which, because truly prayers made and spoken with the Spirit, are also full of the declarations of the wisdom of God, so that one may say of the truths they proclaim "Who is wise that he shall understand them? And understanding, then he shall

fully know them." Since therefore it is so great an undertaking to write about prayer, in order to think and speak worthily of so great a subject, we need the special illumination of the Father, and the teaching of the first born Word himself, and the inward working of the Spirit, I pray as a man--for I by no means attribute to myself any capacity for prayer--that I may obtain the Spirit of prayer before I discourse upon it, and I entreat that a discourse full and spiritual may be granted to us and that the prayers recorded in the Gospels may be elucidated.

So let us now begin our discourse on Prayer.

Such prayer [*proseuche*] are done in the *Pneuma*\* as well as full [*pleroo*\*] divine wisdom [*sophia*\*] so that it can be said of what they proclaim [*enaggello*: the preposition *en-* or in intensifying the verb], "whoever is wise or *sophos* that he can understand [*suniami*: literally, to be together, *sun-*] them and this leads to knowing [*epigignosko*: literally, to know upon, *epi-*] them" [Hos 14.10]? Thus for such an undertaking [*dialambano*: literally, to take through, *dia-*] about prayer or *euche*\* requires being enlightened [*photizo*] by the Father, the *Logos* himself teaching [*didasko*\*] and the inner working of the *Pneuma*\* [*energazomai*: the preposition *en-* or in]. Origen prays [*euchomai*\*] to both understand [*noeo*\*] and speak despite his incapacity [*choreo*: to make room for] for prayer that the prayers [*euche*\*] written in the Gospels be made clear [*saphenizo*: to point out with clarity].

Ps 104.24: O Lord, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures.

1Cor 1.30: He is the source of your life in Christ Jesus whom God made our wisdom, our righteousness and sanctification and redemption.

Wis 9.13-16: For what man can learn the counsel of God? Or who can discern what the Lord wills? For the reasoning of mortals is worthless, and our designs are likely to fail, for a perishable body weighs down the soul and this earthy tent burdens the thoughtful mind. We can hardly guess at what is on the earth and what is at hand we find with labor; but who has traced out what is in the heavens?

2Cor 12.4: and he heard things that cannot be told which man may not utter.

1Cor 2.16: For who has known the mind of the Lord so as to instruct him? But we have the mind of Christ.

1Cor 2.11: For what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God.

1Cor 2.12-13: Now we have received not the spirit of the world but the Spirit which is from God that we might understand the gifts bestowed on us by God.

Gn 18.11: Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women.

Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a messenger was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. 2Cor 12.6-7

Rm 8.26: Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.

Mt 6.33: But seek first his kingdom and his righteousness, and all these things shall be yours as well.

Mt 5.44: But I say to you, Love your enemies and pray for those who persecute you.

Mr 9.38: and he who does not take his cross and follow me is not worthy of me.

Lk 22.40: And when he came to the place he said to them, "Pray that you may not enter into temptation."

Mt 24.20: Pray that your flight may not be in winter or on a sabbath.

Mt 6.7: And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words.

1Tm 2.8-10: And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming. The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders and with all wicked deception for those who are to perish because they refused to love the truth and so be saved.

Mt 5.23-4: So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother and then come and offer your gift.

1Cor 7.5: Do not refuse one another except perhaps by agreement for a season that you may devote yourselves to prayer; but then come together again lest Satan tempt you through lack of self-control.

Mk 11.25: I thank you, Father, Lord of heaven and earth, that you have hidden these and revealed them to babes.

1Cor 11.4-5: Any man who prays or prophesies with his head covered dishonors his head, but any woman who prays or prophesies with her head unveiled dishonors her head—it is the same as if her head were shaven.

Rm 8.26: Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.

Rm 8.26-7: Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit because the Spirit intercedes for the saints according to the will of God.

Gal 4.6: And because you are sons, God has sent the Spirit of his Son into our hearts crying, "Abba! Father!"

Ps 44.25: For our soul is bowed down to the dust; our body cleaves to the ground.  
Phl 3.21: who will change our lowly body to be like his glorious body by the power which enables him even to subject all things to himself.  
2Cor 12.4: and he heard things that cannot be told which man may not utter.  
Rm 8.37: No, in all these things we are more than conquerors through him who loved us.  
1Cor 14.15: What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.  
1Cor 2.20: God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.  
Lk 11.1: He was praying in a certain place and when he ceased, one of his disciples said to him, "Lord, teach us to pray as John taught his disciples."  
Mt 3.5: Then went out to him Jerusalem and all Judea and all the region about the Jordan.  
1Sam 1.12-13: As she continued praying before the Lord, Eli observed her mouth. Hannah was speaking in her heart; only her lips moved, and her voice was not heard; therefore Eli took her to be a drunken woman.  
Hos 14.9: Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them.

## Chapter Two

**NB:** *This section contains a number of lengthy scriptural references, especially from Exodus, as pertaining to the making of a vow.*

So far as I have observed, the first instance of the term prayer that I find is when Jacob, a fugitive from his brother Esau's wrath, was on his way to Mesopotamia at the suggestion of Isaac and Rebecca. The passage runs: And Jacob vowed a vow [prayed a prayer], saying-- If the Lord God will be with me, and guard me in this way that I am going, and give me bread to eat and raiment to put on, and bring me back in safety to my father's house, then shall the Lord be my God and this stone which I have set up as a pillar shall be for me God's house, and of all that you will give me I will give you tithe [Gn 28.20-22].

*Onoma* is the noun for term which basically means name with regard to *eucho*\* [prayer] with respect to Jacob and put in terms of a vow or *euchomai*\* which is translated as prayer but also means to make a vow. In the concrete such a prayer-vow consists of setting up a stone pillar and the giving of a tithe.

It should also to be remarked that the term prayer is in many places is different from prayer as we speak of it--as when applied in the case of one who professes that he will do



certain things in exchange for obtaining certain other things from God. The expression prayer is, however, employed in our usual sense [in early texts]. Thus in Exodus after the scourge of frogs, the second in order of the ten, Pharaoh called for Moses and Aaron and said to them: Pray unto the Lord for me that He withdraw the frogs from me and from my people; and I will send the people forth that they may sacrifice to the Lord [Ex 8.8].

*Semeioo* is the verb for remarked and means to mark or interpret as a sign used with respect to the *onoma*\* or name of prayer, *euche*\*. *Paralambano* [literally, to take beside or *para*-] here is the verb “is.” and different from prayer or *proseuche*\* as we speak of it. Note that while *proseuche*\* is noted often to date, the preposition *pros*- signifies direction toward-which and thus is an intensification of *euche*\*. For example, when a person professes [*epaggello*\* connotes announcing upon or *epi*-] doing things in exchange for other things that come from God, *tugchano* being the verb which means to hit a mark or light upon. *Tasso* is the verb for employed and means to put in order and used in our usual sense or *sunetheia* [*sun*- or with; acquaintance, intimacy, also of a sexual kind]. The example Origen gives is the plague of frogs in Exodus when Pharaoh bids Moses and Aaron to pray for him, *euchomai*\* with *pros*, signifying direction toward-which [Ex 18.8].

And if, because Pharaoh's word is *aw-thar*' anyone should be skeptical as to *aw-thar*' 425 meaning here prayer as well as vow, he should observe what follows: Moses said to Pharaoh, Kindly tell me when I am to pray [*aw-thar*'] for you and for your officials and for your people, that the frogs may be removed from you and your houses and be left only in the Nile [Ex 8.9]. In the case of the fleas, the third scourge, “I have observed that neither does Pharaoh entreat that prayer be made nor does Moses pray. In the case of the flies, the fourth, he says: Pray therefore unto the Lord for me [Ex 8, 17, 28-9, 30].

This translation has *aw-thar*' for *euchomai*\* and isn't found in Jay's, being a transliteration of the Hebrew *hatar* meaning to entreat, supplicate. Should a person be skeptical [*duspeithes*: hard or *dus*- to persuade or *peitho*] as to its meaning as both prayer and vow, observe what follows in the next verse [9]. That is to say, Moses asks Pharaoh in a kind fashion [*tasso*\* with *pros*, direction toward-which] when he is to pray [*euchomai*\*] for him and the people to remove the frogs. As for the four plague [flies], Pharaoh also asks Moses to *euchomai*\* *pros* the Lord.

Then Moses also said: I will go out from you and pray unto God and the flies shall go away from Pharaoh and his servants and his people tomorrow [Ex 8.28-9]. And shortly after: So Moses went out from Pharaoh and prayed unto God. Again in the case of the fifth and the sixth scourge neither did Pharaoh entreat that prayer should be made nor did Moses pray, but in the case of the seventh Pharaoh sent and called for Moses and Aaron and said to them: I have sinned this time; the Lord is righteous, I and my people are impious.

Therefore pray unto the Lord that there be an end of thunder and hail and fire. And shortly after: Moses went out from Pharaoh outside the city, and stretched forth his hands unto the Lord and there was an end to the thunder [Ex 9.27, 29]. Why is it not as in the foregoing cases.

*Exerchomai\** is the verb for will go out which Moses does from Pharaoh's presence in order to pray for [*euchomai\** with *pros*] for him, not within the royal palace. Later with the fifth and six plagues [*mastix*: whip, scourge] Pharaoh made no request for Moses to pray for him, *axioo* meaning to think or deem worthy. However, the seventh plague compelled Pharaoh to do so, proclaiming himself to have sinned, *hamartano* meaning to fail, be deprived of. The Egyptians, he claims, are impious whereas the Lord is righteous, *asebes* [ungodly] and *dikaios*. In order to stop the plague, Moses left Pharaoh and the city, *apo* and *ektos* being the prepositions.

