

## Chapter Six

So far, I have said that, even on the supposition that nothing else is going to follow our prayer, we receive the best of gains when we have come to perceive the right way to pray and when we achieve it. But it is certain that he who thus prays, having previously cast aside all discontent with Providence, will, if intent to mark the in-working of the Hearer, in the very act hear the response "Here am I."

What I've said thus far, including the supposition [*hypothesis\**] that nothing is going to come after [*epakoloutheo: epi-* or upon; to follow close upon or after] our prayer [*euchomai\**], we receive the best [*kallos\**: also as beautiful] reward [*kerdaino:* to profit] if we have comprehended [*noeo\**] how we should pray [*euchomai\** with *dei\**, it is necessary] and succeed [*katorthoo: kata-* or in accord with prefaced to the verbal root meaning to be right; to direct aright] in so doing it. However, it's clear [*saphes:* distinct, manifest] that the one who prays [*euchomai\**] thus, giving attention to [*enorao: en-* or in prefaced to *horao*, to see or behold] the power [*energeia\**] of him who hears [*epakouo: epi-* or upon; to hear upon] the prayer [*euchomai\**], will hear [*epakouo\**] the words of while he is still speaking, Here I am (Is 58.9), that is, if he has cast aside [*apoballo:* to cast from or apo-] his displeasure [*dusarestesis: dus-* or hard; distress] with Providence [*pronoia\**].

The above condition is expressed in the words "If you withdraw your bonds and protests and murmuring utterance," for he that is content with what comes to pass becomes free from every bond, and does not protest against God for ordaining what He wills for our discipline, and does not even in the secrecy of his thoughts murmur inaudibly; for they who murmur thus, not daring to abuse Providence roundly for what occurs with voice and soul but desiring as it were to escape the observation even of the Lord of All in their discontent, are like bad domestics who rail, but not openly, against their masters' orders.

This is indicated [*deloo\**] by the words, If you remove yourself from [*aphiemi\**] the yoke, the putting forth from every bond [*sundesmos: sun-* or with, a fastening-with] and murmuring [*goggusmos* with *rhema\**] (Is 58.9), and he who is pleased with [*euaresko: eu-* adverbial form of well] what befalls [*gignomai\**] him is freed from [*eleutheros*] every yoke and doesn't stretch forth his hand against [*anticheirotoneo: toneo* or to extend prefaced with *anti-* or against and *cheir* or hand] God who ordains [*diatasso\**] what he wills [*boulomai\**] for our discipline [*gumnasion* or bodily exercise], and doesn't murmur [*gogguzo*] inaudibly [*akouo:* to hear, listen] in the secrecy [*kruptos:* hidden] of his thoughts [*logismos\**, with *kata*]; those who so murmur [*gogguzo\**] don't dare [*tolmao:* to undertake, to bear] to curse [*kakolego: kakos* or evil prefaced to the verb to speak] Providence [*pronoia\**] with voice and heart [*psuche\** or soul] for what happens

[*sumbaino\**]. Instead, they desire to escape [*lanthano*: to hide] the Lord of all [*holos\**] in their discontent [*dusaresteo*: *dus-* or hard; to be displeased] just like bad [*poneros*: toilsome, painful] servants [*oiketes*: household slaves] who rail against [*aitiaomai\**] their masters' orders [*prostaxis*: *pros-* or direction towards-which; ordinance, command] but not openly [*phaneros\**].

And I think the same thing is meant in the passage in Job: "In all these occurrences Job sinned not with his lips in the sight of God"; and it is just this that the saying in Deuteronomy enjoins must not happen, when it says: "Take heed lest a secret utterance be ever in your heart to break the law, saying the seventh year draws nigh" and so on. So then he who prays thus, becomes, as already so greatly benefitted, more fit to mingle with the Spirit of the Lord that fills the whole world and fills all the earth and the heaven and says by the prophet: "Do not I fill the heaven and the earth?" says the Lord."

I think [*oiomai\**] Job (Jb 2.10 & 1.22) says the same thing [*sumbaino\**]: In all these things Job did not sin [*hamartano\**] with his lips before [*enantion*] God. Also Deuteronomy (Dt 15.9) commands [*protasso*: to place in front, *pro-*] what mustn't happen [*gignomai\**], Take heed [*prosecho*: to hold to, *pros-*] lest a secret [*kruptos\**] utterance [*rhema\**] be in your heart [*kardia\**] forever to break the law [*anomema*], saying the seventh year is coming, and so forth. The person who prays [*euchomai\**] in this way becomes more adapted [*epiteideio*: made for, adapted for and *proophelo*: to assist before, *pro-*] to be mingled with [*anakerannumi*: *ana-* or up to, upon] with the Lord's Spirit [*pneuma\**] which fills [*pleroo\**] the whole world [*oikonomia*: management of a household] (Wis 1.7) and he who fills the entire earth and heaven and says through the prophet, Do not I fill [*pleroo\**] heaven and earth (Jr 23.24)?

And further, through the aforementioned purification as well as through prayer, he will enjoy the good office of the Word of God, who is standing in the midst even of those who do not know Him and who fails the prayer of none, to pray to the Father along with Him for whom He mediates. For the Son of God is high priest of our offerings and our pleader with the Father. He prays for those who pray, and pleads along with those who plead. He **448** will not, however, consent to pray, as for his intimates, on behalf of those who do not with some constancy pray through Him, nor will he be Pleader with the Father, as for men already His own, on behalf of those who do not obey His teaching to the effect that they ought at all times to pray and not lose heart.

Moreover, through purity [*kathareusis\**; heart not in Greek text] of heart mentioned earlier, he will become a sharer [*methexis*: *meta-* or with prefaced to the verbal root *echo*, to have] in the prayer [*euche\**] of the divine Word [*logos\**] who stands [*histemi\**] even in the midst of [*mesos*] those who don't know [*gignosko\**] him, who doesn't neglect

[*apoleipo\**] anyone's prayer [*euche\**] and who prays to [*suneuchomai*: first use of this verb so far with the preposition *sun-* or with] the Father with him whose mediator [*mesiteuo*: verb] he is. For the high priest of our offerings and our advocate with [*pros*: signifies direction toward the Father] the Father (1Jn 2.1) is the Son of God who prays for [*euchomai\**] those who pray [*euchomai\**] and beseeches with [*sunparakaleo*: *sun-* and *para-* or with and beside] those who beseech [*sunparakaleo\**] but who wouldn't pray [*euchomai\**] as for his friends [*oikeio*: to be inhabited] if they didn't pray [*euchomai\**] constantly [*suneches\**: holding together] through him and who would not be an advocate with [*parakletos*: *para-* or beside, with *pros*] God as for those who are already his own if they didn't obey [*peitho\**: to persuade] his teaching [*didaskalia\**] that men must [*eis* or into with *to dein* or *deo\** here as stand in need] pray [*proseuchomai\**: *pros-* or direction towards-which] always and not be faint [*ekkakeo*: to grow weary].

For it says, "He spoke a parable to the end that they ought at all times to pray and not lose heart. There was a certain judge in a certain city," and so on; and earlier he said unto them, "Who of you shall have a friend, and shall go unto him at midnight and shall say to him: Friend, lend me three loaves since a friend of mine has come to me after a journey and I have naught to set before him"; and a little later, "I tell you, even though he will not rise and give him because he is his friend, he will yet because of his being unabashed get up and give him as many as he wants." And who that believes the guileless lips of Jesus can but be stirred to unhesitating prayer when He says, "Ask and it shall be given you for everyone that asks receives," since the kind Father gives to those who have received the spirit of adoption from the Father, the living bread when we ask Him, not the stone which the adversary would have become food for Jesus and His disciples, and since The Father gives the good gift in rain from heaven to those that ask him.

This paragraph expands upon the parable about the corrupt judge (Lk 18.1) and asking for loaves of bread from a friend at night (Lk 11.5) as well as receiving the spirit [*pneuma\**] of adoption [*huiiothesia*: literally, son placing] (Rm 8.1).

But these pray along with those who genuinely pray--not only the high priest but also the angels who "rejoice in heaven over one repenting sinner more than over ninety-nine righteous that need not repentance," and also the souls of the saints already at rest. Two instances make this plain. The first is where Raphael offers their service to God for Tobit and Sarah. After both had prayed, the scripture says, "The prayer of both was heard before the presence of the great Raphael and he was sent to heal them both," and Raphael himself, when explaining his angelic commission at God's command to help them, says: "Even now when you prayed, and Sarah your daughter-in-law, I brought the memorial of your prayer before the Holy One," and shortly after, "I am Raphael, one of the Seven angels who present the prayers of saints and enter in before the glory of the Holy One.

Thus, according to Raphael's account at least, prayer with fasting and almsgiving and righteousness is a good thing.

This paragraph lacks notations because it is a lengthy quote and digression upon Tb 3.16-17 and 12.12 and is preceded by a quote from Lk 15.7.

The second instance is in the Books of the Maccabees where Jeremiah appears in exceeding "white haired glory" so that a wondrous and most majestic authority was about him, and 449 stretches forth his right hand and delivers to Judas a golden sword, and there witnesses to him another saint already at rest saying, "This is he who prays much for the people and the sacred city, God's prophet Jeremiah." For it is absurd when knowledge, though manifested to the worthy through a mirror and in a riddle for the present, is then revealed face to face not to think that the like is true of all other excellences as well, that they who prepare in this life beforehand are made strictly perfect then.

Part of this paragraph is an extended quote from 2Mc 15.14.

It's absurd [*atopos\**: without a place] when knowledge [*gnosis\**] becomes manifest [*phaneroo\**] to persons who are worthy [*axios\**] through a mirror and riddle [*ainigma*: a dark saying] in this present life [*pariemi\**] but later revealed [*apokalupto*: apo- or from prefaced to the verb meaning to uncover] face to face (1Cor 13.12) not to take [*noeo\**] the analogy [*analogos*: proportionate] of other virtues [*arete\**]. To be sure [*kurios*: properly], that which is prepared beforehand [*proparaskeuazo*: pro- and para- or before and beside as prefaces] in this life are then perfected [*teleioo*: to complete].

Now one of these excellences in the strictest sense according to the divine word is love for one's neighbor, and this accordingly we are compelled to think of as possessed in a far higher degree by saints already at rest than by those who are in human weakness and wrestle on along with the weaker. It is not only here that "if one member suffers, all the members suffer with it and if one member is glorified, all the members rejoice with it" in the experience of those who love their brethren, for it beseems the love also of those who are beyond the present life to say "I have anxiety for all the churches: Who is weak and I am not weak? Who is made to stumble and I do not burn?" Especially when Christ avows that according as such one of the saints may be weak, He is weak in like manner, and in prison and naked and a stranger and hungry and athirst. For who that reads the gospel is ignorant that Christ, in taking on himself whatever befalls believers, counts their sufferings His own?

Now one of the highest [*kurios*: having power or authority] virtues [*arete\**] according to the divine word [*logos\**, with *kata*] is love [*agape\**] toward [*pros*: direction towards-

which] one's neighbor which indeed we must hold [*noeo\** with *anagkaios\**: necessary] as belonging to [*proseimi*: *pros-* prefaced to the verb to be] the saints who have fallen asleep towards [*pros*] those who are still struggling [*agonizomai*: to contend for a prize] in this life, far more than to persons who remain subject to [*tugchano\**] human weakness [*astheneia\**] yet assist [*sunagonizomai*: *sun-* or with prefaced to *agonizomai\**] the weaker [*hupodees*: somewhat deficient, *hupo-* or under] brethren here below. When one member suffers [*pascho\**], all suffer with [*sumpascho*: *sum-* or with] it; when one member is honored [*doxazo\**], all others rejoice with [*sugchairo*: *sug-* or with] it (1Cor 12.26) not only applies to [*eggignomai*: to be born in or *en-*] those who love the brothers [*philadelphos*] here below. It is agreeable [*prepos\**] with their love [*agape\**] who are [*pareimi*: *para-* or beside] outside this present life to say that I have anxiety [*merimna*: solicitude] for all the churches (2Cor 11.28-29). Another reference is Mt 25.35-36) as pertaining to the person reading the gospel is ignorant that Christ, by assuming [*anaphero*: to bring or carry up, *ana-*] whatever happens to [*sumbaino*: *sum-* or with] believers [*pisteuo*], counts [*logizomai\**] their sufferings [*pathema*: misfortune] as his own?

And if angels of God came to Jesus and ministered to Him, and if we are not to think of the ministry of the angels to Jesus as having been limited to the brief space of His bodily sojourn among men while He was still in the midst of believers not as one that reclined at table but as one that ministered, how many angels, I wonder, must now be ministering to Jesus when He would "bring together the Children of Israel one by one" and gather them from the dispersion, saving those who fear God and call upon Him, and must be cooperating more than the apostles in the increase and enlargement of the church! Thus in John certain angels are spoken of in the Apocalypse as actually presiding over the churches. Not in vain do angels of God ascend and descend unto the Son of Man, beheld of eyes that have been enlightened with the light of knowledge.

If the angels came to [*proserchomai*: *pros-* or direction towards-which] Jesus and ministered [*diakoneo*] to him (Mt 4.11), and if it isn't becoming [*prepos\**] that we should think [*noeo\**] this ministry [*diakonia*] was only for [*pros*] a brief time during his bodily sojourn [*epidemia*: a stay in place, *epi-* or upon] among men and while he was still with those who believed [*pisteuo\**] in him not as one who sits at table [*anakeimai*: to recline at table, *ana-* or up] but as one who serves [*diakoneo\**] (Lk 22.27), how many angels are likely to serve [*diakoneo\**] Jesus when he wills [*boulomai\**] to gather [*sunago*: *sun-* or with] the children of Israel (Is 27.12, Jn 11.52) one by one and likely to work with [*athroizo*: to gather together] him more than the Apostles for increasing [*auxano*] and multiplying [*plelthusmos*] the church so that certain angels are said by John in Revelation to be set over [*proistemi\**] the churches (Rv 1.20, 2.1)? Not in vain [*maten\**] do God's angels ascend and descend [*baino*: with *ana-* and *kata-*] upon the Son of Man (Jn 1.51)

who is seen [*horao\**] by eyes which are enlightened [*photizo\**] with the light of knowledge [*gnosis\**].

In the very season of prayer, accordingly, being reminded by the suppliant of his needs, they satisfy them as they have ability by virtue of their general commission. To further the acceptance of our view we may make use of some such image as the following in support of **452** this argument. Suppose that a righteously minded physician is at the side of a sick man praying for health, with knowledge of the right mode of treatment for the disease about which the man is offering prayer. It is manifest that he will be moved to heal the suppliant, surmising, it may well be not idly, that God has had this very action in mind in answer to the prayer of the suppliant for release from the disease. Or suppose that a man of considerable means, who is generous, hears the prayer of a poor man offering intercession to God for his wants. It is plain that he, too, will fulfill the objects of the poor man's prayer, becoming a minister of the fatherly counsel of Him who at the season of the prayer had brought together him who was to pray and him who was able to supply and by virtue of the rightness of his principles, incapable of overlooking one who has made that particular request.