And he prayed, but he stretched forth his hands unto the Lord. That is question to be considered more conveniently elsewhere. In the case of the eighth scourge, however, Pharaoh says...and pray [aw-thar'] to the Lord your God that at the least he remove this deadly thing from me” [Ex 10.17]. So Moses went out from Pharaoh and prayed [aw-thar'] unto God. We said that the term prayer [aw-thar'] is, as in Jacob's case, in many places employed in a sense other than the customary. In Leviticus for instance: The Lord spoke to Moses saying: Speak to the children of Israel; and you shall say unto them:

*Eukairos* is the adjective for more conveniently meaning that which is well-timed, in season with the verb *exetasteon* meaning one must scrutinize. Pharaoh beseeches Moses to remove [*periaireo*: the preposition *peri-* or around prefaced to the verbal root meaning to take away] the eighth plague [*mastix\**]. Again, Moses leaves [*apo*: from] Pharaoh and prays to [*euchomai\** with *pros*] God. The name or *onoma\** of prayer [*euche\**] has a sense other than the customary one [*sunethes*: dwelling or living together, *sun-*].

Whoever vows [naw-dar'] a vow [neh'-der], setting a price upon his soul to the Lord, his price, if a male from twenty to sixty years, shall be fifty didrachims of silver, sanctuary standard. And in Numbers: and the Lord spoke to Moses saying: Speak to the Children of Israel; and you shall say unto them: Man or woman, whoever vows [naw-dar'] a great vow of consecration to the Lord, shall be consecrate from wine and strong drink--and so on of the so-called Nazarite; then, shortly after: and shall hallow his head in that day in which he was hallowed to the Lord for the days of the vow [Lev 27.1-3].

The noun vow and the verb vows, *euche\** and *euchomai\** sets a price [*time*: esteem, honor] upon his soul or *psuche\**. *Hagiazo* is the verb for hallowed with respect to *euche\** or vow.

And again shortly after: This is the law for him that has vowed when he shall **428** have fulfilled the days of his vow...; and again shortly after: And after that, he that has vowed will drink wine. This is the law for him that has vowed, whoever has vowed his votive gift to the Lord, apart from what his hand may find by virtue of his vow which he has vowed according to the law of consecration. And towards the end of Numbers: And Moses spoke to the rulers of the tribes of the Children of Israel saying, This is the thing which the Lord has decreed: A man who has vowed a vow to the Lord or sworn an oath or entered a bond, on his soul shall not desecrate his word: all that has gone out of his mouth shall he do [Nm 6.1, 11, 13, 21].

*Nomos* or law also means custom or usage. *Rhema* is the noun for thing or that which is spoken.

And if a woman has vowed a vow to the Lord or entered a bond in the house of her father in her youth, and her father has heard her vows and her bonds that she entered into against her soul, and her father has let them pass in silence, all her vows shall stand, and her bonds that she entered into against her soul shall remain: after which he lays down sundry other laws for such a woman. In this sense it is written in Proverbs: [I have a peace offering: today I pay my vows; and a foolish son is a father's shame: unhallowed are vows from a harlot's hire; and] it is a snare to a man to hallow hastily anything of his own: for after vowing comes repenting [Nm 6.1-3].

And in Ecclesiastes: Better not vow than vow without paying [Ecl 5.5]; and in the Acts of the Apostles: There are among us four men of their own accord under a vow. I thought it not out of place first to distinguish the meaning of prayer [aw-thar'] in its two senses, and similarly of prayer [neh'-der], for the latter turn in addition to its common and customary general usage, is also employed, in the sense which we are accustomed to attach to vow in what is told of Hannah in the first book of Samuel: now Eli the priest was sitting on a seat at the doorway of the temple of the Lord.

And she was in bitterness of soul and prayed [paw-lal'] unto the Lord and wept sore. And she vowed [naw-dar'] a vow [neh'-der] and said: O Lord of hosts, if you will indeed look on the humiliation of your bondwoman and remember me and forget not your bondwoman and will give to your bondwoman male seed, then will I give him in gift to the Lord all the days of his life, and no razor shall come upon his head. And yet in this instance, one may, not without plausibility, with special regard to the words "she prayed [paw-lal'] unto the Lord," "and she vowed a vow," Ask whether, as she has done both of two things, that is "prayed unto the Lord" "and vowed a vow," the word prayed [ paw-lal'] on the one hand is not employed in our customary signification of prayer [aw-thar'], and "vowed a vow" on the other hand in the sense in which it is employed in Leviticus and Numbers.

For I will give him in gift to the Lord all the days of his life, and no razor shall come upon his head is strictly not a prayer but such a vow as Jephthah also vowed in the passage; and **429** Jephthah vowed a vow to the Lord and said: If you will indeed deliver the children of Ammon into my hand, then it shall be that whoever comes out of the doors of my house to meet me on my return in peace from the Children of Ammon shall be the Lord's and I will offer him up as a burnt offering [cf. Jdg 11.30].

Gn 18.20–22: Then the Lord said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I will go down to see whether they have done altogether according to the outcry which has come to me; and if not, I will know." So the men turned from there, and went toward Sodom; but Abraham still stood before the Lord.

Ex 8.8 & 9: Then Pharaoh called Moses and Aaron, and said, "Entreat the Lord to take away the frogs from me and from my people; and I will let the people go to sacrifice to the Lord." Moses said to Pharaoh, "Be pleased to command me when I am to entreat, for you and for your servants and for your people, that the frogs be destroyed from you and your houses and be left only in the Nile."

Ex 8.28-9: So Pharaoh said, "I will let you go, to sacrifice to the Lord your God in the wilderness; only you shall not go very far away. Make entreaty for me." Then Moses said, "Behold, I am going out from you and I will pray to the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow; only let not Pharaoh deal falsely again by not letting the people go to sacrifice to the Lord."

Ex 8.30: So Moses went out from Pharaoh and prayed to the Lord.

Ex 9.27-8: Then Pharaoh sent, and called Moses and Aaron, and said to them, "I have sinned this time; the Lord is in the right, and I and my people are in the wrong. Entreat the Lord; for there has been enough of this thunder and hail; I will let you go, and you shall stay no longer."

Ex 9.33: So Moses went out of the city from Pharaoh, and stretched out his hands to the Lord; and the thunder and the hail ceased, and the rain no longer poured upon the earth.

Ex 10.17-18: Now therefore, forgive my sin, I pray you, only this once, and entreat the Lord your God only to remove this death from me." So he went out from Pharaoh, and entreated the Lord.

Lv 27-1-3: The Lord said to Moses, "Say to the people of Israel, When a man makes a special vow of persons to the Lord at your valuation, then your valuation of a male from twenty years old up to sixty years old shall be fifty shekels of silver, according to the shekel of the sanctuary.

Nm 6.1-3: And the Lord said to Moses, "Say to the people of Israel, When either a man or a woman makes a special vow, the vow of a Nazirite, to separate himself to the Lord, he shall

separate himself from wine and strong drink; he shall drink no vinegar made from wine or strong drink, and shall not drink any juice of grapes or eat grapes, fresh or dried.

Nm 6.20-21: and the priest shall wave them for a wave offering before the Lord; they are a holy portion for the priest, together with the breast that is waved and the thigh that is offered; and after that the Nazirite may drink wine. This is the law for the Nazirite who takes a vow. His offering to the Lord shall be according to his vow as a Nazirite, apart from what else he can afford; in accordance with the vow which he takes, so shall he do according to the law for his separation as a Nazirite."

Nm 30.1-4: Moses said to the heads of the tribes of the people of Israel, "This is what the Lord has commanded. When a man vows a vow to the Lord, or swears an oath to bind himself by a pledge, he shall not break his word; he shall do according to all that proceeds out of his mouth. Or when a woman vows a vow to the Lord, and binds herself by a pledge, while within her father's house, in her youth, and her father hears of her vow and of her pledge by which she has bound herself, and says nothing to her; then all her vows shall stand, and every pledge by which she has bound herself shall stand.

Ecl 5.5: It is better that you should not vow than that you should vow and not pay.

Acts 21.23: Do therefore what we tell you. We have four men who are under a vow.

1Kg 1.9-11: Adonijah sacrificed sheep, oxen, and fatlings by the Serpent's Stone, which is beside En-rogel, and he invited all his brothers, the king's sons, and all the royal officials of Judah, but he did not invite Nathan the prophet or Benaiah or the mighty men or Solomon his brother. Then Nathan said to Bathsheba the mother of Solomon, "Have you not heard that Adonijah the son of Haggith has become king and David our Lord does not know it?"

Jdg 11.30: And Jephthah made a vow to the Lord and said, If you will give the Ammonites into my hand.

### Chapter Three

If then I must next, as you have urged, set forth in the first place the arguments of those who told that nothing is accomplished as a result of prayers and therefore allege that prayer is superfluous, I shall not hesitate to do that also according to my ability--the term prayer being now used in its more common and general sense. In such disrepute indeed is the view and to such a degree has it failed to obtain champions of distinction that, among those who admit a

Providence and set a God over the universe, not a soul can be found who does not believe in prayer.

In the previous chapter Origen went to some length to define prayer in terms of a vow, *euche* being used for both. That definition gives prayer a broader context, especially

backed up by the biblical citations above. Such a broader context allows Origen to deal with objections against prayer which are equivalent to objections against the nature of a vow and its religious associations. At the request of the person who urged [*keleuo*: to bid, drive on] him, Origen takes on the subject [*phasko*: to affirm, assert] that prayer accomplishes nothing [*aneuo*: to effect, make an end of], that it's superfluous [*perisson*: out of the common, extraordinary]. In sum, he boldly takes [*okneo*: to shrink back] this on to the best of his ability [*dunamis*\* or capacity to effect something; with *kata* or in accord with]. It should be kept in mind that the term “prayer” or *euche*\* is used in a more common and general sense, *koinos* and *aploos* [simple].

The argument [*logos*\*] here is poor [*adoxos*: literally, without glory; disreputable] and hasn't found [*tugchano*\*: to hit upon] worthy supporters [*episemos*: distinguished and *proistemi*: to put forward, cite as an authority] so that among persons who admit a [*paradechomai*: to receive from, succeed to] Providence [*pronoia*: perceiving beforehand, foresight] and set [*ephistemi*] God over the universe [*holos*: all or whole], there can't be found a person who doesn't believe [*prosiemi*: to come near, *pros-* as direction toward-which] in prayer.

The opinion [sentiment] belongs either to utter atheists who deny the existence of God, or assume a God, as far as the name goes, but deprive Him of providence. Already, it must be said, the adverse in-working, with intent to wrap the most impious of opinions around the name of Christ and around the teaching of the Son of God, has made some converts on the needlessness of prayer--a sentiment which find champions in those who by every means do away with outward forms, eschewing baptism and Eucharist alike, misrepresenting the Scriptures as not actually meaning this that we call prayer but as teaching something quite different from it.

*Dogma* [that which seems to one] or opinion belongs to atheists [*atheos*: literally, without or no God] who deny [*arneomai*: to decline] his existence [*ousia*: being] or assume there is a God, that is, as far as the name [*onoma*\*] goes but reject [*apostereo*: to defraud, deprive] his providence [*pronoia*\*]. The opposing [*antikeimai*: to be set over against] power [*energeia*: action, operation; compare with *dunamis* or capacity to do something], intends to surround [*peritithemi*] the name [*onoma*\*] of Christ and teaching [*didaskalia*] of the Son of God with the most impious doctrine [*asebes*\*]. This opposition has won over [*peitho*\*] some persons not to pray [*euchomai*\* with *deo*: to bind, fetter]. Such persons wish to abolish [*anaireo*: to take up and carry off] what is perceptible [*aisthetos*]. This includes baptism, the Eucharist and misrepresenting [*sukophonteo*: to accuse falsely] Scripture as not intending [*boulomai*: to will, wish] what we call prayer [*euchomai*\*] but a teaching [*didasko*\*] different from it or with a different meaning [*semaino*: to show by a sign].

Those who reject prayers, while, that is to say, setting a God over the universe and affirming Providence--for it is not my present task to consider the statements of those who **432** by every means do away with a God or Providence--might reason as follows: God knows all things before they come to be. There is nothing that upon its entrance into existence is then first known by Him as previously unknown. What need to send up prayer to One who, even before we pray, knows what things we have need of? For the heavenly Father knows what things we have need of before we ask Him.

*Logos\** is used as something like argument with regard to the rejection [*atheteo*: to refuse one's assent, to deal treacherously with] of prayers [*euche\**] while at the same time some persons set [*ephistemi\**] God over the universe [*holos\**] while claiming that there's such a thing as providence [*pronoia\**]. Origen claims it isn't his task [*prokeimai*: to set before] to look at [*exetazo*: to examine; the preposition *ex-* or from intensifying the verb's meaning] what persons say about doing away with [*anaireo\**] God or providence [*pronoia\**]. The *logos\** runs as such: God knows [*eido\**] everything before it comes into being [*genesis*], hence everything which is constituted [*enistemi*] is not unknown [*gignosko\**] to him. So, then, what need [*chreia*: use, advantage] is there to send up [*anapempo*] prayer [*euche\**] to God even before we pray [*euchomai\**], for he knows our needs [*chrezo*: to be needy]? Our heavenly Father knows [*eido\**] what we need [*chreia\**] beforehand [Mt 6.8].

It is reasonable to believe that as Father and Artificer of the universe who loves all things that are and abhors nothing that He has made, quite apart from prayer He safely manages the affairs of each like a father who champions his infant children without awaiting their entreaty when they are either utterly incapable of asking or through ignorance often desirous of getting the opposite of what is to their profit and advantage. We men come further short of God even than the merest children of the intelligence of their parents. And in all likelihood the things that are to be are not only foreknown but prearranged by God, and nothing takes place contrary to His prearrangement. Were anyone to pray for sunrise he would be thought a simpleton for entreating through prayer for the occurrence of what was to take place quite apart from his prayer: In like manner a man would be a fool to believe that his prayer was responsible for the occurrence of what was to take place in any case even had he never prayed.

*Eulogos* is the adjective for reasonable, *logos* prefaced with the adverbial form *eu-* or well. God is both Father and Artificer *demiourgos* [literally, one who works for the people, a skilled workman] of the universe [the adjective *pas*; compare with *holos* elsewhere] who loves [*agapao*: verbal root of *agape*] everything that is [*ta onta* or those things which are, with *pas* again] and hates [*bdelussomai*: to fell nausea, be sick] nothing he has made [Wis 11.24]. Apart [*choris*: separately] from prayer [*euchomai\**] he manages affairs

[*oikonomeo*: to act as a steward] as a father and favors [*proistemi*: to set over, to put forward] his infant children without waiting [*perimeno*: the preposition *peri-* or around] for their requests [*axiosis*: reputation, character, demand] either unable [*dunamai\**] to ask [*aiteo*] or being ignorant [*agnoia*: want of perception] in their desire [*ethelo\**] to obtain the opposite [*enantios*] to their profit [*sumphero*: literally, to carry with, *sum-*] and advantage [*lusiteleio*: to pay what is due].

We fall short [*apoleipo*: to leave behind] of God compared with attention [*komide*: care] shown to little children [*pais*] by their parents. Likely [*eikos\**] things which are both foreknown [*progignosko*] and prearranged [the verb *tasso* or arranged prefaced with two prepositions, *pro-* and *dia-*, before and through] by God, and nothing goes against this prearrangement [*prodiatasso*]. Should anyone pray [*euchomai\**] for sunrise, he'd be considered [*nomizo*: to practice, be the custom] a simpleton [*elithios*: foolish, silly] for holding that which was to occur apart from his prayer [*euche\**]. Similarly a man would be foolish [*anoetos*: lacking *nous* or perception] to maintain [*oiomai\**] his prayer [*euche\**] was responsible for what would happen even if he hadn't prayed [*euchomai\**].

And again, as it is the height of madness to imagine that, because one suffers discomfort and fever under the sun at Summer Solstice, the Sun is through prayer to be transferred to the Springtime Zodiac, in order that one may have the benefit of temperate air, so it would be the height of infatuation to imagine that by reason of prayer one would not experience the misfortunes that meet the race of men by necessity. Moreover, if it be true that sinners are estranged from birth and the righteous man has been set apart from his mother's womb, and if, while as yet they are unborn and have done neither good nor evil, it is said the elder shall serve the younger, that the elective purpose of God may stand based not on works but on the Caller, it is in vain that we entreat for forgiveness of sins or to receive a spirit of strength to the end that, Christ empowering us, we may have strength for all things.

Height of madness is rendered by the noun *mania* [also as enthusiasm, frenzy] and the verb *hyperballo\** [to cast beyond] with respect to imagining that because a person suffers [*enochleo*: to be annoyed] from fever under the sun at its solstice, prayer will transfer [*methistemi*: to place in another way] the sun to the springtime zodiac to obtain temperate [*eukratos*: well mixed] air. Thus the height of infatuation [*peristatikos*: concerned with circumstances, *peri-* or around] is to imagine [*oiomai\**] that through prayer [*euchomai\**] a person wouldn't experience misfortunes [*melalogcholia*: literally, black bile] which by necessity [*anagkaios*: adverb] befall [*sumbaino*: literally, to go with, *sun-*] men.

If sinners are estranged [*allotrioo*: to make hostile] from birth [Ps 58.3] and the righteous man [*dikaios\**] has been set apart from birth [Gal 1.15], and if both types have done



neither good nor evil but the elder shall serve the younger [Rm 9.11], only then in vain [*maten*: idly, fruitlessly] we ask for forgiveness [*aphesis*: a letting go, release] of sins or to receive [*lambano*\*] the Spirit [*Pneuma*\*] of strength [*ischus*: might, power] that we be strong [*ischuo*] in all things through Christ who strengthens [*endunamao*: to confirm; the preposition *en-* or in re-enforcing the strength of this verb] us.

If we are sinners, we are estranged from birth: if on the other hand we were set apart from our mother's womb, the best of things will come our way even though we do not pray. It is prophesied before his birth that Jacob shall be over Esau and that his brother shall serve him: what has prayer to do with that? Of what impiety is Esau guilty that he is hated before his birth? To what purpose does Moses pray, as is found in the ninetieth psalm, if God is his refuge since before the mountains were settled and the earth and world were formed. Besides, of all that are to be saved, it is recorded in the Epistle to Ephesians that the Father elected them in Him, in Christ, before the world's foundation, that they should be holy and blameless before Him, preordaining them unto adoption as His sons through Christ.

*Allotrioo*\* or estrangement applies from birth by reason of sin. On the other hand, if we were set apart [*aphorizo*: to mark off by boundaries] from the womb, the best things [*kallos*: beautiful] will come our way [*apantao*: to meet, present] even though we don't pray [*euchomai*\*]. As for Jacob, it is prophesied [*propheteuo*: to be an interpreter] that before being born he will be over [*huperecho*: literally, to hold or have over or beyond, *huper-*] Esau who will serve him [Gn 35.23]. What does prayer [*euche*\*] have to do with [*prosago*: to put to, add] this? What impiety [*asebeo*: to commit sacrilege] is there to Esau? For what reason did Moses pray [*euchomai*\*] if God is his refuge [Ps 90.1]?