During the time [*kairos\**] of prayer [*euche\**], being reminded [*hupomimnesko*: literally, to remind under or *hupo-*] by him who prays for [*euchomai\**] what he needs [*deo\**], they (i.e., angels) bring to pass [*lambano\**: to receive] what they can [*dunamai\**] as having gotten a commission [*epitello*: to enjoin; with *epi-* and *entole\**] to do this. We may use the following example of this argument [*logos\**] to grasp *paradechomai\** our meaning [*noeo\**]. Suppose [*phrontizo\**] a physician caring for righteousness [*dikaiosune*] is present [*paristemi\**] with a sick person [*kamno\**: to be weary] who prays for [*euchomai\**] health and that he knows [*episteme\**] the right way [*tropos\**] for a cure [*therapeuo*: to be an attendant] of the illness concerning which the sick man lifts up [*anaphero\**] his prayer [*euche\**]. Indeed it is clear [*phaneros\**] that he will be moved [*kineo\**] to heal [*iaomai*: to cure] him who has prayer [*euchomai\**], perhaps it may not be in vain [*maten\**] understanding [*hupolambano*: literally, to receive under, *hupo-*] that this very thing was in God's mind [*noos\**] when he heard [*epakouo\**: *epi-* or to hear upon] the prayer [*euche\**] of him who prayed [*euchomai\**] that he might be released [*apallage*: deliverance] from his sickness *nosos*: disease]. Or suppose that one who has [*ptaomai\**] an abundance of life's necessities [*chreia\**] and is generous [*koinonikos*: held in common]. He hears the prayer [*euche\**] of one who is poor [*penes*] and raises [*anaphero\**] his intercession [*enteuxis*] to God for his needs [*chreia\**]. Indeed it is clear [*delos*: visible, conspicuous] that he will fulfil [*ekpleroo*: *ek-* or from] the prayer [*euche\**] of the poor man [*penes\**], making intercession [*anaphero\**] to God for his needs [*enteuxes*: converse, petition]. It is clear [*delos*: visible, conspicuous] that he too will fulfil [*ekpleroo*: *ek-* or from] the objects of the poor man's prayer [*euche\**], becoming a minister [*huperetes\**] of the Father's will who has

brought together [*sunago\**] at the time [*kairos\** with *kata* or in accord with] of the prayer [*euche\**] into the same place with him who is to pray, him who can give [*parecho: para-*; to furnish, supply]. Because of the righteousness [*dexios: on the right hand or side*] of his will [*proairesis: act of choosing before or pro-*] he can't neglect [*parorao: to look beside or para-*] him who needs [*deo\**] these things.

As therefore we are not to believe that these events are fortuitous, when they take place because He who has numbered all the hairs of the head of saints, has aptly brought together at the season of the prayer the hearer who is to be minister of His benefaction to the suppliant and the man who has made his request in faith; so we may surmise that the presence of the angels who exercise oversight and ministry for God is sometimes brought into conjunction with a particular suppliant in order that they may join in breathing his petitions. Nay more, beholding ever the face of the Father in heaven and looking on the Godhead of our Creator, the angel of each man, even of "little ones" within the church, both prays with us, and acts with us where possible, for the objects of our prayer.

Just as when these things happen [*gignomai\**], they aren't to be considered [*nomizo\**] by chance [*suntuchia: an occurrence; sun- or with*] since he who has numbered [*arithmeo*] the hairs of the saints (Mt 10.30) brings together into harmony [*sunago\** with *harmonikos*] at the time [*kairos\**, with *para*] of prayer [*euche\**] him who is to be a minister [*huperetes\**] of his beneficence [*eupoia*] and to answer [*eisakouo: eis- or into*] the suppliant [*deo\**] and the man who has made his request [*deo\**] in faith [*pistis*]. Thus we must understand [*hupolepton: one must suppose, hupo- or under*] that the angels' presence [*parousia: a being about or beside, para-*] who guard [*episkopeo: to observe, examine; epi-*] us and serve [*leitourgeo: to engage in a public work*] God is sometimes gathered [*sunago\**] for a man who prays [*euchomai\**] that they may conspire [*sumpneuo: to breathe with, sum-*] for the things which he who prays [*euchomai\**] has asked [*axioo\*: to deem worthy*]. Indeed, each man's angel, even those who are little in the church, always [*diapantos: literally, through all*] behold [*blepo: to have the power of sight*] the Father's face in heaven (Mt 18.10) and gaze upon [*enorao\**] the divinity [*theiotes*] of him who created [*ktaomai\**] us, prays with [*suneuchomai\**] us and acts with [*sumprasso*] us in whatever way is possible [*dunatos\**] regarding what we pray [*euchomai\**] for.

Is 58.9: Then you shall call, and the Lord will answer; you shall cry, and he will say "Here I am."

Jb 2.10: But he said to her, "You speak as one of the foolish women would speak. Shall we receive good at the hand of God and shall we not receive evil?" In all this Job did not sin with his lips.

Jb 1.22: Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.

Dt 15.9: Take heed lest there be a base thought in your heart and you say, “The seventh year, the year of release is near, and your eye be hostile to your poor brother, and you give him nothing, and he cry to the Lord against you, and it be sin in you.

Wis 1.7: Because the Spirit of the Lord has filled the world, and that which holds all things together knows what is said.

Jer 23.24: Can a man hide himself in secret places so that I cannot see him, says the Lord. Do I not fill heaven and earth?

1Jn 2.1: My little children, I am writing this to you so that you may not sin; but if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.

Lk 18.1: And he told them a parable to the effect that they ought always to pray and not lose heart.

Lk 11.5: And he said to them, “which of you who has a friend will go to him at midnight and say to him, “Friend, lend me three loaves.”

Rm 8.15: For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry “Abba! Father!”

Lk 15.7: Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

Tb 3.16-17: The prayer of both was heard in the presence of the glory of the great God. And Raphael was sent to heal the two of them: to scale away the white films from Tobit’s eyes.

Tb 12.12: And so when you and your daughter-in-law Sarah prayed, I brought a reminder of your prayer before the Holy One; and when you buried the dead, I was likewise present with you.

1Cor 13.12: For now we see in a mirror dimly but then face to face. Now I know in part; then I shall understand fully even as I have been fully understood.

1Cor 12.26: If one member suffers, all suffer together; if one member is honored, all rejoice together.

2Cor 11.28-29: And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant?

Mt 25.35-36: For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.

Mt 4.11: Then the devil left him, and behold, angels came and ministered to him.

Lk 22.27: For which is the greater, one who sits at table or one who serves? Is it not the one who sits at table? But I am among you as one who serves.

Is 27.12: In that day from the river Euphrates to the Brook of Egypt the Lord will thresh out the grain, and you will be gathered one by one, O people of Israel.

Jn 11.53: So from that day on they took counsel how to put him to death.

Rv 1.20: As for the mystery of the seven stars which you saw in my right hand and the seven golden lampstands, the seven stars are the angels of the seven churches and the seven lampstands are the seven churches.

Rv 2.1: To the angel of the church of Ephesus write: "The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

Jn 1.51: And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.

Mt 10.30: But even the hairs of your head are all numbered.

Mt 18.10: See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven.

## Chapter Seven

Again I believe the words of the prayer of the saints to be full of power above all when praying "with the spirit," they pray "also with the understanding," which is like a light rising from the suppliant's mind and proceeding from his lips to gradually weaken by the power of God the mental venom injected by the adverse powers into the intellect of such as neglect prayer and fail to keep that saying of Paul's in accordance with the exhortations of Jesus, "Pray without ceasing." For it is as if a dart from the suppliant's soul, sped by knowledge and reason or by faith, proceeds from the saint and wounds to their destruction and dissolution the spirits adverse to God and desirous of casting round us the bonds of sin.

Furthermore, I feel [*nomizo\**] that the words [*logos\**] of the prayers [*eucho\**] of the saints are full of [*pleroo\**] power [*dunamis\**] when in their prayer [*proseuchomai\**] they do it with spirit [*pneuma\**] and understanding [*nous\**] (1Cor 14.15) and by the light [*phos*], so to speak, which rises from [*anatello*: to give birth to, to mount up; with *apo* or from] the mind [*dianoia\**] of him who prays [*euchomai\**] and proceeds from [*proeimi*: to be forward or advance, *pro-*] his mouth. By God's power [*dunamis\**] it dissolves [*hupekluo*: to loosen a little] spiritual [*noetos\**] poison [*ios*: rust] instilled [*enienmi*: to implant, *en-* or *in*] by the hostile [*antikeimai\**] powers [*dunamis\**] into the mind [*hegemonikos*: ruling, governing] of persons who neglect [*ameleo\**] prayer [*euchomai\**] and who don't observe Paul's [*para*] words or Jesus' exhortation [*protrope*: *pro-* or before] (1Ths 5.17) to pray [*euchomai\**] without ceasing [*adialeiptos*: alpha privative and *dia-* or through prefaced to *leipo\**, to leave or abandon]. Like a dart [*belos*: bolt, arrow] from the soul [*psuche\**] of him who prays [*euchomai\**] with knowledge [*gnosis\**] and reason [*logos\**] of faith [*pistis\**], it will go from [*proeimi\**] the saint, wounding [*titrosko*: to cripple] unto destruction [*kathairesis*: a pulling down or *kata-* to the ground] and death [*katalusis*: a dissolving, *kata-* or down] the spirits [*pneuma\**] hostile [*echthros*: hateful] to God and the

desire [*ethelo\**] to encompass [*periballo*: to cast around or *peri-*] us with the bonds [*desmos*] of sin [*hamartia*].

Now, since the performance of actions enjoined by virtue or by the commandments is also a constituent part of prayer, he prays without ceasing who combines prayer with right actions, and becoming actions with prayer. For the saying "pray without ceasing" can only be accepted by us as a possibility if we may speak of the whole life of a saint as one great continuous prayer.

The person who joins [*sunapto*: *sun-* or with] his prayer [*euche\**] with deeds [*ergon\**] of duty [*deo\**] and fits [*prepo\**] good deeds [*praxis\**] with his prayer [*euche\**] is the one who prays [*proseuchomai\**] without ceasing [*adialeiptos\**] because his virtuous actions [*ergon\** and *arete\**] or the commandments [*entole\**] he has fulfilled [*epiteleio*: *epi-* or upon, to bring to perfection upon] are taken [*analambano*: *ana-* or up prefaced to *lambano\**] as a part [*meros\**] of his prayer [*euche\**, with *eis* or into]. Only in this manner can we take the saying "pray [*proseuchomai\**: *pros-*, direction towards-which] without ceasing [*adialeiptos\**]" as possible if we can say [*dunamai\** and *exdeiknumi*: literally, to show from or *ek-*] that the entire life of a saint is one mighty prayer [*euche\**] that is integrated [*sunapto\**].

Of such prayer what is usually termed prayer is indeed a part, and ought to be **453** performed at least three times each day, as is plain from the account of Daniel who, in spite of the grave danger that impended, prayed three times daily. Peter furnishes an instance of the middle prayer of the three when he goes up to the housetop about the sixth hour to pray on that occasion on which he also saw the vessel which descended from heaven let down by four corners. The first is spoken of by David: "In the morning shall you hear my prayer: in the morning will I present myself to you and keep watch."

Of such prayer [*euche\**], part [*meros\**: measure] of which is called [*onomazo\**] usually [*sunethos*: acquainted, according to common usage]"prayer" [*euche\**] and shouldn't be [*opheilo*: to be in debt, liable to] performed [*epiteleio\**: *epi-* or upon] less than three times a day. This is clear [*delos\**] from Daniel's practice [*kata*: in accord with] who, when great danger [*kindunos*: risk] threatened [*epartao*: to hang over; *epi-* or upon prefaced to *artao*, to fasten] him, prayed [*euchomai\**] three times a day (Dn 6.10). When Peter went up to the housetop to prayer [*proseuchomai*: *pros-*, direction towards-which] about the sixth hour during which time he saw [*horao\**] the vessel [*skeuos*: an implement of any kind] let down from [*kathiemi*: *kata-* or down] heaven do so by four corners (Acts 10.9-11), gives an example [*paristemi*: *para-* or nearby] of the middle of the three times of prayer spoken of by David before him: "In the morning you shall hear [*eisakouo*: *eis-* or into] my prayer

[*euche\**]; in the morning I will stand beside [*paristemi\**] you and will look to [*ephorao: epi-* or upon] you” (Ps 5.3).

The last is indicated in the words: "the lifting up of my hands in evening sacrifice." Indeed we shall not rightly speak of the season of night without such prayer as David refers to when he says "at midnight I arose to make acknowledgment to you for your righteous judgments" and as Paul exemplifies when, as it is said in the Acts of the Apostles, along with Silas he offers prayer and praise to God "about midnight" in Phillipi so that the prisoners also heard them.

The very last [*teleutaios: extreme*] is shown [*deloo\**] by the words “the lifting of my hands in evening sacrifice.” Indeed, we shouldn’t speak rightly of the season [*kairos\**] of night minus such prayer [*euche\**] as David refers to when he says “at midnight I arose to acknowledge [*exhomologeo: ex-* or from] you for your just judgements” (Ps 119.62). Paul demonstrates [*eiro: to speak*] this in Acts (16.25) when with Silas he offers prayer [*proseuchomai\**] and praise [*humneo: to commemorate*] to God “about midnight” in Philippi so that the prisoners heard [*epakroaomai: epi-* or upon] them.

11Cor 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.

1Ths 5.17: Pray constantly.

Dn 6.10: When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem; and he got down upon his knees three times a day and prayed and gave thanks before his God as he had done previously.

Acts 10.9-11: The next day as there were on their journey and coming near the city, Peter went up on the housetop to pray about the sixth hour. And he became hungry and desired something to eat; but when they were preparing it, he fell into a trance and saw the heaven opened, and something descending like a great sheet let down by four corners upon the earth.

Ps 5.3: O Lord, in the morning you hear my voice; in the morning I prepare a sacrifice for you and watch.

Ps 119.62: At midnight I rise to praise you because of your righteous ordinances.

Acts 16.25: But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

## Chapter Eight

If Jesus prays and does not pray in vain, if He obtains His requests through prayer and it may be would not have received them without prayer, who of us is to neglect prayer? Mark tells us that "in the morning long before daybreak he arose and went out and departed to a lonely place and there prayed." Luke says: "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 and elsewhere: And He passed the night in prayer to God." John records a prayer of Him in the words: "These things spoke Jesus, and lifting up His eyes unto heaven He said, Father the hour is come; glorify your Son that your Son may also glorify you." And the Lord's saying, "I knew that you hear me always," recorded in the same writer shows that it is because He is always praying that He is always heard.

If Jesus prays [*proseuchomai\**] and doesn't do so in vain [*maten\**], obtaining [*tugchano\**] what he asks for through prayer [*euchomai\**]-and perhaps he wouldn't have received [*lambano\**] it apart [*choris\**] from prayer [*euche\**]-which of us may neglect [*ameleo\**] to pray [*euchomai\**]? Mark says that in the morning, rising before daybreak, he went out and departed for [*eis: into*] a solitary place (Mk 1.35). When he stopped, one of his disciples said to him, and elsewhere, "and he continued all night in prayer [*proseuchomai\**] to God" (Lk 6.12). John records his prayer, "Thus Jesus spoke and lifted his eyes to [*eis: into*] heaven and said, 'Father, the hour has come; glorify [*doxazo\**] your Son that your Son also may glorify [*doxazo\**] you" (Jn 17.1). As for the verse recorded by the same evangelist as uttered by the Lord, "I knew [*eido\**] that you hear me always" (Jn 11.42) demonstrates [*delos\**] that he who prays [*euchomai\**] always is heard [*epakouo\**] always.