**433** Either, therefore, a man is elect, of the number of those who are so since before the world's foundation, and can by no means fall from his election in which case he has therefore no need of prayer; or he is not elect nor yet preordained, in which case he prays in vain, since, though he should pray ten thousand times, he will not be listened to. For whom God foreknew, them He also preordained to conformity with the image of His Son's glory; and whom He preordained, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.

As for those to be saved [*sozo*] or chosen [*eklego*: to pick out, *ek-* or from] before the world's foundation [*katabole*: a throwing or laying down, *kata-*; Eph 1.5] and can't fall from [*ekpipto*] from divine election [*ekloge*: a picking out, *ek-* or from], there's no need [*chreia*\*] for prayer [*euche*\*]. If it's a case of not being elect [*exlego*\*] nor preordained [*proorizo*: to determine beforehand], prayer [*euchomai*\*] is in vain [*maten*\*]; despite efforts, this person won't be listened to [*epakouo*: to hear about, give ear]. The outline of

Rm 8.29-30 follows, the first two verbs with the preface *pro-* or before: foreknew [*progignosko\**], preordained [*proorizo\**], called [*kaleo*], justified [*dikazo*] and glorified [*doxazo*].

Why is Josiah distressed, or why has he anxiety as to whether or not he will be listened to in prayer, when, many generations before, he was prophesied by name and his future action not only foreknown but foretold in the hearing of many? To what purpose, too, does Judas pray with the result that even his prayer turned to sin, when from David's times it is pre-announced that he will lose his overseership, another receiving it in his stead.

Why is Josiah distressed or anxious [*kamno*: to labor] as not to be listened to [*phrontizo*: to be thoughtful, ponder] in prayer [*euchomai\**]? Earlier it was foretold [*propheteuo\**] by name [*onoma\**]; his future action [*praxis*: transaction, business] wasn't just foreknown [*progignosko\**] but heard [*epekoos*: listening, with *eis* or into with *proereo* or to say beforehand] by many [2Kg 22.11-13]. To what end does Judas pray [*proseuchomai\**] when it turned to [*gignomai* or to come into being with *eis* or into] sin as announced beforehand [*prokerusso*] by David, namely, that he will lose [*apollumi*: to destroy utterly] his office [*episkope*: a watching over, *epi-* or upon] for another person [Ps 109.8 & Acts 1.20]?

It is self-evidently absurd, God being unchangeable and having pre-comprehended all things and adhering to His per-arrangements, to pray in the belief that through prayer one will change His purpose, or, as though He had not already prearranged but awaited each individual's prayer, to make intercession that He may arrange what suits the supplicant by reason of his prayer, there and then appointing what He approves as reasonable though He has previously not contemplated it. At this point the propositions you formulated in your letter to me may be set down word for word thus: Firstly, if God is foreknower of the future and it must come to pass, prayer is vain. Secondly, if all things come to pass by virtue of God's will, and His decrees are fixed, and nothing that He wills can be changed, prayer is vain. Towards a solution of the difficulties which benumb the instinct of prayer, the following, as I believe, helpful considerations may be advanced.

It is absurd [*apoemphaino*: literally, to display from] that God, being unchangeable [*atreptos*], has comprehended all things beforehand [*prokatalambano*: two prepositions, *pro-* and *kata-*, before and according to] and adheres [*meno\**] to what he had decreed beforehand [*prodiatasso*: two prepositions, *pro-* and *dia-* or before and through], to pray [*euchomai\**] believing [*oiomai\**] to turn aside [*metatrepomai*: to turn oneself around, *meta-* or after] his will [*prothesis*: a placing before, *pro-* or calculation] through prayer [*eucho\**] or waits for [*permeno*: to remain around, *peri-*; also the verb *entugchano\**, to hit

upon] the prayer [*euche*\*] of each person if he has not arranged beforehand [*prodiatasso*\*] in order that he may arrange [*diatasso*: literally, to arrange through, *dia-*] that which befits [*prepo*: to be conspicuous] the person who prays [*euchomai*\*], then ordering [*tasso*\*] what is approved [*dokimazo*: to scrutinize, make a trial of] as fitting [*eulogos*\*] although it hadn't been seen [*theoreo*: to look at, behold] by him earlier.

Mt 6.8: Do not be like them, for your Father knows what you need before you ask him.

Wisd 11.25: How would anything have endured if you had not willed it? Or how would anything not called forth by you have been preserved?

Ps 58.3: Even from birth the wicked go astray; from the womb they are wayward and speak lies.

Gal 1.15: But when he who had set me apart before I was born and had called me through his grace.

Rm 9.11: though they were not yet born and had done nothing either good or bad in order that God's purpose of election might continue, not because of works but because of his call.

Gn 35.23: Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger.

Ps 90.1: Lord, you have been our dwelling place throughout all generations.

Eph 1.5: He destined us in love to be his sons through Jesus Christ according to the purpose of his will.

Rm 8.29-30: For those whom he foreknew he also predestined to be conformed to the image of his Son in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

2Kg 22.11-13: When the king heard the words of the Book of the Law, he tore his robes.

He gave these orders to Hilkiah the priest, Ahikam, son of Shaphan, Achbor, son of Micaiah, Shaphan the secretary and Asaiah, the king's attendant.

Ps 109.8 & Acts 1.20: May his days be few; may another take the place of his leadership.

## Chapter Four

Of objects that move, some have the cause of motion outside them. Such are objects which are lifeless and in passive motion simply by force of condition, and those which are moved by force of nature and of life in the same manner and not like things which move occasionally, for stones and timber that have been quarried or cut off from growth, being in passive motion simply by force of condition, have the cause of motion outside them.

Origen is concerned with objects with the cause of motion [*kineo*: to move, arouse] outside [*exothern*] them. They may be divided into two types: those without life [*apsuchos*: lacking

*psuche* or animating principle] and are held [*sunecho*: literally, to have with] only by their proper condition [*hexis*: being in a certain state or habit] and those moved [*kineo*\*] by nature and animating principle [*phusis*\* and *psuche*\*]. These are moved [*kineo*\*] not by what they are but by like those things held in being [*sunecho*\*] by their own constitution [*hexis*\*]. For example, stones and timber which have lost [*apollumi*\*] their capacity for growth [*phuo*: to produce, put forth], are moved [*kineo*\*] from without [*exothern*\*].

Such too are dead bodies of animals and movable parts of plants, which change position under compulsion and not as animals and plants themselves change their position but in **436** the same manner as stones and stocks cut off from growth--although even these may be said to move in respect that, all bodies in decay being in flux, they possess the motion inherently attendant upon decay. Besides these a second class of moving objects are those which move by force of their internal nature or life, which are said by those who use terms in their stricter sense to move of themselves.

But animals and plants which can be carried, when they are transplanted [*metatithemi*: literally, to place after] they are done so not as living creatures and plants but are like stones and timber which has lost [*apollumi*\*] their power of growth [*phuo*\*]. Even if all bodies [*soma*\*] which move [*rhustos*: in a state of flux] by reason of the fact that they are corruptible [*phio*: to decline, wane], they have the type of movement [*kinesis*] which ends up [*parakolouthetikos*: following] in corruption [*phio*\*]. The second class consists of [*enuparcho*: the verbal root *archo* or to begin prefaced with two prepositions, *en-* and *hupo-* or in and under] things in motion [*kineo*\*] or are moved [*kineo*\*] the nature [*phusis*\*] of life [*psuche*\*] within them. These are said to move [*kineo*\*] by themselves [*ex auton*].

A third kind of movement is that in animals, which is termed spontaneous movement, whereas, in my opinion, the movement of rational beings is independent movement. If we withdraw from an animal spontaneous movement, it cannot be any longer conceived as even an animal; it will be like either a plant moving by mere force of nature or a stone borne along by some force external to it: Whenever an object follows its own peculiar movement, since that is what we have termed independent movement, it must needs be rational. Thinkers therefore who will have it that nothing is in our power, will necessarily assent to a most foolish statement, firstly that we are not animals, and secondly that neither are we rational beings, but that, what we are believed to do, we may be said to do by force as it were of some external cause of motion and in no sense moving ourselves.

A third kind of movement or *kinesis* belongs to [*en* or *in*] animals called [*onomazo*: to name, address] spontaneous movement [*kinesis*\* which is *apo' aoutou* or literally, from oneself]. Origen considers [*oiomai*\*] the movement [*kinesis*\*] of rational beings [*logikos*\*]

as one rendered as literally through themselves [*di' auton*]. Should we remove [*periaireo*: the preposition *peri-* or around] from that which belong to an animal its movement [*kinesis\**] from itself [*ap' autou*], no longer is it considered [*dunamai\** with *huponoeo*: to suspect: *noeo* or to perceive with the preposition *hupo-* or under] an animal. Rather, it will be like a plant moved [*kineo\**] by nature [*phusis\**] only or a stone carried [*phero\**] by some kind of external agent [*exothern\**]. If anything follows [*parakoloutheo*: literally, to follow beside or *para-*] its own movement [*kinesis\**] as we've call [*onomazo\**] this being moved [*kineo\**] through itself [*di' autou*], it must be rational [*logikos\**].

Those who don't allow [*ethelo\**] that anything is within our power [*eph' hemin*: literally, upon us] necessarily [*anagkaios\**] admit [*paradechomai*: to receive from, *para-* as beside] that which is foolish [*helithios*], first that we aren't living creatures [*zoos*] and second, that we aren't rational [*logikos\**] but as dependent upon movement [*kineo\**] from the outside [*exothern\**] and certainly not self-moving [*kineo\**], we might say to do [*poieo*] through that agent that which we think [*nomizo\**] we do ourselves.