What need is there to tell the tale of those who, through right prayer, have obtained the greatest of things from God, when it is open to everyone to select any number of them for himself from the Scriptures? Hannah did service to the birth of Samuel, who is numbered along with Moses, because though barren she prayed in faith unto the Lord. Hezekiah, who while still childless learned from Isaiah that he was about to die, is included in the Savior's genealogy because he prayed. When the people were already on the point of perishing under a single decree as the result of Haman's conspiracy, it was the heard prayer with fasting of Mordecai and Esther that added to the Mosaic festivals and gave rise to the Mordecaic day of rejoicing for the people. It was, moreover, after offering holy **456** prayer that Judith with God's help overcame Holofernes, and thus a single woman of the Hebrews wrought shame upon the house of Nebuchadnezzar. It was on being heard that Ananiah and Azariah and Mishael became worthy to receive a hissing rain and wind which kept the flame of the fire from taking effect. Through Daniel's prayers the lions in the Babylonians' pit were muzzled. Even Jonah, because he did not despair of being heard from the belly of the monster that had swallowed him, was able to quit the monster's belly and complete his interrupted prophet's mission to the Ninevites. And further, how many

things could each of us recount should he choose to recall with gratitude the benefits conferred upon him and to offer praise to God for them! Souls that have long been barren but have become conscious of their intellects' sterility and the barrenness of their mind, through persevering prayer have conceived of the Holy Spirit and given birth to thoughts and words of salvation full of contemplated truth.

This and the next two paragraphs have about them the air of Chapter Eleven of the Book of Hebrews where the author gives an account of witnesses to faith.

What need [*deo*\*] is there to recount [*katalego*: to lay down or *kata*-, choose out of] those who through having prayed [*proseuchomai*\*] the correct way [*tropos*\*] have received [*epitugchano*: to hit the mark, fall upon or *epi*-] great benefits [*megas*: the adjective alone] from God since each person can choose [*analego*: to pick up or gather up; compare with *katalego*] more examples from Scripture? Hannah ministered [*hupereteo*: literally, to do service on a ship] the birth of Samuel who was reckoned with [*sunarimetho*: to take into account, *sun*- or with] Moses (Jer 15.1) because when she was barren [*tikto*: to beget, with the negative here], she had faith [*pisteuo*\*] and prayed to [*proseuchomai*\* with *pros*, towards which] the Lord (1Sam 1.10). When Hezekiah was [*tugchano*\*] still childless and had learned [*manthano*\*] from Isaiah that he was about to die, prayed [*proseuchomai*\*] and was admitted into [*analambano*\*: *ana*- or up] the genealogy of the Savior (2Kg 20.1, Mt 1.9-10). When the people were about to be destroyed [*apollumi*\*] by a single decree [*prostagma*: *pros*- or towards-which] because of the plotting [*epiboule*: *epi*- or upon] of Haman, the prayer [*proseuche*\*] and fasting [*nesteia*] of Mordecai and Ester was heard [*epakouo*\*: *epi*- or upon] and gave birth to the day of Mordecai, a day of rejoicing [*euphrosune*: *eu*- or well prefaced to the verbal root *phroneo*, to be wise, prudent] for the people along with feasts instituted [*heorte* with *kata* or according to] by Moses (Est 3.6, 4.16 & 9.12). After Judith had offered [*anaphero*: *ana*- or up] holy prayer [*proseuche*\*], she overcomes [*perigignomai*: to be superior; *peri*- or around with *gignomai*\*, to come into being] Holofernes with God's help, a single woman having brought to shame [*aischune*] the house of Nebuchadnezzar (Juth 13.4-9). Annanias, Azarias and Misael were heard [*epakouo*\*: *epi* or upon] and counted worthy [*axios*\*] to receive [*lambano*\*] a whispering [*diasurizo*: *dia*- or through] dew-like wind [*pneuma*\*] which didn't allow the flame of fire to have its effect [*energazomai*\*: *en*- or in] (Dn 3.50). Even Jonah did despair [*apogignosko*: the verbal root to know prefaced with *apo*- or from] of being heard [*epakouo*\*] from the monster's [*ketos*: any huge fish] belly that swallowed him, coming forth from it to fulfil [*anapleroo*\*: *ana*- or up] what was lacking [*ellipes*: omitting] in the prophecy to the Ninevites (Jon 2). How many benefits are there which each of can mention [*ekdiegeomai*: *ek*- or from] if he wishes [*bouleuo*: to agree, resolve] to remember [*mimnesko*\*] with gratitude [*eucharistos*, adverb] kindnesses received [*euergesia*: *eu*- or well prefaced to *ergon*\* or work] and will lift up [*anapempo*\*: *ana*- or up] praises [*ainos*:

tale, story] to God for them? Souls [*psuche\**] which for long [*epipolu*: literally, upon much or many] had been barren [*agonos*], experiencing [*aisthanomai\**] unfruitfulness [*steirosis*] in their own intellects [*hegemonikos*: capable of command] and barrenness [*agonia*] in their minds [*nous\**] have become pregnant by the Holy Spirit [*Pneuma\**] through constant [*epimonos*: staying, lasting *epi-* or upon and *meno*, to remain] prayer [*euche\**] and have brought forth [*kuo*] words [*logos\**] of salvation [*soterios\**] filled [*pleroo\**] with principles [*theorematon*: contemplative; from *theoreo\**] of truth [*aletheia\**].

How many of our foes have been dispersed, when often countless thousands in the adverse host were wearing us down with intent to sweep us away from the divine faith, and we rejoiced, when their appeal was to chariots and horses but ours to the name of the Lord, to see that in truth deceptive is a horse for safety! Many a time indeed does he whose trust is in praise to God--for Judith means praise--cut his way through guileful and persuasive speech, that chief commander of the adversary who brings numbers even of reputed believers to their knees. What need is there to go on to tell of all who many a time have fallen among temptations hard to overcome, whose burn was sharper than any flame, and have suffered naught under them but emerged from them in every way unscathed, without so much of scathe as the slightest odor of the hostile fire; or again of all the brutes exasperated against us, in the form of wicked spirits or cruel men, that we have encountered and often muzzled by our prayers, so that they were impotent to fasten their fangs in our members which had become those of Christ. Often in each saint's experience has the Lord dashed together the teeth of lions, and they were brought to nothing, as water flowing by. We know that often fugitives from God's commands who have been swallowed by death, which at the first prevailed against them, have been saved by reason of repentance from so great an evil, because they did not despair of being able to be saved though already overpowered in the belly of death: for death prevailed and swallowed, and again God took away every tear from every face.

How many enemies [*polemios*: belonging to war] have been scattered [*dialuo*: the root to loosen prefaced with the preposition *dia-* or through] when often the hosts of the adversary's [*antikeimai\**] power [*dunamis\**] make war against [*katastrateuo*: *kata-* being suggestive of that which is down] us and try [*boulomai\**] to destroy [*exaphanizo*: *ex-* or from suggestive of total destruction] our faith [*pistis\**] in God? We take heart [*tharseo*] because some trust in chariots, other in horses, but we, as we call upon [*epikaleo*: *epi-* or upon] the Lord's name (Ps 20.7) realize [*horao\**: to see] that indeed a horse is vain [*pseudos\**: false] for safety [*soteria\** or salvation with *eis*, into] (Ps 33.17). Frequently the adversary's [*antikeimai\**] captain through deceitful [*apatelos*] and persuasive [*pithanos\**] speech [*logos\**] which make many tremble [*kataptesso*: to crouch down, *kata-*], even those who are believed [*nomizo\**] to have faith [*pisteuo\**], is often smitten by him who puts his

trust in [*peitho*\* with *pros*] praising [*ainos*\* or noun] God. The proper name Judith means [*hermeneuo*: to interpret] “praise [*ainos*\*].” What need is there to speak of how many are those who have fallen into [*peripipto*: to fall around, *peri*-] temptations [*peirasmos*: trial] often hard to overcome [*dusperigenetos*: *dus*- as hard and *peri*- as around] and burning hotter than any flame and have not yet suffered [*pascho*\*] by them. Instead, they have come through [*dierchomai*: *dia*- or through] them unharmed [*ablabe*s] in every way, receiving no harm [*blabe*], not even so much as the smell of the enemy fire. How many wild beasts raging [*exagrioo*: to make wild or waste; *ex*- or from] against us, evil [*poneros*\*] spirits [*pneuma*\*] and savage [*omos*: raw, crude] men have men met [*paratuchano*: *para*- or beside] and by their prayers [*euche*\*] often stopped their mouths [*phimoo*: to muzzle] since they haven’t been able to fasten their teeth upon those members of ours who have become Christ’s? Often with regard to each saint the Lord has broken the teeth of lions who were brought to nothing [*eoudenoo*: *ex*- or from] as water flowing by (Ps 58.6-7). We know that fugitives from God’s commandments [*prostagma*\*], swallowed up [*katapino*: *kata*- here as down] by death which had prevailed against [*ischo*: to hold fast with the preposition *kata*] them, often have been saved [*sozo*\*] by repentance [*metanoia*: a placing after or *meta*- of the *nous*] from this great tragedy [*kakos*\*]. They haven’t despaired [*apogignosko*: *apo*- or from prefaced to the verb meaning to know] of the possibility [*dunamai*\*] of salvation [*sozo*\*] even when held fast [*krateo*: to rule, hold sway] in the belly of death. Death prevailed [*ischo*\*] and swallowed [*katapino*\*] them up; once again God wiped away [*aphaireo*: to take away from, *apo*-] every tear from their face (Is 25.8).

What I have said after my enumeration of persons who have been benefitted through prayer, I consider to have been most necessary to my purpose of turning aspirants after 457 the spiritual life in Christ from prayer for little earthly things, and urging readers of this writing towards the mystical things of which the above mentioned were types. For it is always and wholly prayer for the spiritual, mystical things which we have instanced, that is practiced by him who does not war according to the flesh but with the Spirit mortifies the body's actions, preference being given to the things suggested by analogy and study over the benefaction apparently indicated by the language of scripture as having accrued to those who had prayed.

I believe [*nomizo*\*] it was necessary [*anagkaios*\*] to say these things after numbering [*katalogos*] those persons helped [*opheleo*\*] by prayer [*proseuche*\*, with *dia*], attempting to turn [*apotrepho*: *apo*- or from] those who desire [*potheo*: to long for] the spiritual life [*pneumatikos*\*] which is in Christ away from praying for [*euchomai*\* with *peri*] small, earthly things [*epigeos*: *epi*- or upon] and exhorting [*parakaleo*: *para*- or beside] whomever reads this tract to the mysteries [*mustikos*: mystical] about which things I have mentioned earlier as types [*tupos*: figure, image]. Every prayer [*euche*\*] for the spiritual,

mysterious gifts [*pneumatikos\** and *mustikos\**] set before [*proparatithemi*]: *pro-* and *para-* or before and beside] us always will be brought to fulfilment [*epiteleo\**: *epi-* or upon] by him who doesn't war after [*strateuo* with *kata*] the flesh (2Cor 10.3) but through the Spirit [*Pneuma\**] mortifies [*thnesko*] the body's deeds [*praxis\**] (Rom 8.13). Preference *prokrino*: to choose before, *pro-* is given to what is suggested [*paristemi\**: *para-* or beside] by analogy [*anagoge*: a leading up, *ana-*] and study [*exetasis*: close examination, *ex-* or from] instead over the benefit [*euergesia*: *eu-* or well] apparently indicated [*emphaino*: to exhibit, display] by the language [*lexis*, with *kata*] of scripture as having been added [*gignomai\**] to those who had prayed [*proseuchomai\**].

For in ourselves also we are to strive, hearing the spiritual law with spiritual ears, that barrenness or sterility may not arise, but that we may like Hannah and Hezekiah be heard, being freed from barrenness or sterility, and like Mordecai and Esther and Judith be delivered from plotting enemies--in our case the spiritual powers of evil. Inasmuch as Egypt is an iron furnace and also a symbol of every earthly place, let every one who has escaped from the wickedness of the life of men without having been scorched by sin or having had his heart like an oven full of fire, give thanks no less than the men who experienced rain amid fire. Let him, too, who has been heard when he has prayed and said "Deliver not to the brutes a soul that makes acknowledgment to you," and who has suffered naught from asp and basilisk because through Christ he has trod on them, and who has trampled lion and snake and enjoyed the good authority bestowed by Jesus to walk over serpents and scorpions and upon the whole power of the enemy, without having been injured by any of them, give thanks more than Daniel as having been delivered from brutes more terrible and harmful.

In ourselves we must strive [*askeo*: to fashion by ark] that it might not be barren [*agonos\**] and unfruitful [*steiros*] in us, listening [*akouo\**] to the spiritual [*pneumatikos\**] law [*nomos\**: custom, usage] with our spiritual [*pneumatikos\**] ears so that laying aside [*apotithemi\**: *apo-* or from] our barren and unfruitful state [*agonos\** and *steiros\**], we may be answered [*epakouo\**: *epi-* or upon] as was the case with Hannah and Hezekiah and may be delivered [*rhuomai*: to draw] from the evil [*poneria*: a bad state], spiritual [*pneumatikos\**] plotting [*epibouleuo*: *epi-* or upon prefaced to *bouleuo\**] enemies as in the case of Mordecai, Ester and Judith. And since the iron furnace is Egypt (Dt 4.20, Jer 11.4), symbol [*sumbolon*: a sign or token by which one infers something; *sum-* or with] of the entire earth, let everyone uncontaminated [*ekpheugo*: to flee from or *ek-*] by the evil [*kakia\**] of human life and not inflamed [*puroo*: to burn] by sin [*hamartia\**], nor has a heart [*kardia\**] full of fire like a baking pot, give thanks [*eucharisteeo*] no less than they who experienced [*peirao\**] the dew in the fire. Let him who received an answer when he prayed [*euchomai\**] and said, "Deliver [*paradidomi*: *para-* or beside] not the soul [*psuche\**] which confesses [*exomologeomai*: *ex-* or from] you to the wild beasts" (Ps 74.19)

and who wasn't hurt [*pathos\**] from the asp and basilisk because by [*dia*] Christ he trampled upon them. He trampled underfoot [*epibaino\**: *epi-* or upon] the lion and dragon (Ps 91.13) and used the glorious power [*exousia*: authority] given by Jesus of treading on [*pateo*] serpents and scorpions and over the enemy's power [*dunamis\**] (Lk 10.19) and in no way was harmed [*adikeo*: to do wrong] by these great monsters. They give thanks [*eucharisteo\**] more than Daniel inasmuch as he is rescued from [*rhuomai\**] wild beasts at once more fearful [*phobeos*] and more harmful [*epiblabes*: *epi-* or upon signifying greater harm].

Let him, moreover, who has learned by experience what manner of monster that which swallowed Jonah typified, perceiving that it is of such that Job has spoken, "May He curse it that curses that day, He that is to worst the great monster," if he should ever come by reason of any disobedience to be in the belly of the monster, pray in penitence, and he shall come out thence; and if, after coming out, he abides in obedience to the commands of God, he shall be able according to the kindness of the Spirit to be a prophet to perishing Ninevites of today and to become a means to their salvation, without discontent with the kindness of God or desire that He should abide in severity towards penitents.

Let him who knows [*peitho\** & *tugchano\**] what monster is typified [*tupos\**] by the one which swallowed Jonah and understands [*katalambano\**] that it is the one spoken of by Job, "Let him curse [*kataraoimai*: *kata-* as down] it that curses that day, who is ready to engage [*cheiroo*: to bring to hand] the great monster" [Job 3.8]. He is to repent [*metanoeo*; see *metanoia\**] and pray [*euchomai\**] if at any time he might be in the belly of the monster because of some disobedience [*apeithia*], and he shall come out from there. Having come out, if he remains [*epimeno*: *epi-* or upon] in obedience [*peitho\**] to God's commands [*prostagma\**], he shall have power [*kata*] by the Spirit's goodness [*chresototes*: honesty, goodness of heart and *Pneuma\**] to prophesy [*propheteuo\**] even to the Ninevites of today who are perishing [*apollumi\**] and to become an occasion of salvation [*soteria\**] to them without discontent [*dusaresteo*: to suffer annoyance] with God's kindness [*chresototes\**] or desire [*zeteo*: to seek] that he should remain [*epimeno\**] severe [*apotomia*: literally, a cutting off or *apo-*] towards penitents [*metanoeo\** with *pros*].

The very highest thing that Samuel is said to have done through prayer is spiritually **460** possible of achievement today by every genuine dependent upon God who has become worthy to be heard. It is written: "And now do but stand and see this great thing which the Lord does under your eyes. Is it not wheat harvest today? I will call upon the Lord and He will give thunders and rain." And then shortly after it says "and Samuel called upon the Lord, and the Lord gave thunders and rain in that day." To every saint who is genuinely in discipleship to Jesus it is said by the Lord, "Lift up your eyes and behold how the fields

are white already unto harvest. He that harvests receives wages and gathers fruit unto life eternal."

The greatest thing Samuel is said to have accomplished [*poieo\**] through prayer [*proseuche\**] is also possible [*dunatos\**] in the spiritual sense [*pneumatikos*, adverb] for everyone truly devoted [*gnosios*: adverb, genuine] to God now to perform [*epiteleo\**: *epi-*], being worthy [*axios\**] of having his prayer answered [*epakouo\**: *epi-*]. It is written, "Now stand and see this great thing [*rhema\**] which the Lord does before [*kata*] your eyes. It is not wheat harvest today? I will call upon [*epikaleo\**: *epi-*] the Lord, and he will send thunder and rain that day" (1Sam 12.16-18). Right after it says "Samuel called upon [*epikaleo\**: *epi*] the Lord who gave thunders and rain in that day" (1Sam 12.16-18). For to every saint and to every true disciple of Jesus the Lord says "Lift up your eyes and look on the fields which are white, ready to harvest. He who harvests receives wages and gathers [*sunago\**: *sun-* or with] fruit for [*eis*: into] eternal life" (Jn 4.35-36).

In this time of harvest the Lord does a great thing under the eyes of those who hear the prophets; for when he that is adorned by the Spirit calls upon the Lord, God gives from heaven thunders and rain that waters the Soul, in order that he who was before in vice may deeply fear the Lord and the minister of God's benefaction whose claim to reverence and veneration has been attested through the hearing of his prayers. Elijah indeed by a divine word opened the heavens after they had been shut to the impious three years and six months, a thing which anyone may accomplish at any time when through prayer he receives the Soul's rain, if he be one who has hitherto been deprived of it because of sin.

During this harvest time [*kairos\**] the Lord does [*poieo\**] a great things [*rhema\**] before those who listen [*akouo\**] to the prophets. When the person governed [*kosmeo\**] by the Holy Spirit calls upon [*epikaleo\**: *epi-*, with pros] the Lord, God gives from heaven thunder and rain that water the soul [*psuche\**]. Thus he who beforehand lived in evil [*kakia\**] may fear [*phobeo*] greatly the Lord and the minister [*huperetes\**] of his kindness [*euergesia\**] shown [*phaino*: to bring to light] as he is to be worthy of awe [*aidesimos*] and reverence [*sebasmios*] through hearing [*epakouo\**: *epi-*] his prayers [not in text]. When heaven had been closed to the wicked [*asebes\**: profane, sacrilegious] for three years and six months, Elijah opens it by a divinely inspired word [*logos\**] (1Kg 17.18 & Jms 5.17-18). This also is effected [*katorthoo\**: *kata-*] by anyone who, before deprived of [*stereo*] it through sin [*hamartia\**], receives [*lambano\**] through his prayer [*euche\**] the rain of the soul [*psuche\**].

**Mk 1.35: And in the morning a great while before day, he rose and went out to a lonely place, and there he prayed.**

Lk 6.12: In these days he went out to the mountain to pray; and all night he continued in prayer to God.

Jn 17.1: When Jesus had spoken these words, he lifted up his eyes to heaven and said, “Father, the hour has come; glorify your Son that the Son may glorify you.”

Jn 11.42: I know that you hear me always, but I have said this on account of the people standing by, that they may believe that you did send me.

Jr 15.1: Then the Lord said to me, “Though Moses and Samuel stood before me, yet my heart would not turn toward this people. Send them out of my sight and let them go!

1Sam 1.10: When they came to Gibeah, behold a band of prophets met him (Saul); and the spirit of God came mightily upon him, and he prophesied among them.

2Kg 20.1: In those days Hezekiah became sick and was at the point of death. And Isaiah the prophet, the son of Amoz, came to him and said, “Thus says the Lord, ‘Set your house in order; for you shall die, you shall not recover.’”

Mt 1.9-10: and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah.

Est 3 (13).6: Therefore we have decreed that those indicated to you in the letters of Haman who is in charge of affairs and is our second father, shall all, with their wives and children, be utterly destroyed by the sword of their enemies without pity or mercy on the fourteenth day of the twelfth month, Adar, of this present year.

Est 4(14).16: You know my necessity—that I abhor the sign of my proud position which is upon my head of the days when I appear in public. I abhor it like a menstruous rag, and I do not wear it on the days when I am at leisure.

Juth 13.4-9: the prayer of Judith before slaying Holofernes.

Dn 3.50 (LXX): “Song of the Three Young Men” cited here, vs. 27: and made the midst of the furnace like a moist whistling wind so that the fire did not touch them at all or hurt or trouble them.

Jonah, Chapter Two mentioned in its entirety.

Ps 20.7: Some boast of chariots and some of horses, but we boast of the name of the Lord our God.

Ps 33.17: The war horse is a vain hope for victory, and by its great might it cannot save.

Ps 58.6-7: O God, break the teeth in their mouths; tear out the fangs of the young lions, O Lord! Let them vanish like water that runs away; like grass let them be trodden down and wither.

Is 25.8: He will swallow up death forever, and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the Lord has spoken.

2Cor 10.3: For though we live in the world we are not carrying on a worldly war.

Rom 8.13: for if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body, you will live.

Dt 4.20: But the Lord has taken you and brought you forth from the iron furnace, out of Egypt, to be a people of his own possession as at this day.

Jer 11.4: which I commanded your fathers when I brought them out of the land of Egypt, from the iron furnace, saying, "Listen to my voice, and do all that I command you. So shall you be my people, and I will be your God."

Ps 74.19: Do not deliver th soul of yur dove to the wild beasts; do not forget the life of your poor forever.

Ps 91.13: You will tread on the lion and the adder, the young lion and the serpent you will trample under foot.

Lk 10.19: Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy; and nothing shall hurt you.

Job 3.8 (LXX): But let him who curses that day curse it, even he who is ready to attack the great whale.

1Sam 12.16-18: "Let our lord now command your servants who are before you to seek out a man who is skillful in playing the lyre; and when the evil spirit from God is upon you, he will play it, and you will be well." So Saul said to his servants, "Provide for me a man who can play well and bring him to me."

Jn 4.35-36: Do you not say, "There are yet four months, then comes the harvest?" I tell you, lift up you eyes and see how th fields are already white for harvest. He who reaps receives wages and gathers fruit for eternal life so that sower and reaper may rejoice together.

1Kg 17.18: And she (the widow) said to Elijah, "What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!

Jms 5.17-18: Elijah was a man of like nature with ourselves, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and the heaven gave rain, and the earth brought forth its fruit.

## Chapter Nine

After thus interpreting the benefactions which have accrued to saints through their prayers, let us turn our attention to the words "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." All symbolical and typical things may be described as little and earthly in comparison with the true and the spiritual. And, I believe, the divine Word, in urging us on to imitate the prayers of the saints, speaks of the heavenly and great things set forth through those concerned with the earthly and little, in order that we may make our requests according to the reality of which their achievements were typical. He says in effect: Do you who would be spiritual ask for the heavenly and great, in order that obtaining in them heavenly things you may inherit a kingdom of heaven, and as obtaining

great things you may enjoy the greatest blessings, while as for the earthly and little that you require by reason of your bodily necessities, your Father will supply them to you in due measure.

Having presented the interpretation [*hermeneuo\**] to the benefits [*euergesia\**] which have come to [*eis*] the saints through prayer [*proseuche\**], let us consider [*katanoeo\**] the words “Ask for [*aiteo\**] the great things, and the small things shall be added to you; ask for the heavenly things, and the earthly shall be added to [*prostithemi\**] you” (Mt 6.33). Now all these things which are symbols [*sumbolikos*] and types [*tupikos*] are small and earthly compared with [*sugkrino*: sug- or with] the true and spiritual realities [*alethinous* and *noetos\**]. And with reason [*eikos\**] does this divine word [*logos\**], urging [*prokaleo\**] us to imitate [*epi* or upon followed by *mimnesko\**] the saints’ prayers [*euche\**], that we may ask [*aiteo\**] these prayers in accord with [*kata*] the reality [*alethes*: true, that which isn’t concealed] of those things which they attained [*epiteleo\**: *epi-* or upon] in type [*tupikos\**], declare that the heavenly and great things are revealed through the things [*pragma\**] related to what is earthly [*epigeios\**: *epi-*] and small, saying in effect, you who desire [*bouleuo\**] to be spiritual [*pneumatikos\**], ask [*aiteo\**] in your prayers [*proseuche\**] for heavenly [*epouranios\**] and great things that having attained [*tugchano\**] them, you may inherit [*kleronomeo*] the kingdom of heaven since the objects of your prayer are [*apolauo*: to have the benefit] the great things; and in order that the Father may supply [*epichoregeo*: *epi-*] for you according to measure [*metron*] of your needs [*deo\**] the earthly [*epigeios\**: *epi-*] and small things which you require [*chrezo\**: to desire, long for, crave] because of your bodily necessities [*anagke\**].

In the first Epistle to Timothy the Apostle has employed four terms corresponding to four things in close relation to the subject of devotion and prayer. It will therefore be of service to cite his language and see whether we can satisfactorily determine the strict meaning of each of the four. He says, "I exhort therefore first of all that requests, prayers, intercessions, **461** thanksgivings be made on behalf of all men," and so on. Request I take to be that form of prayer which a man in some need offers with supplication for its attainment; prayer, that which a man offers in the loftier sense for higher things with ascription of glory; intercession, the addressing of claim to God by a man who possesses a certain fuller confidence; thanksgiving, the prayerful acknowledgment of the attainment of blessings from God, he who returns the acknowledgment being impressed by the greatness, or what seems to the recipient the greatness, of the benefactions conferred. Of the first, examples are found in Gabriel's speech to Zachariah who, it is likely, had prayed for the birth of John: "Fear not, Zachariah, because your request hath been heard and your wife Elizabeth shall beget you a Son and you shall call his name John;" in the account in Exodus of the making of the Calf: "And Moses made request before the Lord God, and said: To what

purpose, Lord, are you in anger wroth with your people whom you hast brought out of the land of Egypt in great might?"

In First Timothy the apostle used four words [*onoma\**: name] for [*kata*] four things [*pragma\**] resembling [*geitniao*: to be a neighbor] prayer [*euche\** with *peri*], so it will be helpful [*chresimos\**] to have his words before [*paratithemi\**: *para*-] us and see [*eido\**] whether we can understand [*noeo\**] rightly [*kurios\**: adverb] each of the four if its meaning is conceived [*eklambano*: to carry off or *ek*-, understand] properly [*kalos*: beautifully]. His words: "I exhort [*parakaleo*: *para*-] that first of all supplications, prayers, intercessions and giving thanks [*deesis*, *proseuche\**, *enteuxis*: a meeting with, converse and *eucharistia*] be made for [*huper*] all men" (1Tm 2.1). I consider [*hegomai*: to lead the way] that supplication [*deesis\**] is the prayer [*euche\**] of someone who lacks something [*elleipo\**] sent up [*anapempo\**: *ana*-] with entreaty [*hikesia*] for obtaining [*tugchano\**] it; prayer [*proseuche\**] is that which is sent up [*anapempo\**] with greater magnanimity [*megalophron*: adjective, *phren* meaning the midriff, very heart] by a man for greater gifts and accompanied by words of praise [*doxologia*: *doxa* or glory and *logos*, word]; intercession [*enteuxis\**] is a greater boldness [*parresia*: freedom of speech belonging to those of a *polis* or city-state]; giving thanks [*eucharistia\**] is an acknowledgment [*tugchano\**] with prayer [*euche\**] upon receiving good things [*agathos\**] from God when the acknowledgment [*anthomologesis*: confession, admission] of the greatness or what appears [*phaino\**] greatness in the eyes of him who has received it [*antilambano*: to receive instead of, *anti*- or against, opposite], of the kindness [*euergesia\**] bestowed upon him is received by God in exchange [*anthomologeo*: to make a mutual agreement or covenant]. As examples [*paradeigma\**: *para*-] of the first is the word of Gabriel to Zacharias who had no doubt prayed [*proseuchomai\**] for the birth of John. "Fear [*phobeo\**] not, Zacharias, for your supplication [*deesis\**] is heard [*eisakouo\**: *eis*-]; and your wife Elisabeth shall bear a son, and you shall call [*kaleo\**] his name John (Lk 1.13)." There follows [*tropos\**: way] what is written in Exodus about the making of the calf: "And Moses made supplication [*deo\**] before the Lord his God and said 'Why does your wrath [*orge\**] burn hot against [*eis* or into] your people which you have brought from the land of Egypt with great power" [*ischus\**] (Ex 32.11)? Also, "And I made supplication [*deo\**] before the Lord a second time as at the first for forty days and forty nights. I ate neither bread nor drink water because of all your sins [*hamartia\**] which you committed" [*hamartao*] (Dt 9.18). Also, Mardocheus reflected upon [*mnemoneuo*: to call to mind, remember] all the works [*ergon\**] of the Lord and made supplication [*deo\**] to God and said, "O Lord, Lord, King Almighty" (Est 13.8-9). Finally, Ester herself made supplication [*deo\**] to the Lord God of Israel saying "O Lord, Our King" (Est 14.3).

**NB:** Because the next four paragraphs contain extended quotations from scripture, notations are included in the text itself.