Let anyone, moreover, with special regard to his own feelings, see whether without shame he can deny that it is himself that wills, eats, walks, gives assent to and accepts certain opinions, dissents from others as false. There are certain opinions to which a man cannot possibly assent though he puts them with innumerable refinements of argument and with plausible reasoning: and similarly it is impossible to assent to any view of human affairs in which our free will is in no sense preserved.

Allow anyone to look at [*horao*: to perceive, observe] his own experience [*pathos\**] and see [*ephistemi\**: to set upon or *epi-*] if he can say with honesty [*anaidos*: shamelessly, with negative here] can will [*ethelo\**] and not eat, walk, agree [*sugkatatithemi*: literally, to deposit together at the same time, *sug-* and *kata-*] nor accept [*paradechomai\**] certain opinions [*dogma\**] nor dissent [*ananeuo*: literally, to throw the head back, to refuse] from [*pros*] others as false [*pseudos*]. Just as there are certain opinions [*dogma\**] one can't agree to [*amachanos*: without means or resources with *diatithemi*: literally to place through, *dia-*; to arrange] even should you go over [*kataskeuazo\** with *heuresilogos* which isn't in the lexicon though the root is from a verb meaning to find prefaced with the adverbial form *eu-* or well] them a multitude of times, using persuasive language [*pithanos*: having the power of *peitho*, to persuade]. Thus concerning human affairs [*anthropinos*] it's impossible [*adunatos\**] to assent to [*diatithemi\**] to a way free will isn't preserved [*sozo\**].

Who assents to the view that nothing is comprehensible, or lives as in complete suspense of judgment: Who that has received a sense perception of a domestic misdeed, forbears to reprove the servant? And who is there that does not censure a son who fails to pay the

duty owed to parents, or does not blame and find fault with an adulteress as having committed a shameful act? Truth forces and compels us, in spite of innumerable refinements, to impulsive praise and blame, on the basis of our retention of free will with the responsibility in which it involves us.

What person holds [*diakeimai*: to be disposed; *dia-* or through suggestive of thoroughness] nothing can be grasped [*kataleptos*; from *katalambano*\*] or lives in such a fashion as to suspend judgment about everything? Who doesn't punish [*epiplesso*: to strike, *epi-* as upon] his servant [*therapon*: attendant] when he sees [*phantasia*: appearance] him doing something wrong [*hamartano*: to miss the mark, sin]? Who doesn't censure [*aitiaomai*: to allege as the cause] a son when he doesn't pay [*apodidomi*: to return, render] the homage due [*katheko*: to be meet, proper] to parents or blames [*memphomai*] and censure [*psego*] an adulteress as having done something shameful [*aischros*: also as abusive]? Truth [*aletheia*: sincerity, frankness] both forces [*biazo*: to suffer violence] and compels [*anagkazo*: to restrain] us, even though there are a myriad of arguments [*heuresilogos*\*], eagerly to present praise [*epaineo*: the verbal root *aineo* or to praise with the preposition *epi-* or upon] and blame, taking for granted that free will is kept [*tereo*: to watch over, guard] and deserves either our [*eph' hemin*: literally, upon us] praise [*epainetos*] or blame [*psektos*: see *psego* just above].

If our free will is in truth preserved with innumerable inclinations towards virtue or vice, towards either duty or its opposite, its future must like other things have been known by God, before coming to pass, from the world's creation and foundation; and in all things prearranged by God in accordance with what He has seen of each act of our free wills. He has with due regard to each movement of our free wills prearranged what also is at once to occur in His providence and to take place according to the train of future events. God's foreknowledge is not the cause of all future events including those that are to have their efficient cause in our freewill guided by impulse.

If our free will [not in the text but rendered as *eph' hmin*, literally 'upon us'] is kept safe [*sozo*\*] along with its many inclination [*aponeuo*: to bend away from, *apo-*] to [*pros*] virtue or evil [*arete* and *kakia*; the former as that which is best in anyone or anything and the latter alternately as wickedness] or to what is becoming or not [*pros* with the former *katheko* as literally as to come down or to reach and with the latter *katheko* and *para* or beside], by necessity [*anagkaios*\*] and along with everything else [*loipos*: remaining] this is known to God [*gignosko*\*, with dative] before it comes into being [*gignomai*\*], that is, from creation and the world's foundation [*ktisis* and *katabole*\* with *kosmos*\*].

In all things which God prearranges [*prodiatasso*\*] in accord with [*akolouthos*: adverb: connotes a train of thought or conformity] what he has seen [*horao*\*] concerning each

action [*ergon*\*] of our free will [*eph' hmin*\*], what is necessary to meet [*apantao*\*] it out of his providence [*pronoia*\*] appropriately [*kata* or according to with the adjective *axios* or worthy] to each movement [*kinema*] of our free will [*eph' hmin*\*] has also been prearranged [*prodiatasso*\*] besides what will happen [*sumbaino*\*] in accord with the succession [*heirmon*: chain, with *kata*] of things to come. Not that God's foreknowledge [*prognosis*] is the cause [*aitia*: also as guilt, fault] of all that is to come and all that is to be done [*energazomai*\*] of our free will [*eph' hmin*\*] according to our desire [*horme*: a violent movement onward].

Even though we should suppose God ignorant of the future, we shall not on that **437** account be incapacitated for effecting this and willing that. Rather it ensues from His foreknowledge that our individual free wills receive adjustment to suit the universal arrangement needful for the constitution of the world. If, therefore, our individual free wills have been known by Him, and if in His providence He has on that account been careful to make due arrangement for each one, it is reasonable to believe that He has also pre-comprehended what a particular man is to pray in that faith, what his disposition, and what his desire.

Should we suppose [*hupothesis*, with *kata*: literally a standing under or *hupo*-] God doesn't know [*gignosko*\*] the future, we won't be incapacitated [*aeileo*: to hold out as a threat] for doing [*energazomai*\*] this and willing [*ethelo*\*] that. Rather, it makes certain from his foreknowledge [*prognosis*\*] that our free wills [*eph' hmin*\*] adjust to fit [*lambano*: to take, receive] the universal arrangement [*dioikesis*, with *eis* or into] required for the constitution [*katastasis*\*] of the world [*kosmos*\*]. Should our free wills [*eph' hmin*\*] have been known [*gignosko*\*] by God and in his providence [*pronoia*\*] he took care *prokatalambano*\*] to arrange [*diatasso*\*] for each one, it's reasonable [*eulogos*\*] to believe that he has pre-comprehended [*proorao*: to look before, *pro*-] what each person is to believe [*pisteuo*\*] and what he wills [*boulomai*\*].

That being so, in His arrangement it will accordingly have been ordained somewhat after this wise: This man I will hear for the sake of the prayer that he will pray, because he will pray wisely: but that man I will not hear, either because he will be unworthy of being heard, or because his prayer will be for things neither profitable for the suppliant to receive nor becoming me to bestow: and in the case of this prayer, of some particular person, let us say, I will not hear him, but in the case of that I will.

*Prokatalambano* or literally to seize before hand [*pro*- and *kata*- prefaced to *lambano*] is applicable to that which is as such. God's arrangement [*diatasis*: the verbal root to stand prefaced with the preposition *dia*- or through] will be arranged [*tasso*\*] accordingly [*akolouthos*\*]: I, that is, God will hear [*epakouo*: the preposition *epi*- or upon suggests a

more intensive listening] for the sake of the prayer [*euche\** and *euchomai\**] being made by the one who does so wisely [*sunetos*: in an intelligible fashion]. On the other hand, I won't hear [*epakouo\**] the one who is unworthy of being heard because he prays [*euchomai\**] for what isn't profitable [*luisteleo*: to pay what is due] nor fitting [*prepos*: becoming] me to bestow [*parecho*: literally, to have by or near, *para*-].

Should the fact of God's unerring foreknowledge of the future disquiet anyone by suggesting that things have been necessarily determined, we must tell him that it is a real part of God's fixed knowledge that a particular man will not with any fixed certainty choose the better or so desire the worse as to become incapable of a change for his good. And again I will do this for this man when he prays, as becomes me seeing that he will pray without reproach and will not be negligent in prayer: upon that man who will pray for a certain amount, I will bestow this abundantly in excess of his asking or thinking, for it becomes me to surpass him in well doing and to furnish more than he has been capable of asking.

If anyone is disturbed [*tarasso*: to stir up] because compulsion is brought upon events since God can't lie [*pseudo*] and knows [*progignosko*: *pro*- or before as preface] the future [*mello*: to be destined to or likely], we must tell him that God inevitably [*ararotos*: compactly, closely, strongly] knows [*gignosko\**] that a man doesn't will [*boulomai\**] the better [*ta kreittonta*; comparative of *agathos*] inevitably and unerringly [*bebaios*, firmly] or will desire [*ethelo\**] the worse [*cheiron*] that he can't [*anepidektos*: not accepting] change towards [*metabole*: transition, with *epi* or upon] any improvement [*sumphero\**].

I [i.e., God] will do [*poieo\**] this for such a person when he prays [*euchomai\**] because it is fitting [*prepos\**] since his prayer will be blameless [*amelos*, adverb; without fault] nor will he behave carelessly [*anastrepho*: literally, to turn upside down, *ana*- as upward] with regard to prayer [*euche\**]. Because he prays [*euchomai\**] at some length [*posos*: of what quality?, how much?, with *epi* or upon], I will bestow [*doreo*: to give, present] such things in exceeding abundance beyond [*huperekperissou*, adverb; *huper*- and *ek*- or beyond and from] what he asks [*aiteo\**] or thinks [*noeo\**, Eph 3.20]

To this other man of a particular character I will send this angel as minister, to cooperate from a certain time in his salvation and to be with him for a certain period: to that other, who will be a better man than he, that angel of higher rank than his. From this man who, after having devoted himself to the higher views will gradually relax and fall back upon the more material, I will withdraw this superior cooperator, upon whose withdrawal that duly inferior power, having found an opportunity to get at his slackness, will set upon him and when he has given himself up in readiness to sin, will incite him to these particular sins.