Of the second, examples are found in Daniel: "And Azariah drew himself up and prayed [*proseuchomai*\*] thus, and opening his mouth amid the fire said (Dan 3.25);" and in Tobit: "And with anguish [*odune*: of both mind and body] I prayed [*proseuchomai*\*] saying, Righteous [*dikaios*] are you, O Lord, and all your works [*ergon*\*]; all your ways are mercy and truth [*eleemosune* and *aletheia*\*], and judgment [*krisis*] true and righteous [*dikaios*\*] dost you judge [*krino* with *eis* or into] forever" (Tb3.1). Since however, the circumcised have marked the passage in Daniel spurious [*obelizo*: to mark with an obelus] as not standing [*keimai*: to lay outstretched] in the Hebrew, and dispute [*antilego*: *anti-* as against or contrary] the Book of Tobit as not within the Testament, I shall cite [*paratheo*: to run beside, *para-*] Hannah's case from the first book of Kings. "And she prayed unto [*proseuchomai*\*, with *pros*] the Lord, and wept exceedingly [*klao*: used twice], and vowed a vow [*euche*\* and *euchomai*\*: note alternate meaning of both, having been used throughout as 'to pray' and 'prayer'], and said, O Lord of Hosts, if you will indeed have regard unto [*ephorao*: to watch over, *epi-*] the humiliation [*tapeinosis*\*] of your bondmaid," (1Sam 1.11), and so on; and in Habakkuk: "A prayer [*proseuche*\*] of Habakkuk the prophet, set to song. O Lord, I have hearkened to [*eisakouo*\*: *eis-*] your voice and was afraid [*phobeo*\*]; I did mark [*katenoeo*: *noeo*\* prefaced with *kata-*] your works [*ergasia*: compare with *ergon*] and was in ecstasy [*exestis*: literally, a standing from or *ex-*]. In the midst of two living beings you shall be known [*gignosko*\*]; as the years draw nigh [*eggizo*] you shall be fully known [*epigignosko*\*: *epi*] (Hab 3.2);" a prayer [*proseuche*\*] which eminently [*sphodra*: exceedingly] illustrates [*emphaino*\*: *em-* or *en-*] what I said in defining [*horos*: with *kata*] prayer [*proseuche*\*] that it is offered with ascription [*anapempo*\*: *ana-*] of glory [*doxologia*] by the suppliant [*proseuchomai*\*]. And in Jonah also, Jonah prayed unto [*proseuchomai*\* with *pros*] the Lord his God from the belly of the monster, and said, "I cried [*boao*] in my affliction [*thlipsis*] unto the Lord **464** my God, and he heard [*eisakouo*\*] me. You heard [*akouo*\*] my wail [*krauge*] from the belly of death, my cry; you flung me away [*aporripto*: *apo-*] into the depths of the heart [*kardia*\*] of the sea, and streams encircled [*kukloo*] me (Jon 2.2-4)."

Of the third, we have an example in [*para*] the Apostle where he with good reason [*eulogos*\*: adverb, *eu-* as well] employs [*tasso*\*] prayer [*proseuche*\*] in [*epi* or *epi*] our case, but intercession [*enteuxis*: a lighting upon or *en-*, converse] in that of the Spirit [*Pneuma*\*, with *epi*] as excelling [*agathos*\*: comparative used] us and having confidence [*parresia*\*] in approaching [*pros*] Him with whom He intercedes [*entugchano*\*: *en-* or *in*]; for as to what we are to pray [*proseuchomai*\*], he says, "as we ought [*deo*\*] we know [*eido*\*] not, but the Spirit [*Pneuma*\*] Himself more than intercedes with [*huperentugchano*: *huper-* or beyond, on behalf of and *en-* or *in*] God in sighs [*stenagmos*: groaning] unspeakable, and He that searches [*ereuno*: to enquire after] hearts [*kardia*\*] knows [*eido*\*] what is the mind [*phronema*\*] of the Spirit [*Pneuma*\*] because His

intercession [*entuchano\**] on behalf of saints is according to [*kata*] God;" for the Spirit more than intercedes [*huperentugchano\**], and intercedes [*entugchano\**], whereas we pray [*proseuchomai*].

What Joshua said concerning the sun's making a stand over against Gabaath is, I think [*dokeo: to seem, appear*], also intercession [*enteuxis\**]: Then spake Joshua to [*pros*] the Lord in the day when the Lord delivered up [*paradidomai\*: para-*] the Amorites before the children of Israel, "Here spoke Joshua to [*pros*] the Lord in the day when God delivered up [*paradidomai\*: para-*] the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon [*kata*] Gibeon; and thou, Moon, in the valley of Ajalon" [Josh 10.12; and in Judges, it is, I think [*hegeomai\**], in intercession [*entugchano\**] that Samson said, "Let my soul [*psuche\**] die together with the aliens" [Jdg 16.30] when he leaned in might [*ischus\**] and the house fell upon the princes and upon all the people in it. Even though it is not explicitly [*keimai\**] said that Joshua and Samson interceded [*entugchano\**] but that they said, their language [*logos\**] seems to be intercession [*enteuxis\**], which, if we accept [*akouo\**] the terms in their strict sense [*kurios\*: adverb*], is in our opinion [*nomizo\**] distinct from prayer [*proseuche\*: with para*]. Of thanksgiving [*eucharistia\**] an example [*paradeigma*] is our Lord's utterance [*phone\**] when He says: "I make acknowledgment [*exomologeomai\*: ex- or from*] to you, O Father, Lord of heaven and earth, that you did hide [*apokrupto: apo- from*] these things from the wise [*sophos\**] and understanding [*sunetos: sun- or with*] and reveal [*apokalupto\**] them to infants" [Lk 10.21]; for I make acknowledgment [*exomologeomai\**] is equivalent to I give thanks [*eucharisteo\**].

1Tm 2.1: First of all, then, I urge that supplications, prayers, intercessions and thanksgivings be made for all men.

Lk 1.13: But the angel said to him, "Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John.

Ex 32.11: But Moses besought the Lord his God and said, "O Lord, why does your wrath burn hot against your people whom you have brought forth out of the land of Egypt with a mighty hand?"

Dt 9.18: Then I lay rostrate before the Lord as before, forty days and forty nights; I neither ate bread nor drank water because of all the sin which you had committed, in doing what was evil in the sight of the Lord.

Est 13.8: Then Mordecai prayed to the Lord, calling to remembrance all the works of the Lord.

Est 14.3: ut eloquent speech in myu mouth before the lion and turn his heart to hate the man who is fighting against us so that there may be an end of him and those who agree with him.

Dan 3.25: But I see four men loose walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods.

Tb 3.1: Then in my grief I wept, and I prayed in anguish.

1Sam 1.11: And she vowed a vow and said, “O Lord of hosts, if you will indeed look on the affliction of your maid-servant and remember me and not forget your maid-servant but will give to your maid-servant a son, then I will give him to the Lord all the days of his life, and no razor shall touch his head.”

Hab 3.2: O Lord, I have heard a report about you, and your work, O Lord, do I fear. In the midst of the years make it known; in wrath remember mercy.

Jon 2.2-4: I called to the Lord out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. For you cast me into the deep, into the heart of the seas, and the flood was round about me; all your waves and your billows passed over me. Then I said, “I am cast out from your presence; how shall I again look upon your holy temple?”

Rom 8.26-27: 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.

Josh 10.12: Then spoke Joshua to the Lord in the day when the Lord gave the Amorites over to the men of Israel; and he said in the sight of Israel, “Sun, stand still at Gibeon, and you moon in the valley of Aijalon.”

Jdg 16.30: And Delilah said to Samson, “Behold, you have mocked me and told me lies; please tell me how you might be bound.”

Lk 10.21: In the same hour he rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes; yes, Father, for such was your gracious will.”

## Chapter Ten

Now request and intercession and thanksgiving, it is not out of place to offer even to men--the two latter, intercession and thanksgiving, not only to saintly men but also to others. But request to saints alone, should some Paul or Peter appear, to benefit us by making us worthy to obtain the authority which has been given to them to forgive sins--with this addition indeed that, even should a man not be a saint and we have wronged him, we are permitted our becoming conscious of our sin against him to make request even of such, that he extend pardon to us who have wronged him.

As for request, intercession and thanksgiving [*deesis\**, *enteuxis\**, *eucharistia\**], it is not unfitting [*monos*: alone] to offer even to those who are saints but two of these--I mean the

latter two. Supplication [*deesis\**] may be offered [*opheleo\**] only to saints provided that someone like Paul or Peter is found [*heurisko\**]. They can help us by making us worthy of attaining [*tugchano\**] the power [*exousia\**] given them to forgive [*aphiemi: aphi- or apo-, from*] sins [*hamartema\**] (Jn 20.23); except, even if a man be not a saint, and we do him wrong [*adikeo\**], we are allowed [*didomai: to give*] when we perceive [*sunaisthema: joint perception, sun-*] our sin [*hamartia\**] against him to supplicate [*deo\**] such a person to pardon *aponemo: to portion out, apo- with suggnome\*: forbearances, allowance*] us for wronging [*adikeo\**] him.

Yet if we offer thanksgiving to men who are saints, how much more should we give thanks to Christ, who has under the Father's will conferred so many benefactions upon us? Yes and intercede with Him as did Stephen when he said, "Lord, set not this sin against them." In imitation of the father of the lunatic we shall say, "I request, Lord, have mercy" **465** either on my son, or myself, or as the case may be. But if we accept prayer in its full meaning, we may not ever pray to any begotten being, not even to Christ himself, but only to the God and Father of All to whom our Savior both prayed himself, as we have already instanced, and teaches us to pray.

Now if these prayers are rightly offered [*prosenekteon: one must apply, administer*] to those who are saints, how much more should we render thanks to [*eucharisteo\**] Christ who has shown us such great kindness [*euergeteo: eu- or well*] by the Father's will [*bouleuo\**]? Like Stephen, we must also make intercession [*entugchano\**] to him when he said "Lord, lay [*histemi\**] not this sin [*hamartia\**] to their charge" (Acts 7.60). We will be imitators [*mimeomai: to represent*] of the father of the lunatic if we say "Lord, I make supplication [*deo\**] to you; have mercy [*eleao*] upon my son" (Lk 9.38) or on me or upon whomever it may be. Should we pay heed to [*akouo\**] what prayer [*proseuche\**] properly is, surely it is to be addressed to [*proseukteon*] no man born of woman, not even to Christ himself but to the God and Father of all alone to whom even our Savior himself prayed [*proseuchomai\**] as we have mentioned above [*paratithemi\*: para-*] and to whom he teaches [*didasko\**] us to pray [*proseuchomai\**].

For when He has heard one say, "Teach you us to pray," He does not teach men to pray to Himself but to the Father saying, "Our Father in heaven," and so on. For if, as is shown elsewhere, the Son is other than the Father in being and essence, prayer is to be made either to the Son and not the Father or to both or to the Father alone. That prayer to the Son and not the Father is most out of place and only to be suggested in defiance of manifest truth, one and all will admit. In prayer to both it is plain that we should have to offer our claims in plural form, and in our prayers say, "Grant you both, Bless you both, Supply you both, Save you both," or the like, which is self-evidently wrong and also incapable of being shown by anyone to stand in the scriptures as spoken by any. It

remains, accordingly, to pray to God alone, the Father of All, not however apart from the High Priest who has been appointed by the Father with swearing of an oath, according to the words He hath sworn and shall not repent, "You are a priest forever after the order of Melchizedek." In thanksgiving to God, therefore, during their prayers, saints acknowledge His favors through Christ Jesus. Just as the man who is scrupulous about prayer ought not to pray to one who himself prays but to the Father upon whom our Lord Jesus has taught us to call in our prayers, so we are not to offer any prayer to the Father apart from Him. He clearly sets this forth himself when He says, "Verily, verily, I tell you, whatsoever you may ask of my Father He shall give you in my house. Until but now you have not asked aught in my name. Ask and you shall receive, that your joy may be fulfilled.

Upon hearing [*akouo\**] the request, "Teach [*didasko\**] us to pray" [*proseuchomai\**] (Lk 11.1), he doesn't teach [*didasko\**] them to pray [*proseuchomai\**] to himself but to the Father in the words of "Our Father in heaven," etc. If, as shown [*deiknumi\**] elsewhere [*Commentary on John X.21*], the Son is distinct from the Father in being and person [*ousia\** and *hupokeimenon* which derives from *hupokeimai*, to put or lay under, *hupo-*, both governed by *kata*], then either we must pray [*proseuchomai\**] to the Son and not to the Father or to both or to the Father alone. Everyone will agree [*homologeo\**] that it would be most absurd [*atopos\**: literally, without a place] and contrary [*para*] to what is clearly evident [*enargeia*: clearness, distinctness] to say that we must pray to the Son and not to the Father; if we must pray to both, it is clear [*delos\**] that we should offer [*prosphero\**: *pros-*] our request using the plural saying when at prayer [*proseuchomai\**], "Grant you [*parecho\**: *para-*]" and "Show kindness [*euergeteo\**]" and "Supply you" [*epichoregeo\**: *epi-*] and "Save you" [*sozo\**] as well as similar expressions. This is evidently wrong and not able to be shown [*apemphaino*: *apo-*] by anyone to be in scripture as spoken by anyone. It remains, then, to pray [*proseuchomai\**] to God the Father of all alone but not apart from the High Priest [*Archiereos*] who was appointed [*kathistemi\**: *kata-*] by the Father with an oath [*orkomosia*: swearing an oath] according to the words, "He has sworn [*omnumi*] and will not repent [*metamelomai*: *meta-* or after], 'You are a priest forever according to the order [*taxis*: a drawing up, with *kata*] of Melchizedek" (Ps 110.4). In thanksgiving [*eucharisteo\**] to God during their prayers [*proseuche\**] saints acknowledged [*homologeo\**] his favors [*charis\**] through Christ Jesus. Just as the person scrupulous [*akribos*: to be accurate, sharp] about prayer [*proseuchomai\**] shouldn't pray [*proseuchomai\**] to one who himself prays [*euchomai\**] but to the Father upon whom our Lord Jesus has taught [*didasko\**] us to call [*kaleo\**] in our prayers [*euchomai\**], so we aren't to offer any prayer [*proseuche\**] to the Father except from him. He sets this forth [*paradeiknumi*: *para-*] clearly [*saphos*: distinctly], "Truly, truly, I say to you, whatever you ask of [*aiteo\**] my Father he shall give you in my house [note 'house,' not 'name']. Until now you have not asked [*aiteo\**] anything in my name [*onoma\**]. Ask, and you shall receive [*lambano\**] that your joy [*chara*: delight] may be fulfilled [*pleroo\**]" (Jn 16.24).

He did not say, "Ask of me," nor yet simply "Ask of the Father," but "Whatsoever you may ask of the Father, He will give you in my name." For until Jesus taught this, no one had asked of the Father in the name of the Son. True was the saying of Jesus, "Until but now you have not asked aught in my name"; and true also the words, "Ask and you shall receive, that your joy may be fulfilled." Should anyone, however who believes that prayer ought to be made to Christ himself, confused by the sense of the expression make obeisance, confront us with that acknowledged reference to Christ in Deuteronomy, "Let all God's angels make obeisance to Him," we may reply to him that the church, called Jerusalem by the prophet, is also said to have obeisance made to her by kings and queens who become her foster sires and nurses, in the words, "Behold, I lift up my hand upon the nations, and upon the isles will I lift up my sign: and they shall bring your sons in their **468** bosom and your daughters they shall lift up on their shoulders; and kings shall be your foster sires, their queens, their nurses: to the face of the earth shall they make obeisance to you, and the dust of your feet shall they lick: and you shall know that I am the Lord and shall not be ashamed."

Jesus didn't say "Ask [*aiteo\**] me" or "Ask the Father" but "If you shall ask the Father, he will give it to you in my name [*onoma\**]; ask and you shall receive [*lambano\**] that your joy [*chara\**] may be fulfilled [*pleroo\**]" (Jn 16.23-24). Until Jesus taught [*didasko\**] this nobody asked the Father "in the name of the son." Jesus' words were true [*alethes\**], "Until now you have not asked anything in my name; true also is the saying, 'Ask, and you shall receive that your joy may be fulfilled'" (Jn 16.24). Should anyone thinking [*oiomai\**] we should [*deo\**] pray [*proseuchomai\**] to Christ himself is troubled [*sugcheo*: to pour together, *sug-*] by the meaning [*semaino\**] of the word "worship" [*proskuneo*: to make obeisance, *pros-*] and brings against [*prosago\**: *pros-*] us the passage, "Let all the angels of God worship [*proskuneo\**] him" (Dt 32.43) which admittedly is spoken of [*homologe\**] Christ in Deuteronomy, we must say to him that the Church which is named [*omomazo*: to address] Jerusalem by the prophet is also said to be "worshiped" [*proskuneo\**] by kings and queens who are its nursing fathers and nursing mothers as follows: (i.e., an extended quote from Is 49.22-23).

And how does it not accord with Him who said, "Why do you call me good? None is good save One--God the Father" to suppose that He would say, "Why pray you to me? To the Father alone ought you to pray, to whom I also pray, as indeed you learn from the holy Scriptures. For you ought not to pray to one who has been appointed high priest for you by the Father and has received it from the Father to be advocate, but through a high priest and advocate able to sympathize with your weaknesses, having been tried in all points like you but, by reason of the Father's gift to me, tried without sin. Learn you therefore how great a free gift you have received from my Father in having received through

regeneration in me the Spirit of adoption, that you may be called sons of God and my brethren. For you have read my utterance spoken through David to the Father concerning you, I will proclaim your name to my brethren; in the midst of the church will I sing hymns to you.' It is not reasonable that those who have been counted worthy of one common Father should pray to a brother. To the Father alone ought you, with me and through me, to send up prayer."

Indeed, it is keeping with [*kata*: in accord with] Christ's words, "why do you call me good [*agathos*\*]? There is no one good but one, God the Father" (Mk 10.18) that he might have said, "Why do you pray to [*proseuchomai*\*] me? To the Father alone prayer [*proseuchomai*\*] must be given to whom I also pray [*proseuchomai*\*], something you learn [*manthano*: to understand, comprehend] from holy scripture. You should not pray [*euchomai*\*] to a high priest [*archiereus*] who had been established [*kathistemi*\*: *kata*-] on your behalf by the Father and who has receive the office of advocate [*parakletos*\*: *para*- or beside] from the Father. Instead, through a high priest [*archiereus*\*] and advocate [*parakeltos*\*] who can be [*dunamai*\*: to have the capacity for something, not unlike *patheo* in *sumpatheo*] touched by the feeling [*sumpatheo*: to suffer with or *sum*-] of your infirmities [*astheneia*\*], being in [*kata*] every way tempted [*peirazo*]: to make an attempt] as you are yet because of the Father who endowed [*doreo*: to present] me, tempted [*peirazo*\*] without sin [*hamartia*\*] (Heb 4.15). Therefore lean [*manthano*\*] what a great gift [*dorea*] you have received [*lambano*\*] from my Father through your regeneration [*anagennesis*: *ana*- or up; here as again] in me, that you have received [*apolambano*: *apo*- or from] the spirit [*pneuma*\*] of adoption [*huiiothesis*: literally, son placing] (Rom 8.15), that you may bear the name [*chrematizo*: to negotiate, consult] of sons of God (Rom 8.14) and my brethren. You have read [*anagignosko*: to know well, *ana*-] the words addressed by me to the Father about [*peri*] you through David: "I will declare [*apaggello*: to bring tidings] your name [*onoma*\*] to my brethren. In the midst of [*en mesou* or *mesos*\*] the congregation [*ekkllesia*] I will praise [*humneo*\*] you" (Ps 22.22). It is not unreasonable [*eulogos*\*] that those deemed worthy [*kataxio*: *kata*-] of their one Father should pray to [*proseuchomai*\*] a brother, for to the Father alone your prayers [*proseuche*\*] must be lifted up [*anapempe*\*] with and through me [*meta* and *dia*].

So then hearing Jesus speak to such effect, let us pray to God through Him, all with one accord and without division concerning the manner of prayer. Are we not indeed divided if we pray some to the Father, others to the Son--those who pray to the Son, whether with the Father or without the Father, committing a crude error in all simplicity for lack of discrimination and examination? Let us therefore pray as to God, intercedes as with a Father, request as of a Lord, give thanks as to God and Father and Lord, though in no way as to a servant's lord; for the Father may reasonably be considered Lord not only of the Son but also of those who through Him are become sons also, though, just as He is not God

of dead but of living men, so He is not Lord of baseborn servants but of such as at the first are ennobled by means of fear because they are as infants, but serve thereafter according to love in a service more blessed than that which is in fear. For within the soul itself, visible to the Seer of Hearts alone, these are distinctive characters of servants and sons of God.

Hearing [*akouo\**] Jesus speak of these things, let us pray to [*euchomai\**] God through him. Let us all say the same thing and not be divided [*schizo*] in our method [*tropos\**] of prayer [*eucho\**]. Are we not divided [*schizo\**] if some pray [*euchomai\**] to the Father and some to the Son inasmuch as they who pray to [*proseuchomai\**] the Son whether with or without the Father, commit [*hamartano\**] a foolish [*idiotes*: private person, individual, layman] sin [*hamartia\**] in great simplicity [*akeraiotes*: freshness, integrity] because they lack discernment [*abastanistos*: without pain, untried] and criticism [*anexetastos*: not searched out, not inquired]? Let us pray [*proseuchomai\**] as to God; let us make intercession as to the Father; let us make supplication [*entugchano\**] as to the Lord, and let us give thanks [*eucharisteo\**] as to God, Father and Lord, a Lord who is in no way Lord of a slave, for the Father may be thought [*nomizo\**] rightly [*eulogos*: adverb] as Lord of the Son and Lord of those who by him became sons. And as he is not the God of the dead but of the living (Mt 22.32) so he is not Lord of slaves of no birth but of those who at first receive ennoblement [*exeugenizo*: to produce noble offspring; *ex-* and *eu-* or from and well] with fear [*phobos*] because of their immaturity [*nepiotes*] but afterward serve in love [*agape\**] a bondage [*douleia*] which is happier [*makarios\**: blessed] than the bondage which is in fear. For there are in the soul [*pseuche\**] the characteristic marks [*charakter*] both of God's slaves and of his sons, manifest [*phaneros\**] to him only who looks upon [*blepo\**] the heart [*kardia\**].

Jn 20.23: If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.

Lk 9. 38: And behold, a man from the crowd cried, "Teacher, I beg you to look upon my son, for he is my only child."

Ps 110.4: The Lord has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."

Jn 16.24: Hitherto you have asked nothing in my name; ask, and you will receive that your joy may be full.

Jn 16.23-24: In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive that your joy may be full.

Jn 16.24: Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive that your joy may be full.

Dt 32.43: Praise his people, O you nations; for he avenges the blood of his servants and takes vengeance on his adversaries and makes expiation for the land of his people.

Is 49.22-23: Kings shall be your foster fathers and their queens your nursing mothers.

With their faces to the ground they shall bow down to you and lick the dust of your feet.

Then you will know that I am the Lord; those who wait for me shall not be put to shame.

Mk 10.18: Why do you call me good? No one is good but God alone.

Heb 4.15: For we have not a high priest who is unable to sympathize with our weaknesses but one who in every respect has been tempted as we are yet without sin.

Rom 8.15: For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship when we cry “Abba! Father!”

Rom 8.14: For all who are led by the Spirit of God are sons of God.

Ps 22.22: I will tell of your name to my brethren; in the midst of the congregation I will praise you.

Heb 4.15: For we have not a high priest who is unable to sympathize with our weaknesses but one who in every respect has been tempted as we are yet without sin.

Rom 8.15: For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship when we cry “Abba! Father!”

Mt 22.32: I am the God of Abraham and the God of Isaac and the God of Jacob. He is not God of the dead but of the living.

## Chapter Eleven

Everyone who asks for the earthly and little things from God disregards Him who has **469** enjoined the asking of heavenly and great things. God is incapable of bestowing anything either earthly or little. Should anyone suggest instances to the contrary in which the material things bestowed upon the saints in the past as a result of prayer, and indeed the express language of the Gospel when it teaches that the earthly and the little are to be added unto us, we may reply to him as follows. When someone bestows upon us a particular material object, we should not say that the person has bestowed upon us the shadow of the object, for it is unintentional to present two things, object and shadow. The giver's intention is to give a material object; our receipt of its shadow is a consequence of the gift. In like manner if, with mind grown nobler, we have discerned the gifts that are principally given to us by God, we shall most properly describe as consequences of the great and heavenly spiritual gifts of grace the material things which are given to each of the saints for his good or in proportion to his faith or according as the Giver wills, and wisely does He will, even though we are unable to describe a cause and reason worthy of the Giver for each of His gifts.

Everyone who asks for [*aiteo*\*] earthly [*epigeios*\*: *epi-* or upon] and little things from God disregards [*parakouo*: *para-* or beside suggests side-stepping] him who has bidden [*entello*\*] us to ask for heavenly [*epouranios*\*: *epi-* or upon that which is heavenly] and great things. God cannot [*ephistemi*\*: *epi-* or upon] give [*charizomai*\*] anything earthly or small. Should any person bring forward [*hupophero*: literally, to carry away under, *hupo-*] as an objection [*kata*] the bodily gifts given to [*doreo*\*] the saints through prayer [*proseuche*\*] and the Gospel's words [*phone*\*: voice] which teach [*didasko*\*] that earthly, small things are added to [*prostithemi*\*: *pros-*] us, we must give him the answer [*apanteteon*: one must present oneself, with *pros*]. That is, just as we must not say when someone gives [*doreo*\*] us a body [*soma*\*] of some sort, that so-and-so has given us the shadow [*skia*] of the body. For in giving [*protithemi*: *pro-* or before] us the body he did not intend to bestow [*charizomai*\*] two separate things, a body and shadow, but the intention [*prothesis*\*: *pro-* or before] of the giver is to give a body and that we receive [*lambano*\*] also its shadow is a fact accompanying [*epakoloutheo*\*: to follow upon or *epi-*] the giving of the body. Thus in the same way, if with our minds [*nous*\*] raised higher we [*megalophues*: of noble nature, *me-gas* or great] consider [*katanoeo*\*: *kata-*] the gifts bestowed upon us to be of set purpose [*proegeomai*: to take the lead, *pro-*] by God, we shall admit [*ero*\*] that the bodily gifts are the most fitting accomplishments [*oikeios*: belonging to one's household] of the great and heavenly [*epouranios*\*] spiritual [*pneumatikos*\*] gifts [*charisma*: favor] and are given to [*parakoloutheo*\*: to follow beside or *para-*] each of the saints to profit with [*sumphero*\*: *sum-* or with] (1Cor 12.7) or according to the proportion of faith [*analogia* and *pistis*\*] (Rom 12.6) or as the giver wills [*bouleuo*\*] it; and he wills wisely [*sophos*: adverb], even if we are unable [*dunamai*\*] to name a cause [*aitia*\*] or reason [*logos*\*] worthy [*axios*\*] of the giver for each of the gifts.

Greater fruit had been borne by Hannah's soul in being turned from sterility than was her body in conceiving Samuel. Diviner had been the offspring begotten by Hezekiah's mind than that which was begotten of the material seed of his body. Higher had been the deliverances of Esther and Morecai and the people from spiritual plots than was that from Haman and his conspirators. Mightier was the prince that sought to ruin her soul, whose power Judith had cut through than he whom she met in Holophermes. Who would not acknowledge that in the spiritual blessing which comes home to all the saints and which Isaac spoke of to Jacob, "God give you of the rain of heaven," a higher rain had fallen to Ananiah and those with him than the material rain that overcame Nebuchadnezzar's flame? Greater had been the muzzling of the unseen lions by the prophet Daniel so that they were unable to work anything against his soul, than that of the visible lions to which all of us who read the passage have understood it to refer. And who as a saint, becoming a fit recipient of the Holy Spirit, had ever, like Jonah, escaped the belly of a monster that swallowed every fugitive from God and which has been defeated by Jesus our Savior? It need not cause surprise if, to keep the metaphor, the corresponding shadow is not given to

all who receive objects capable of making shadows, while to some a shadow is what is given. Students of questions relating to sundials and of the relation of shadows to the illuminating body clearly observe what is the case with bodies generally, that at a particular time some projectors are shadowless, others are short shadowed, others are more or less long-shadowed.

The soul [*psuche*\*] of Hannah, changing [*metaballo*\*: *meta-* or after] from a kind of barrenness [*steirosis*\*], bore fruit [*karpophoreo*] more than her body which was pregnant [*kueo*] with Samuel. Hezekiah begat divine children of the mind [*nous*\*] instead of the body when they were begotten of his bodily seed. Ester and Mordecai and the people were delivered from [*rhuomai*\*] spiritual plots [*noetos*\*: belonging to the mind modifying *epiboule*\*: *epi-* or upon] much more than from Haman and those who conspired with [*sumpneo*: to breathe together, *sum-*] him. Judith cut off [*diakopto*: to cut in two, *dia-*] the might of the prince who desired to destroy [*diaphtheiro*: *dia-* or through] her soul [*psuche*\*] even more than the might [*dunamis*\*] of the famous Holofernes. Who wouldn't agree [*homologeo*\*] that the spiritual [*noetos*\*] blessing [*eulogia*: a fair speech; *eu-* as well plus *logos*] which comes upon [*phthano*\*: to anticipate] all the saints spoken of by Isaac to Jacob, "May God give to you the dew of heaven" (Gn 27.28), was given to Ananias and his companions more abundantly than the physical [*somatikos*: corporeal] dew which overcame [*nikao*\*] the flame of Nebuchadnezzar (Dn 3.50)? And the lions whose mouths were stopped [*phimoo*: to muzzle] by the prophet Daniel were invisible [*aoratos*] lions unable to achieve [*energeo*: to be in action, to operate] anything against his soul [*psuche*\*] rather than the perceptible [*aisthetos*\*] lions to which all we who read this scripture have taken it [*entugchano*\*] to refer. And who has escaped *from*[*ekphugo*: *ek-* or from] the monster's belly overpowered [*cheiroo*: to bring into hand] by Jesus our Savior if the monster which swallows up [*katapino*: to swallow down, *kata-*] every fugitive from God in the same way as Jonah when like one of the saints he became possessed [*choretikos*: able to contain] of the Holy Spirit [*Pneuma*\*]?