To this man who will be of such and such a kind [*tode* and *toiode*] I will send a ministering [*leitourgos*: a public servant] angel [*aggelos*: messenger] to begin [*archo*\*] working with [*sunergeo*: *sun-* or with] him for his salvation [*soteria*] from such a time [*chronos*\*] as well as to be with [*suniem*\*: *sun-* as with] him until that certain time. To him I will send that more honorable angel [*timios*], if you will, than the other but from such a man who, having giving [*epididomai*: the preposition *epi-* or upon] himself to excellent [*diaphero*: literally, to bear or carry through; connotes making a difference] words [*logos*\*], will fail [*hupekluo*: the prepositions *hupo-* and *ek-*, under and from; to loosen, weaken] and slip backwards [*palindromeo*: *palin-* or again prefaced to *dromeo*, to run] to what's more material [*hulikos*: belonging to matter], I will take away [*aphistemi*] this good helper [*sunergos*\*]. Having departed [*aphistemi*\*], this power [*dunamis*\*] which is worse [*autocheir*: literally, with one's own hand, murderous] than he, having found [*heurisko*] an occasion [*kairos*\*] to get at [*epibaino*: literally, to go upon, *epi-*] his slackness [*rhathumia*: easiness of temper, relaxation], will set upon [*ephistemi*\*] him by reason of his sins [*hamartema*: failure, defect], seeing that he has given [*proskaleo*: the preposition *pros-* prefaced to *kaleo* or to call] himself in readiness [*etoimos*: prepared] for sin [*harmatano*: verb, with *pros* or direction toward-which].

So we may imagine the Pre-arranger of All saying: Amos will beget Josiah, who will not **440** emulate his father's faults but will find his way leading on to virtue, and will by aid of these companions be noble and good, so that he will tear down the evilly erected altar of Jeroboam. I also know that Judas, in the sojourn of my son among the race of men, will at the first be noble and good but later turn aside and fall away to human sins so that he will rightly suffer thus for them. This foreknowledge, it may be in regard to all things, certainly in regard to Judas and other mysteries, exists in the Son of God also, who in His discernment of the evolution of the future has seen Judas and the sins to be committed by him, so that, even before Judas came into existence, He in His comprehension has said through David the words beginning [Ps 109.1] "O God, keep you not silence at my praise."— Knowing as I do the future and what an influence Paul will have in the cause of religion, ere yet I set me to begin creation and found the world I will make choice of him: I will commit him from the moment of his birth to these powers that cooperate in men's salvation.

God who foreordains [*prodiatasso*: *tasso* prefaced with two prepositions, *pro-* and *dia-* or before and through] might say that Amos will give birth to Josiah and not emulate [*zeloo*: to be jealous] his father's faults [*ptaisma*: a stumble, trip] but will hit upon [*tugchano*\*] his own way [*hodos*] leading to [*protrepo*: to urge forward, *pro-* or before] virtue [*arete*\* with *epi* or upon]. By associating with [*suniem*] these he will be noble and good [*kalos*: here with one letter 'l' *agathos*\*] and tear down the altar of Jeroboam [2Kg 23.15] erected with evil intent [*kakos*, adverb]. Also I know [*eido*\*] that Judas, while sojourning

[*epidemeo*: literally, living upon, *epi*-] among the race of men, first will be noble and good [*kalos\** and *agathos\**]. However, later he will turn aside [*ektrepo*: *ek*- or from] and succumb to [*eis* or into] sin [*hamartema\**] and rightly [*eulogos\**; last reference as adverb] suffer [*pascho*: to receive an impression] for them. God the Son foresees [*prognosis\**] is with regard to [*epi* or upon] all things, indeed concerning Judas and other mysteries [*mysterion\**] and pertains to Jesus as well. That is, he has seen [*horao\**] Judas and his sins so that even before Judas was born, in his understanding [*katanoesis*: *kata*- or in accord with prefaced to the verbal root *noeo*, to perceive, understand; observation] the Lord has said through David. *Parasiopao* is the verb to keep silence with *para*- or beside prefaced to the verbal root, and *ainesis* is a New Testament word for praise. And knowing [*eido\**] the future [*mello\**] and Paul's influence [*exis*: having in possession] with regard to religion [*thosebeia*: *sebo* is the verbal root to revere], before creating [*ktaomai*: to get, acquire] the world [*kosmos\**], even while I begin [*arche*: the first principle of anything] its fashioning [*epiballo*: literally, to cast upon, *epi*-], I will choose [*epilego*: the preposition *epi*- or upon; to stay in connection with] him. I will commit [*paratithemi\**] him from the moment of his birth to these powers [*dunamis\**] which cooperate [*sunergazomai*: preposition *sun*- or with] the in the salvation [*soteria\**] of men.

I will set him apart from his mother's womb. I will permit him at the first to fall in youth into an ignorant zeal and in the avowed cause of religion to persecute believers in my Christ and to keep the garments of them that stone my servant and witness Stephen, so that later at the close of his youthful wilfulness he may be given a fresh start and change for the best and yet not boast before me but may say: "I am not fit to be called an apostle, because I persecuted the church of God," and realizing the kindness that he will receive from me after his faults committed in youth in the avowed cause of religion may declare "It is by God's grace that I am what I am"; and, being restrained by conscience by reason of the deeds he wrought while still young against Christ, he will not be excessively elated by the exceeding abundance of the revelations which in kindness I shall show him.

*Aphorizo\** is the verb for set apart with regard to Paul even though at first [*arche\** with *kata* or in accord with] the Lord allows him to fall into an ignorant zeal [*zelos* with *agnoia\** and in the pretense [*prophasis*: alleged motive] of religion [*thosebeia\**] to persecute [*dioko*: to chase] believers in [*eis* or into] my Christ and to keep [*tereo\**] the garments of those who stone Stephen [Acts 22.20], my servant [*therapeutes*: worshiper] and witness [*martus*]. Thus later after the wantonness of youth [*neanieuomai*: to be hot-headed] he may start afresh [*aphorme*: origin, occasion] and change [*metaballo\**] for the best [comparative of *agathos* with *epi* or upon] and not boast [*kauchomai*: to speak loudly] before me. Instead, Paul says that he isn't worthy [*hikanos*] to be an apostle because he persecuted [*dioko\**] the church [1Cor 15.9]. Realizing [*aisthanomai*: to apprehend by the senses] the mercy [*euergesia*: literally, a doing well, *eu*-] he will receive

from me after the faults [*ptaisma*: stumbling] he had done in his youth in the supposed [*prophasis*\* cause of religion [*theosebeia*\*], will declare that by God's grace [*charis*\*] I am what I am [1Cor 15.9]. Because he is held in check [*koluo*\*] by his conscience [*sunoida*: to share in knowledge with or *sun-*] because of what he had done against [*tugchano*\* with *prasso*: to accomplish or effect and the preposition *kata*] Christ while a youth, he won't be elated very much [*huperepauro*: the verb to lift up prefaced with the preposition *hyper-* or beyond, above along with the noun *hyperbole*\*] by the abundance of revelations [*apokalupsis*: uncovering] which I will reveal [*phaneroo*: to make manifest] to him in my kindness [*euergesia*\*].

To the objection in reference to prayer for the rising of the Sun we may reply as follows. The Sun also possesses a certain free will, since he with the moon joins in praising God, for "Praise Him, Sun and Moon" it says: as also manifestly the moon and all the stars conformably, for it says "Praise Him all the stars and light." As, therefore, we have said that God has employed the free will of individual beings on earth for the service of beings on earth in arranging them aright, so we may suppose that He has employed the free will, fixed and certain and steadfast and wise as it is, of sun, moon and stars in arranging the whole world of heaven with the course and movement of the stars in harmony with the whole.

Concerning the objection [*pros*] about prayer [*euche*\*] for the sun's rising, we reply as follows. The sun has a certain free will since it, along with the moon, joins in praising [*aineo*\*] God as in Ps 148.3. We have said that God has used [*katachorcheomai*: the preposition *kata-* or in accord with; to make full use of] our free will [*eph' hmin*\*] to serve [*chreia*\*, with *eis* or into] beings on earth in arranging [*katatasso*: *kata-* or in accord with; to draw up] them aright. Thus we may suppose that he has used free will [*eph' hmin*\*]—fixed [*bebaios*\*], certain [*statheros*: not in the lexicon; most likely from *histemi*, to stand] and steadfast [*sophos*\*]—of the celestial bodies, in arranging the whole world of heaven with the course [*poreia*: walking, mode of walking] and movement [*kinesis*\*] of the stars in harmony [*harmonios*: adverb] with the whole.

If I do not pray in vain for what concerns any other freewill, much more shall I pray for what concerns the freewill of the stars which tread in heaven their world-conserving measures. It may indeed be said of beings on earth that certain appearances in our 441 surroundings call out now our instability, now our better inclination to act or speak in certain ways: but in the case of beings in heaven what appearances can interpose to oust and remove from the course that benefit the world beings which have each a life so adjusted by Reason independently of them, and which enjoy so ethereal and supremely pure a frame?