It is therefore not astonishing that, as the Giver's plan is to bestow the principal things in accordance with certain unutterable and mystic guiding principles and suitable to the recipients and occasions, when the principal objects are being given there should sometimes go with them no shadows at all for the recipients. At other times shadows are but few; at other times shadows which are smaller in comparison accompany different **472** objects. As the presence or absence of the shadow of bodies neither pleases nor pains the man whose object of search is solar beams, he possesses his chief necessity in being illumined or freed from shadow or in having more or less of shadow as the case may be. If the spiritual things are ours, and we are being illumined by God for complete possession of true blessings, we shall not quibble over a matter so paltry as concerns the shadow. For material and physical things count as fleeting feeble shadow, in no way comparable to the

saving holy gifts of the God of All. What comparison is there between material riches and the riches that are in every word and all wisdom? Who in his senses would compare health of flesh and bone with health of mind, strength of soul, and consistency of thought--things which, if kept in measure by God's word, make bodily sufferings a paltry scratch, and even slighter if we can grasp it.

Now it isn't to be wondered [*thaumastos*] if all those who in the same way receive [*lambano\**], if you will, bodies [*soma\**] which produce such shadows [*skia\**] are not given a shadow of the same kind while to others in the same way [*homoios*] a shadow is given. For to those who study [*theoreo\**] the problems [*problema*: anything put before one, *pro-*] of the sundial [*gnomonikos*: also as fit to judge] and the relation of shadows to [*pros*] the body which gives light [*photizo\**], this is shown [*paristemi\**: *para-*] clearly [*saphos\**] to happen [*sunbaino*: to go with, *sun-*] according as the bodies vary [i.e., *kata*]. In some cases the sundial indices have no shadow at all at certain times [*kairos\**]. In others the shadow is longer compared with others. Since the purpose [*prothesis\**] of him who gives the just mentioned [*proegeomai\**: to lead the way] gifts [*doreo\**] bestows [*charizomai\**] them in certain ineffable and secret [*aporretos\** & *mustikos\**] proportions [*analogia\**, with *kata*] as is becoming [*harmozo*: to fit together] for those who receive [*lambano\**] them, and as proper for the times [*chronos\**: compare with *kairos* just above], it is no great wonder [*oude' holos*: literally, nothing altogether] then if, when the gifts are given [*proegeomai\**: cf. different use just above], sometimes no shadows at all accompany [*epomai*] those who receive [*lambano\**] them. Sometimes there are shadows not of all but only a few and at other times the shadows are smaller in comparison with [*sugkrisis*: *sug-* or with] the rest while larger shadows accompany [*epakoloutheo\**: *epi-* or upon] others. Just as neither the presence [*pareimi\**: *para-*] nor absence [*apeimi*: *apo-* or from] of the shadow of bodies gives pleasure [*euphraino*: *eu-* or well] to or grieves [*lupeo*: to give pain] one who seeks [*zeteo\**] the sun's rays since he has what he wants most whensoever [*anagkaios\**], having the light shining upon [*photizo\**] him, he is either deprived of [*stereo\**] the shadow or possessed of [*echo*: to have] a longer or shorter one. If we possess [*pareimi\**] spiritual things [*pneumatikos\**] and are enlightened [*photizo\**] by God concerning [*pros*] the complete possession [*ktisis\**] of true goods [*alethinos\** & *agathos\**], we shall not squabble [*mikrologizomai*: *mikros* or small] about the worthless [*euteles* or mean, paltry with *pragma* or thing, business affair] shadow. All material and bodily things [*hulikos\** & *pneumatikos\**], whatever they happen to be [*tugchano\**], have within them the principle [*logos\**] of the fleeting [*amenos*: not remaining], feeble [*adranes*: impotent] shadow and in no way can be [*dunamai\**] compared with [*paralambano\**: *para-*] the saving [*soterios\**] and holy [*hagios*] gifts [*dorea\**] of the God of all. For what comparison [*sugkrisis\**] is there between bodily [*somatikos\**] riches and the riches consisting in all utterance [*logos\**] and in all knowledge [*sophia\**] (1Cor 1.5)? Who, unless he were mad [*mainomai*: to rage, be furious], would compare [*parabolos*: venturesome, reckless; *para-*]

health [*hugēia*] of flesh and bones with a healthy mind [*nous\** which is *hugiaino*], a robust soul [*psuche\** which is *rhonnumi* which connotes good health] and power of reasoning [*logismos\** to which belongs *summetros* or common measure, *sum-* or with] in accord therewith? If all these are duly ordered [*rhuthmizo\**] by the Word [*Logos\**] of God, all these things make bodily experience, as it were, an unimportant [*euteles\**] pin-prick [*amuche*: scratch or skin wound] or whatever else we like to consider [*nomizo\**] smaller than that.

He that has discerned the meaning of the beauty of the bride whom the bridegroom Word of God loves, a soul blooming with more than heavenly and more than mundane beauty, will be ashamed to dignify with the same name of beauty the physical beauty of woman or child or man. For of beauty in the strict sense flesh is not capable, being deformity throughout. For all flesh is as grass, and the glory thereof, which is manifest in the so called beauty of women and children, is according to the prophet's language compared to a flower, "All people are grass, their constancy is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people are grass. The grass withers, the flower fades; but the word of our God will stand forever." Again, who that has perceived the nobility of the sons of God shall any longer give the name of nobility to what passes as such among men? After contemplating Christ's kingship over kings, how shall the mind not dispel all kingship upon earth? When the human mind, so far as capable while still bound to a body, has once beheld as clearly as may be an army of angels, and among them chief-commanders of the Lord's hosts, and archangels and thrones and lordships and principalities and more than heavenly authorities, and has come to understand that it can obtain from the Father their **473** equivalent, how shall it not despise those things which though frailer than shadow are the admiration of the foolish, even if they should all be given to it, as most shadowy and in comparison insignificant, and look beyond in order not to fall short of obtaining the true principalities and diviner authorities? We should therefore pray for the principal and truly great and heavenly things, and as for those concerned with the shadows accompanying the principal, commit them to the God who knows before we ask Him what things, by reason if our perishable body, we have need.

The person who recognizes [*katanoēo\**] the bride's beauty [*kallos\**] whom the Bridegroom, the Word [*Logos\**] of God, loves [*erao*: in the sense of desiring passionately], that is, the soul [*psuche\**] which flourishes [*antheo*: to blossom with *tugchano\**] with a beauty [*kallos\**] surpassing that of heaven and earth [*hyperouranios* & *hyperkosmios*: *hyper-* or beyond], will be ashamed [*aideomai\**] to dignify [*timao*] with the same word [*onoma\**: name] "beauty" the physical beauty of wife, child or husband. For the flesh isn't capable [*choreo\**: to make room for] of true beauty [*kallos\** which is *kurios\**, adverb meaning having power or authority] being a thing of shame [*aischos* with *tugchano\**]. For

all flesh is as grass and its glory [*doxa*\*] which is seen [*emphaino*\*: *em-* or *in*] in what is called the beauty of women and children, has been compared to [*paraballo*: literally, to cast beside or *para-*] a flower by the words of the prophet who says, “All flesh is grass and all its beauty is as the flower of the grass. The grass withers, and the flower fades, but the word [*rhema*\*: that which is spoken; i.e., not *logos*] of the Lord abides forever [*meno*\* or to remain with *eis* or into]” (Is 40.6-8). And who will still call [*onomazo*\*: to name] true nobility [*eugeneia*: *eu-* as well] that which commonly goes by [*tribo*\*: to bruise, pound, be in common use] the name among [*para*] men when once he has understood [*noeo*\*] the nobility of the sons of God? And if the mind [*nous*\*] has beheld [*theoreo*\*] Christ’s kingdom which cannot be moved, surely it will despise [*hos oudenoos logou axias*: literally as nothing worthy of the word] every earthly kingdom as not worth reckoning [*kataphroneo*: to look down upon, *kata-*]. And seeing clearly [*eido*\*: to know as *tranos* or the adverbial form for piercing] insofar as the human mind [*nous*\*] is capable [*dunatos*\* with *kata*] while remaining bound [*deo*\*] to the body and insofar as it is possible [*dunamai*\*: compare with *dunatos* just noted], the angelic host, captains of the Lord’s army among them, archangels, thrones, dominations, principalities and super-celestial powers [*huperouranios*\*] (Col 1.16), and realizing [*katalambano*\*: *kata-*] that it can attain [*tugchano*\*] to equal honor [*isotimos*] with them as a gift from [*para*] the Father, surely it will, even though be feebler [*adranes*: without *draino* or to be ready to do] than a shadow, despise as most shadowy [*amauros*: not having light, uncertain] and not worth reckoning {*axios*\* with *logos*\*} by comparison [*sugkrisis*\*: *sug-* or with] those things which are a cause of wonder [*thaumazo*\*] to [*para*] the foolish [*anoetos*\*: without use of *nous*], even if all these gifts have been bestowed [*didomai*\*: to give] upon it and will let them go [*huperorao*: to look down upon, *huper-*] rather than fail to attain to [*apotugchano*: *apo-* or from] the true principalities and divine powers [*arche*\* & *exousia*\*]. We must pray [*euchomai*\*] then, pray for those things which are chiefly and truly great and heavenly [*epouraios*: *epi-* or upon]. And what is concerned with [*epakoloutheo*\*: *epi-*] the shadows which accompany the antecedent gift of God we must leave [*epitrepton*: one must commit, *epi-*] to him who knows [*ephistemi*\*: *epi-*] what things we have need of [*echo*\*: to have] for our mortal [*epikeros*\*] body’s sake before we ask [*aiteo*\*] him (Mt 6.8).

1Cor 12.7: To each is given the manifestation of the Spirit for the common God.

Rom 12.8: So then, brethren, we are debtors not to the flesh to live according to the flesh.

Gn 27.28: May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine.

Song of Three Young Men, vs. 50: Bless the Lord, frosts and snows, sing praise to him and highly exalt him forever.

1Cor 1.5: that in every way you were enriched in him with all speech and all knowledge.

Is 40.6-8: A voice says, "Cry!" And I said, "What shall I cry?" "All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades when the breath of the Lord blows upon it; surely the people is grass. The grass withers, the flower fades; but the word of our God will stand forever."

Col 1.16: for in him all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him.

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

## Chapter Twelve

What I have said, according to my capacity to receive the grace which has been given by God through His Christ, and as I trust in the Holy Spirit also--whether it be so you will judge when you read it--may suffice by way of examination of the general subject of prayer. I shall now proceed to the next task, to consider how full of meaning is the prayer outlined by the Lord. It is first of all to be observed that to most people Matthew and Luke might seem to have recorded the same prayer sketched as a pattern for right prayer.

Having sufficiently [*autarkros*] gone into the matter of prayer [*en toutois*: in these things] according to the grace [*charis* \*, with *kata*] given us as we have received the capacity [*choreo* \*: to make room for] by God through his [*hupo* followed by *dia*] Christ--and in the Holy Spirit [*Pneuma* \*] as well, I trust; and you who read [*exetazo* \*: *ex-* or from] this treatise [*problema* \*] will judge [*krino* \*] whether it is so [*tugchano* \*]--now we shall move to [*erchomai*: to come, to go] the next task [*athlon*: prize, struggle with *exes* or another in order]. Our intention is to consider [*boulomai* \* & *theoreo* \*] the prayer [*proseuche* \*] outlined [*hupgrapho*: literally, to write under or *hupo-*] by the Lord and the power [*dunamis* \*] which fills [*pleroo* \*] it. First we must consider [*paratereteon*: one must observe; *para-* & *tereo* \*] that Matthew and Luke are believed [*dozazo*: to think, conjecture] by many to have recorded [*anagrapho* \*: *ana-* or up] the same prayer [*proseuche* \*] in outline to the end [*pros to dein* or *deo* \*] that we should pray [*proseuchomai* \*].

**NB:** in this and the next paragraph the words are inserted directly. Matthew's words run thus [*tropos* \*]: Our Father in heaven, hallowed be [*hagiazō* \*] your name [*onoma* \*]. Your kingdom come. Your will [*thelema*] be done, on earth as it is in heaven. Give us this day our daily [*epiousios*: sufficient; *epi-* or upon] bread. And forgive [*aphiemi* \*] us our debts [*opheilema*], as we also have forgiven our debtors. And do not bring us to the time of trial [*peirasmos* \*], but rescue [*rhuomai* \*] us from the evil one [*poneros* \*] (Mt 6.8-13).

But Luke's run as follows: Father, hallowed be [*hagiazō* \*] your name [*onoma* \*]. Your kingdom come. Give us each day our daily [*epiousios* \*] bread. And forgive [*aphiemi* \*] us our sins [*hamartia* \*], for we ourselves forgive everyone indebted to us. And do not bring us into temptation [*peirasmos* \*] (Lk 11.2-4).

To those who suppose it to be the same prayer we may reply that the utterances, though they certainly resemble one another, also appear to differ, as I shall set forth in investigating them. In the second place it is not possible that the same prayer should be said on the mountain where "When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying"--for it is in the course of the recital of the Beatitudes and the subsequent injunctions that it is found recorded in Matthew. It also have been said, "He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."

To those who suspect [*hupolambano* \*: *hupo-* or under] this to be the case we must say that in the first place although the words [*rhema* \*] have certain points of similarity [*geitniao* \*], in others they appear to differ [*diaphero* \*: *dia-*] as we shall show [*phaino* \*] when we examine [*ereuno* \*] them. Secondly, it is not possible that the same prayer [*proseuche* \*] was spoken both on the mountain where "seeing the multitudes he went up on the occasion upon which when he sat down, his disciples came to him, and he opened his mouth and taught [*didasko* \*] them" (Mt 5.1-2). For this prayer is found recorded in Matthew in the passage which announces [*apaggello* \*] the beatitudes [*makarismos*: adjective] and the commandments [*entole* \*] following them. That it was also spoken "as he was praying [*proseuchomai* \*] in a certain place when he ceased [*pauo* \*]" to one of his disciples whom asked to be taught [*didasko* \*] to pray [*proseuchomai* \*] as John also taught his disciples (Lk 11.1).

It is surely impossible that the same words should be described as having been spoken in the course of continuous utterance without any question to precede them and as being **476** announced in response to a disciple's request. One might, however, say the prayers are equivalent and were spoken as one. On the one occasion in continuous discourse, on the other in response to the request of a different disciple who in all likelihood was not present when He spoke the form in Matthew or had not mastered what had earlier been spoken. But perhaps it is better that the prayers be regarded as different, with certain portions in common. In Mark, though I have searched there also in case the record of an equivalent should escape me, I have not found so much as a vestige of a prayer contained. I have already said that before praying one must first be composed and disposed in a

particular manner. Let us therefore glance at the words preceding the prayer contained in Matthew, which were uttered by our Savior.

How can the same words [*logos* \*] have been spoken without any prior question [*progignomai*: \* also as to be born before, *pro*-] and on a special occasion [*peusis*: inquiry] and proclaimed [*apaggello* \*] in response to the request [*axiosis* \*: also as dignity, rank] of a disciple? Perhaps it might be said that the two prayers [*euche* \*] have the same meaning [*isodunameo*: *isos*, equal], the same words being spoken on the one occasion in the course of a lengthy speech [*logos* \* modified by *apotasso*, to set aside, *apo*- or from] and on the other in response to [*axioo* \*: to be worthy] another of the disciples who asked him and who probably wasn't present [*pareimi* \*: *para*-] when he spoke what Matthew [with *kata* or according to] records or who didn't recall [*krateo* \*: to hold sway] what had been said long before [*palai*]. Perhaps it's better to consider [*nomizo* \*] the prayers as being different [*diaphero*: \* *dia*-] while having some parts [*meros* \*] in common [*koinos* \*]. When we searched in [*zeteo* \* with *para*] Mark, in case a similar prayer [*proseuche* \*] with the same meaning was recorded [*anagrapho* \*] there and escaped our notice [*lanthano* \*: to hide], we discovered [*heurisko* \*] not a trace [*ichnos*] of it. Since as we have said above it is first necessary for the person who prays [*proseuchomai* \*] to be settled [*kathistemi* \*: *kata*-] and composed [*diatithemi*: *dia*-; note the root *tithemi* for this verb and the one before, *kata*- and *dia*-] in a certain way. So to pray, let us consider [*eido* \*: to know] the words [*logos* \*] spoken by our Savior about it just before the prayer [*proseuche* \* with *egkeimai*: to be implied, inserted] which is in Matthew.