If I don't pray [*euchomai\**] in vain [*maten\**] for what pertains to another's free will [*eph' hmin\** with *peri* or around], much more I shall pay for what concerns that of the stars which tread [*choreuo*: to take part in a chorus] in heaven in their keeping safe [*soterios*: saving, delivering] the universe [*pas\**]. As for being on earth, certain manifestations [*progignomai*: to come forward, *pro-* or before] in our environment [*periistemi*: literally, to place around, *peri-*] manifest [*phantasia\** with *prokaleo*: to call out, *pro-* or before] our instability [*abebaios*], now our better inclination [*rheptikos*: adjective] to act or speak in [*pros*] certain ways. As for those in heaven, what appearances [*phantasia\**] can enter [*eggignomai*: to be born in] and take out [*existemi*: to displace] and change [*metakineo*: the preposition *meta-* or after; to shift, remove] from that way [*poreia\**] which is helpful [*ophelimos*: useful] for the world [*kosmos\**] all those celestial beings having a soul [*psuche\**] fashioned [*katartizo*: to adjust, restore] by reason [*logos\**] and within their own control [*aitia\**] and which have a body [*soma\**] so heavenly [*aitherios*: high in the air] and exceedingly pure [*katharos*]?

Eph 3.20: Now to him by the power at work within us is able to do far more or abundantly than all that we ask or think.

2Kg 23.15: And he slew all the priests of the high places who were there, upon the altars and burned the bones of men upon them. Then he returned to Jerusalem.

Ps 109.1: Be not silent, O God of my praise!

Acts 22.20: And when the blood of Stephen was your witness was shed, I also was standing by and approving and keeping the garments of those who killed him.

1Cor 15.9 (cited twice): For I am the least of the apostles, unfit to be called an apostle because I persecuted the church of God.

Ps 148.3: Praise him, sun and moon, praise him, all you shining stars!

## Chapter Five

With a view to impel men to pray and to turn them from neglect of prayer, we may not unreasonably further use an illustration such as this. Just as, apart from woman and apart from recourse to the function requisite for procreation, man cannot procreate, so one may not obtain certain things without prayer in a certain manner, with a certain disposition, with a certain faith, after a certain antecedent mode of life. Thus we are not to babble or ask for little things or pray for earthly things or enter upon prayer with anger and with thoughts disturbed.

Origen uses [*chrao*: to furnish] an example or *paradeigma\** of a woman giving birth in order to impel [*protrepo\** with the preposition *pros*] men to pray [*euchomai\**] and turn aside [*apotrepo*: another use of *trepo* or turn with the preposition *apo-* or from prefaced

to it] from its neglect [*ameleo*: to have no care for], this not being unreasonable [*alogos*, *logos* with alpha privative]. Just as it's impossible to give birth to children [*paidopoieo*: *pais* or child with *poieo*, to make] without a woman and the act [*energeia*\*] accompanying [*paralambano*\*] it is instrumental [*chresimos*: useful] in procreation, so no one can obtain [*tugchano*\*] such things unless he had prayed [*euchomai*\*] in the following [*houtos* is used, also as thus] way and the following disposition [*diathesis*\*], in the following belief [*pisteuo*: verb] and if he hasn't lived before his prayer in the following way of life [*tropos*\*]. And so we're not to babble on [*battologeo*: to stammer, Mt 6.7] or ask for [*aiteo*\*] little things or pray for [*proseuchomai*\*] earthly favors [*epigeios*: *epi-* or upon, that is, the earth] or undertake prayer [*proseuche*\*] with anger [*orge*\*] and disturbed [*tarasso*\*] thoughts [*logismos*\*].

Nor again is it possible to think of giving oneself to prayer apart from purification. Nor again is forgiveness of sins possible to the supplicant unless from the heart he forgives his brother who has done wrong and entreats him to obtain his pardon. That benefit accrues to him who prays rightly or according to his ability strives to do so, follows, I consider, in many ways: It is, first of all, surely in every sense a spiritual advantage to him who is intent upon prayer, in the very composure of prayer to present himself to God and in His presence to speak to Him with a vivid sense that he looks on and is present. For just as certain mental images and particular recollections connected with the objects recollected may sully the thoughts suggested by certain other images, in the same way we may believe that it is advantageous to remember God as the object of our faith--the One who discerns the movements within the inner sanctuary of the soul as it disposes itself to please the Examiner of Hearts and Inquisitor of Reins as One who is present and beholds and penetrates into every mind.

You can't think of [*epinoeo*: *epi-* or upon] giving [*schole*: spare time, leisure] yourself to prayer [*proseuche*\*] without purification [*kathareusis*]. Forgiveness [*aphesis*\*] of sin [*hamartema*\*] isn't possible [*tugchano*\*] to the supplicant unless from the heart [*kardia*\*] he forgives [*aphiemi*\*] his brother who has wronged [*plemmeleo*: to offend] him and begs [*axioo*\*] pardon [*suggnome*: forbearance, allowance, 1Cor 7.5]. That benefit [*opheleia*: help, succor] can be [*eggignomai*\*] for the person who prays [*euchomai*\*] correctly [*hon dei tropon* or *tropos*\*: which way is necessary] or strives [*epeigo*: to press forward, *epi-* or upon] to do it according to his ability [*dunatos*\* with *kata*, in accord with], and so I consider [*hegeomai*: also, to go before, lead] this in many ways [*pollachos*: adverb]. First it is in every way [*pantos*: adverb] a spiritual advantage [*oninemi*: to be a profit] for the person intent upon [*teino*: to extend, reach with *nous*\* or mind with the preposition *kata*] prayer [*euchomai*\*] to present oneself [*paristemi*: to stand nearby or at the side, *para-*] to God and speak with him in his presence along with a vivid sense [*skematizo*: to assume a certain form] that he is looking on [*ephorao*: the preposition *epi-* or upon] and is present

[*pariemi*: to be near or by, *para*-]. Just as some mental images [*phantasia*\*] and recollections [*hupomnesis*: literally, a remember under or *hupo*-] tied in with those objects which have been recalled [*hupomnesis*\*] may stain [*moluno*: to defile] the thoughts [*logismos*\*] by certain other images [*phantasia*\*], similarly we believe it is helpful [*onesiphoros*: *onesis*: use, profit; advantageous] to remember [*mneme*: faculty of recollection] God as the object of our faith [*pisteuo*\*]. That is, the one (God) who discerns [*katanoeo*\*] the movements [*kinema*\*] without our souls' [*psuche*\*] inner sanctuary [*aduton*: not to be entered] as it disposes itself [*rhuthmizo*: to bring into a measure of time] to please [*aresko*: to make good] the Examiner [*etazo*: to examine] of hearts [*kardia*\*] and Inquisitor of reins [*nephros*: kidney; Ps 7.9] as one present and beholds [*epopteuo*: *epi*- or upon] and penetrates [*phthano*: to go beforehand, outstrip] every mind [*nous*\*].

Even though further benefit than this be supposed to accrue to him who has composed his thoughts for prayer, no ordinary gain is to be conceived as gotten by one who has devoutly disposed himself in the season of prayer. When this is regularly practiced, how many sins it keeps us from, and how many achievements it brings us to, is known only to those who have given themselves up with some degree of constancy to prayer.

Even though we suppose [*hupothesis*\*, with *kata* or in accord with] no further help [*opheleia*\*] besides [*para*] this could come to the one who establishes [*kathistemi*: to place, bring down or *kata*-] his thoughts [*logismos*\*] for prayer [*euchomai*\* with *eis* or into], we must realize [*ennoeteon*: one must consider, *noeo*\* being the root] that the person who composes [*rhuthmizo*\*] himself thus with devotion [*eulabos*: adverb; *eu*- or well prefaced to *lambano*, to receive] during prayer [*eucho*\*] time [*kairos*\*] gets no ordinary result. So when this is done, how many sins [*hamartema*\*] it protects us against [*aphiemi*\*] and how many accomplishments [*katorthoma*: that which is done rightly, virtuous action] it brings [*phero*\*] us to is realized [*peira*] only by persons who have devoted [*epididomai*\*: literally, to give upon or *epi*-] themselves with some degree of constancy [*suneches*: *echo* or to have prefaced with *sun*- or with; continuous with *peirao*, to attempt or endeavor] in prayer [*euchomai*\*].

For if the recollection and re-contemplation of a man who has found fame and benefit in wisdom incites us to evaluate him and sometimes restrains our lower impulses, how much more does the recollection of God the Father of All, along with prayer to Him, become advantageous to those who are persuaded that they stand before and speak to a present and hearing God!

Should the memory [*hupomnesis*\*] and recollection [*anapolesis*: reconsideration, calling to mind] of one who has found fame [*ellogimos*: held in account] and benefit [*opheleo*: to

be of service] in wisdom [*sophia\**] encourages [*prokaleo\**] us to emulate [*zelos\**, with *epi* or upon] him and on occasion hinders [*empodizo\**] our lower impulses [*horme\** with *epi* and *cheiron\**], how much more does the recollection [*hupomnesis\**] of God the Father of all, together with prayer [*euche\**] to [*pros*] him, become advantageous [*oninemi\**] to those persuaded [*peitho\**] that they stand before [*pariemi\**] and speak to God who is present [[*paristemi\**] and hearing!

What I have said may be established from the divine scriptures in the following way. He who prays must lift up holy hands, forgiving everyone who has wronged him, with the 444 passion of anger banished from his soul and in wrath with none. And again, to prevent his mind from being made turbid by irrelevant thoughts, he must while at prayer forget for the time everything outside prayer--surely a state of supreme blessedness! As Paul teaches in the first Epistle to Timothy when he says: "I desire therefore that men pray in every place lifting up holy hands without anger and disputations. And further, a woman ought, most of all at prayer, to preserve simplicity and decency in soul and body, above all and especially while she prays reverencing God and expelling from her intellect every wanton womanish recollection, arrayed not in chaplets and gold or pearls or costly raiment, but in the things in which it becomes a woman of pious profession to be arrayed, [and I marvel that anyone should hesitate, were it on the strength of such a condition alone, to pronounce her blessed who has thus presented herself for prayer] as Paul has taught in the same Epistle when he says, "in like manner that women array themselves decently in simplicity with modesty and discretion, not in chaplets and gold or pearls or costly raiment, but, as becomes woman of pious profession, through good works."

What has been said may be justified [*kataskeuetos: kata-* or in accord with and *skeuazo\**; to be prepared] from divine scripture as follows. The person who prays [*euchomai\**] must raise holy hands (1Tm 2.8) by forgiving [*aphiemi\**: to let go] those who have trespassed [*plemmeleo*: literally, to make a false note in music] against [*eis* or into] him, banishing [*exaphanizo*: to destroy utterly, the preposition *ex-* or from suggestive of this] the feeling [*pathos\**] of anger [*orge\**] from his soul [*psuche\**] and having no wrath [*thumoo*: to be wild, restive]. That his mind [*nous\**] be not disturbed [*epitholoo*: to make turbid; *epi-* or upon] by other thoughts [*logismos\**], he must forget [*epiletho*: to cause to forget, *epi-* or upon] that which extraneous [*echo\**] during the time [*kairos\**] he prays [*euchomai*]—and this state is indeed most blessed [*makarios*: happy]—as Paul teaches (1Tm 2.8), I desire [*boulomai\**: to will] that men pray [*proseuchomai*: *pros-* or towards which] everywhere [*topos\**: place], lifting up holy hands without wrath [*orge\**] and doubt [*dialogismos*: *dia-* or through].

Also [*pros* or direction with, with *toutos* or these] a woman at prayer [*euchomai\**] should be simple [*katastello*: *kata-* or in accord with and *stello*, to order] and decent [*kosmios\**]

in soul [*psuche\**] and body [*soma\**], especially [*exairetos*: remarkably] while she prays [*euchomai\**] in reverence [*aideomai*: to feel ashamed, stand in awe] to God and banishing [*exorizo*: to send beyond or *ex-* the frontier] from her mind [*hegemonkos*: capable of command] every licentious [*akolastos*: undisciplined] and womanish recollection [*hupomnesis\**]. She is to be adorned [*kosmeo\**] not with external jewelry but with befits [*prepos\**] a woman who professes [*epaggello\**: to announce or proclaim] godliness [*theosebeia\**]. I wonder [*thaumazo*: to be astonished] if anyone would doubt [*distazo*: to hesitate] that a woman who proved [*apophaino*: *apo-* or from; to prove by reasoning] her such in her prayer as this was blessed [*makarios\**] from having such a disposition [*katastasis\**] in and by itself as Paul taught (1Tm 2.8). There he says that women should adorn [*katstole\** and *kosmios\**, adverb with the verb *kosmeo\**] themselves in modest apparel, modesty [*aidos\**] and sobriety [*sophrosune\**] instead of external adornments but as becoming [*prepo\**] women who profess [*epaggello\**] godliness [*theosebeia\**] through good works [*ergon\**] (1Tm 2.9-10).

And besides, the prophet David speaks of much else that the saint possesses in prayer. We may, not irreverently, cite these passages as showing that, even if this alone be considered, the attitude and preparation for prayer of one who has offered himself to God is of the highest benefit. He says: "Unto you have I lifted mine eyes, who dwells in heaven and unto you have I lifted my soul, O God." For when the eyes of thought are lifted up from dwelling on earthly things and being filled with the imagination of material objects, and are elevated to such a height as to look beyond begotten things and to be engaged solely in contemplation of God and in solemn converse with Him becoming to the Hearer.

The prophet David says that the holy man who prays [*euchomai\**] possesses [*echo\**] many other things. However, we can't conveniently give [*paratithemi\**] them so that the disposition [*schesis*: state, condition] and preparation [*paratheteon*: one must place before; cf. *paratithemi* with *akairos* or not in season and *ouk* or the negative] for prayer [*euchomai\** with *eis* or into] of the person who has given himself to God may be seen clearly [*phaneros*: open to sight] to be the greatest help [*opheleo\**] even if it be considered [*noeo\**] by itself. He says, to [*pros*: direction towards-which] you I have lifted my eyes, you who dwell in [*katoikeo*: to colonize; *kata-*] the heavens (Ps 123.1); to [*pros*] you I have lifted my soul [*psuche\**], O God (Ps 25.1). When the eyes of thought [*dianoetikos*: the verbal root *noeo* or to perceive with mind prefaced with *dia-* or through] are raised [*epairo*: *epi-* or upon] from concern [*prosdiatribo*: *pros-* and *dia-* prefaced to *tribo*, to wear away or consume] of earthly things, they are filled with [*pleroo\**] the imagination [*phantasia\**] of material things [*hulikos\**]. They are raised to such a height [*hupsoo*] that they despise [*hyperkupto*: to stretch and peep over or *hyper-*] begotten things [*gennetos*] and in addition to the contemplation [*ennoeo*, with *pros*; to reflect, intend; *en-* or in] of God alone, engage in a conversation [*homileo*: to be in company with] which is both



reverent and modest [*semnos* and *preponos*: two adverbs; former is revered or holy and latter is becoming] with him who hears them.

Surely those eyes themselves have already got the highest advantage in reflecting the glory of the Lord with face unveiled and being transformed into the same image from glory to glory, for they then partake of a certain divine perception shown by the words: "the light of your face, O Lord, hath been signalized upon us." [Ps.4:6] And indeed the soul being lifted up, and parting from body to follow spirit, and not only following the spirit but also merging in it, as is shown by the words "Unto you have I lifted my soul," is surely already **445** putting off its existence as soul and becoming spiritual. And if forgiveness is a very high accomplishment, so high as according to the prophet Jeremiah to embrace a summary of the whole law, for he says, "I laid not those commands upon your fathers as they were gone forth from Egypt, but this command I laid:

Without a doubt, such persons give the greatest benefit [*oninemi*\*] to their eyes, using them with open face to behold [*katoptrizō*: to show as in a mirror] the Lord's glory [*doxa*: also as notion] changed into [*metamorphōō*; *meta-* or after as after the form used with *eis*] the same image [*eikon*] from glory to glory [*apo* and *eis*] (2Cor 3.18). They share [*metalambano*: *meta-* as after, to receive after] the outflow [*aporroē*: flowing stream] of a certain divine perception [*noetos*: belonging to the mind] according [*deloo*: to make visible, clear] to the words of Ps 4.6, the light of your face has been signed upon [*semeioo*\* with *epi-* us. When the soul [*psuche*\*] has been raised [*epairo*\*] and left [*chorizo*: to separate] the body [*soma*\*] to follow [*hepo*: to escort, attend] the spirit [*pneuma*\*], not only does this happen but is in it according to the words to [*pros*] you I have lifted up my soul. Such words pertain to having put off [*apotithemi*: *apo-* or from] its existence [*to einai*] as soul [*psuche*\*] and becoming spiritual [*pneumatikos*\*] (Rm 8.9 & 2Cor 2.14-15).

If forgiveness of injuries [*amnesikakia*: literally, no memory of evils] is the greatest act of righteousness [*katorthoma*\*] so that the entire law is summed up [*anakephalaioo*: *ana-* or up to, upon prefaced to the verbal root for head] according to the prophet Jeremiah (Jr 7.22-23), he says I did not lay [*entello*: to enjoin, command; *en-* or in] those commands upon your fathers when they came out of Egypt, but the following one.

Let each man not be unforgiving to his neighbor in his heart," and if in entering upon prayer with unforgiveness left behind us we keep the Savior's command, "If you're standing at prayer forgive aught that you have against any man." [Mk.11:25] It is plain that those who stand in that temper to pray have already received the best of possessions.

Each person shouldn't be unforgiving in his heart [*kardia*\*] (Zch 7.10). Should he leave off from [*apo* or from] bearing malice [*mnesikakeo*: the verbal root to remember and evil

here with *me* or the negative] and come to prayer [*euchomai*, with *epi* or upon], we keep [*phulasso*: in the military sense] the Savior's command [*entole*] who said if you stand praying [*proseuchomai\**], forgive [*aphiemi\**] what you have against [*kata*] someone else (Mk 11.25). It's clear [*deloo\**] that anyone who stands [*histemi\**] in that frame of mind [*toioutos*: such as this] to pray [*euchomai\**] has already gotten the best [*kallos\**] possession [*ktaomai\**] of them all.

**Mt 6.7:** And in prayer do not heap up empty phrases as the Gentiles do.

**1Cor 7.5:** Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again lest Satan tempt you through lack of self-control.

**Ps 7.9:** O let the evil of the wicked come to an end, but establish the righteous, you who try the minds and hearts, O just God.

**1Tm 2.8:** I desire then that in every place the men should pray, lifting holy hands without anger or quarreling. (cited three times)

**1Tm 2.9-10:** Also that women should adorn themselves modestly and sensibly in seemly apparel and not with braided hair or gold or pearls or costly attire but by good deeds as befits women who profess religion.

**Ps 123.1:** To you I lift up my eyes, O you who are enthroned in the heavens!

**Ps 25.1:** To you, O Lord, I lift up my soul.

**2Cor 3.18:** Not like Moses who put a veil over his face so that the Israelites might not see the end of the fading splendor.

**Ps 4.6:** There are many who say, "O that we might see some good! Lift up the light of your countenance upon us, O Lord!"

**Rm 8.9.:** But you are not in the flesh, you are in the Spirit if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does belong to him.

**2Cor 2.14-15:** But thanks be to God who in Christ always leads us in triumph and through us spreads the fragrance of him everywhere.

**Mk 11.25:** And whenever you stand praying, forgive if you have anything against anyone; so that your Father also who is in heaven may forgive you your trespasses.