**NB:** in this paragraph the transliterated words are inserted directly. “And whenever you pray [*proseuchomai* \*], do not be like the hypocrites; for they love [*phileo*: to regard with affection] to stand and pray [*proseuchomai* \*] in the synagogues and at the street corners, so that they may be seen [*phaino* \*] by others. Truly I tell you, they have received [*apecto*: also to refrain from, *apo*-] their reward. But whenever you pray [*proseuchomai* \*], go into your room [*tameion*: also as treasury] and shut the door and pray to [*proseuchomai* \*] your Father who is in secret [*kruptos*: covered]; and your Father who sees [*blepo* \*] in secret will reward [*apodidomai*: to restore, return; *apo*-] you. When you are praying [*proseuchomai* \*], do not heap up empty phrases [*battologeo*: to speak in a stammering fashion] as the Gentiles do; for they think [*dokeo* \*] that they will be heard because of their many words [*poluulogia*]. Do not be like [*homoioo*] them, for your Father knows [*eido* \*] what you need [*chreia* \*] before you ask [*aiteo* \*] him. Pray [*proseuchomai* \*] then in this way (Mt 6.5-9).

Our Savior often appears as inveighing against the love of glory as a deadly passion, just as He has done in this place where He dissuades us from the practice of actors at the season of prayer, for it is a practice of actors rather to plume themselves in piety before men

rather than to have communion with God. Remembering then the words, "How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God?" we ought to despise all glory with men even though it be thought honorably gained and to seek the strict and true glory which is from Him alone who glorifies the deserving in a manner becoming to Himself and exceeding the desert of the person glorified. The very act which would in itself be thought honorable and is thought praiseworthy is polluted when we do it to be glorified by men or to appear to men, and on that account it is attended by no recompense from God. Unerring as the whole of Jesus' language is, it becomes even more so when it is spoken with His accustomed oath.

In many places [*pollachou*] our Savior seems [*phaino \**] to attack [*enistemi \*:* *en-* or in] the love of glory [*philodoxia*] as a deadly disease [*pathos \** which is *olothrios* or destructive] which he does here, forbidding [*epiteleo \*:* *epi-*] the doing of the work of hypocrites at the time of prayer [*euche \** with *kairos \** and *kata*]. It is their work [*ergon \**] to want to be conceited [*enabrunomai:* to pride oneself, be effeminate, *en-* or in] before men about one's piety or liberality [*eusebeia:* also as religion & *koinoneo:* to have in common]. We must keep in mind [*mimnesko \*:* to remember] the words, "How can you believe [*pisteuo \** with *dunamai \**], you who receive the honor of [*doxa \** with *para*] men, and do not seek [*zeteo \**] the honor [*doxa \**] which comes from [*para*] God alone" (Jn 5.44)? You must despise [*kataphroneo \*:* *kata-* as down] every honor [*kalos \**] among men, even if it be thought [*nomizo \**] to be the reward [*doxa \**] of nobility [*kurios \**] and seek the proper, true [*alethes \**] glory which comes from him alone who glorifies [*doxazo \**] one who is worthy of glory [*axios \**] as befitting himself beyond the worth [*axios \**] of the man to whom the glory is given [*doxazo \**]. Even the very thing, then, which might have been thought [*nomizo \**] to be noble [*kalos \**] and is considered praiseworthy [*epainetos \*:* *epi-* as upon], becomes sullied [*moluno \**] when we do it that we may have glory of [*doxazo \** with *hupo*] men or that we may be seen [*phaino \**] by men (Mt 6.2-5). Thus no reward [*amoibe:* recompense, change] from God follows upon [*epomai \*:* *epi-*] this for us. For every word [*logos \**] of Jesus is true [*apseudes:* alpha privative, not false], and (if it right to say so, being pressed) becomes truer whenever he speaks with his customary oath [*horkos* modified by *sunethos \*:* *sun-* or with].

Of those who for human glory seem to do good to their neighbor, or pray in synagogues 477 and at broad-way corners, he says. "Truly I tell you, they have received their reward." For as the rich man according to Luke had good things in his human life, being no longer capable of obtaining them after the present life because he had had them, so he that has his reward, as having sown not "unto the spirit" but "unto the flesh" shall "reap corruption" but shall not "reap eternal life" in his giving or in his prayers. It is sowing unto the flesh when one does alms, with trumpeting before him, in synagogues and thoroughfares to be glorified by men, or likes to pray standing in synagogues and at Broadway corners to

appear to men and thought a pious and a holy person among the onlookers. Indeed every wayfarer along the broad and spacious way leading to destruction without rightness or straightness but crooked and cornered throughout, [for the straight line is broken in it to the utmost], is standing no less than he who prays at Broadway corners, not in one but through his love of pleasure in a number of streets in which beings who as men are perishing because they have fallen away from their divinity, are to be found glorifying and pronouncing blessed those whom they have thought to act piously. There are always many who are rather pleasure-loving than God-loving in their seeming prayer who debauch prayer amid banqueting and carousing, standing in truth at the Broadway corners and praying. For everyone who has made pleasure his rule of life has in his passion for the spacious fallen out of the narrow straitened way of Jesus Christ that is without a single bend and has no corner at all.

Jesus says concerning those who appear [*dokeo* \*] to do good [*eu*: the adverbial form of *agathos*] to their neighbor for the glory [*doxa* \*] of men or those who pray [*proseuchomai* \*] in the synagogues and street corners that they be seen [*phaino* \*], “Truly I say to you, they have [*apecho* \*] their reward [*misthos*: wages]” (Mt 6.5). As the rich man in [*kata*] Luke has his good things [*agathos* \*] in this mortal lifetime and because he had them was no longer capable of receiving [*tugchano* \* with *choreo* \*] them after this present [*enistemi* \*: *en-* or in] life, likewise he who has [*apecho* \*] his reward if he gives something to somebody or in his prayers [*eucho* \*] inasmuch as he has not sowed to [*eis* or into] the spirit [*pneuma* \*] but to [*eis* or into] the flesh, shall reap corruption [*phthora*: destruction, ruin] and shall not reap life everlasting [*aionios*: also as lasting for an age] (Gal 6.8). And so to [*eis* or into] the flesh he does who performs his alms in the synagogue and streets that he may have glory [*doxazo* \*] of men with the sounding of a trumpet before him or who loves to pray [*proseuchomai* \*] standing in the synagogues and street corners. By being seen [*phaino* \*], he may be thought [*nomizo* \*] as pious [*eusebes*] by those who have seen [*horao* \*] him. Every person who travels [*hodeuo*] along the broad and spacious way [*hodos* \* which is both *platus* and *euruchros*: *eu-* or well] leading to [*apago*: to lead away from or *apo-* with *epi* or upon] destruction [*apoleia*], the way which is not straight and direct [*orthos* & *euthes*] but [the verb *tugchano* \* is here] totally crooked and full of corners (for its straightness is for the most part broken up [*klao*]), stands therein not well [*kalos*, adverb] praying [*proseuchomai* \*] in the street corners through his love of pleasure [*philodonia*: *philos* \*: beloved, dear] being not in one but in many streets. Those who die like men (Ps 82.7) because they have fallen away from [*apopipto*: *apo-*] the divine nature [*theotes*] are accustomed [*tugchano* \*] to glorify and count as happy [*doxazo* \* & *makarizo*] those whom they consider [*nomizo* \*] to act impiously [*asebeo* \*] in the streets. There are always many more who seem [*phaino* \*] when they pray [*proseuchomai* \*] to be lovers of pleasure more than lovers of God [*philedonos* & *philotheos*] (2 Tm 3.4), drunken at [*para*] their prayer [*proseuche* \*] in the

middle of their drinking parties and at their carousals. Indeed, these truly stand and pray [*proseuchomai* \*] in the corner of the streets. Everyone who lives a life of pleasure [*hedone* \* with *kata*] loves [*agapao* \*] the broad places and has turned from [*ekpipto* \*: *ek-* or from] the narrow and confined way [*hodos* \* which is both *stenes* & *thlibo*: to squeeze] of Jesus Christ which has [*tugchano* \*] neither the slightest turning [*kampe*] nor any corner at all.

There is a certain difference between Church and Synagogue. The church in the strict sense is without "a spot or wrinkle or anything of the kind," is holy and blameless. Into it enters neither child of harlot, nor eunuch or one emasculated, nor yet Egyptian or Edomite unless sons born to them in the third generation enables them with difficulty to join the church, nor Moabite and Ammonite, unless the tenth generation is complete and the aeon passed. The Synagogue on the other hand may be built by a centurion, as was the case in times preceding the sojourn of Jesus when as yet witness had not yet been borne that the man possessed faith such as the Son of God did not find even in Israel. Now he who likes to pray in synagogues is not far from Broadway corners. But it is not so with the 480 saint, for he loves, not likes to pray, in churches, not Broadway corners, in the straightness of the narrow straitened way, not to appear to men, but to present himself before the Lord God, a male in the sense that he observes the acceptable year of the Lord and keeps the commandment which says, "Thrice in the year shall every male present himself before the Lord God."

If there is [*tugchano* \*] any difference [*diaphora*: *dia-* or through] between the church and synagogue—I mean the true [*kurios* \*: adverb] church without spot, wrinkle or any such thing but holy and without blemish [*hagios* & *amomos*] (Eph 5.27) into which he who is born of a harlot enters not nor the eunuch nor he who has his genitals cut off (Dt 23.1), yes and no Egyptian or Edomite except if sons are born to them they can be joined [*dunamai* \* & *epharmozo*: *eph'- epi-*] to the church only after the third generation (Dt 23.7-8), nor the Moabite and Ammonite unless the tenth generation be fulfilled [*pleroo* \*] and the age [*aion*: a period of existence] be brought to an end [*teleo*: to fulfill, accomplish] (Dt 23.3); and I mean the synagogue which was built by the centurion who did this in the days [*chronos* \*] before Jesus' coming when he had not yet received the witness [*martureo*] that he had faith [*pistis* \*] such as the Son of God had not found [*heurisko* \*], no, not in Israel (Mt 8.10)—if there is any difference, I say, he who takes delight [*phileo* \*: to be fond of] in praying [*proseuchomai* \*] in the synagogues is not far from the street corners. But the saint [*hagios* \*: adjective for holy] is not of this kind, for he loves [*agapao* \*] to pray [*proseuchomai* \*] rather than delights [*phileo* \*: contrast between *agape* & *philos*] therein. He does this not in the synagogues but in the churches, and not in the street corners but in the straightness [*euthutes*: *eu-*] of the narrow and confined way [*hodos* \* modified by *stenes* \* & *thlibo* \*]. Moreover, not that he may be seen but that he may be

beheld [contrast between *phaino* \* & *horao* \*, the latter connoting the having of sight] before the face of the Lord God. For he is a male who perceives [*noeo* \*] the acceptable [*dektos*] year of the Lord (Lk 4.19) and keeps the commandment [*entole* \* with *tereo* \*] which says “Three times in a year shall all your males appear [*horao* \*] before the Lord God” (Dt 16.16).

We are to attend to the word "appear" carefully, since no appearance is a good inasmuch as it only seems to exist and not in truth, and misleads the senses and expresses nothing exactly and truly. As actors of plays in theaters are not what they profess nor are really what the mask they wear makes them look like, so too all who appear to assume the outward sensible form of goodness and are not righteous but actors of righteousness, acting moreover in a theater of their own--namely synagogues and Broadway corners. But he that is no actor but has cast off all that is alien to him and sets himself to please in that theater which is inconceivably greater than any which has been mentioned, enters into his own storeroom to the riches therein treasured up, and shuts up after him his treasury of wisdom and knowledge. Never turning his glance outwards or doting on things outside, having shut up every door of the senses that he may not be drawn away by sensations or have their sensible presentation stealing into his mind, prays to the Father who does not shun or desert a place so secret but dwells in it, the Only Begotten also being present with Him. For He says "I and the Father will come unto him and make abode with him." And plainly, if we do pray thus, we shall be interceding not only with a God but also with a Father who is righteous, who does not desert us as His children but is present in our secret place and watches it and increases the contents of the storeroom if we shut up its door.

We must pay close attention [*akousteon* & *epimelos* \*: *epi-*] to the words “may be seen” [*phaino* \*] since nothing merely seen is good [*kalos* \*: this adjective often translated as ‘beautiful’ and thus implying it] inasmuch as it exists in opinion [*dokeo* \*] and not in reality [*alethos*: adverb, truly] and deceives [*planao*: to make to wander] the imagination [*phantasia* \*] and doesn’t give an exact, true [*akribos* & *alethos*: two adverbs] representation [*ektupoo*: to model or work in relief, *ek-*]. Just as actors of a drama in a theater aren’t what they say they are nor are really what they look [*blepo* \*] like in the character mask [*prosopon*: face] they put on [*perikeimai*: *peri-* or around], so also [*tugchano* \*] all those who fake in outward appearance [*epimorphazo*: *epi-* & *morphe* or form with *dokeo* \*] a display [*phantasia* \*] of goodness [*kalos* \*] aren’t righteous [*dikaios* \*] but are acting [*hupokrites*: one who dissembles & *dikaiousune* \* or righteousness] the part of it. They are acting [*hupokrinomai*: also as to expound, *hupo-* or under] in a theater of their own, that is, the synagogues and street corners. But the person who isn’t an actor but has put aside [*apotithemi* \*: *apo-*] all that isn’t his own, practicing [*eutrepizo*: *eu-*] to make himself pleasing [*aresko* \*] in a theater greater by far than any of them spoken above, enters into [*eisrchomai* \* with *eis*; two instances of *eis*] his own chamber

[*tameion* \*] where his riches are stored [*apothesarizo*], shutting away [*apokleio: apo-*] with himself his treasure of wisdom and knowledge *sophia* \* & *gnosis* \*] (Col 2.3). He doesn't assent to [*helko: to draw along*] the outside world [*exo: outside*] nor gaps about [*chasko: to yawn, gape*] at superficial things [*exo* \*] and shutting up [*apokleio*] every door of the senses [*aistheterion*] so that he may not be drawn away [*helko*] by them [*aisthesis: sense perception*] and that the impression [*phantasia* \*] they receive may not enter into *epeiskrino: epi & eis*] his mind [*nous* \*], he prays to [*proseuchomai* \*] the Father who neither leaves nor forsakes [*pheugo & egkataleipo*] such a hidden sanctuary [*kruptos* \*] but dwells within along with [*katoikeo* \*: *kata-* & *sumpareimi: sum- & para-*] only-begotten Son. "For I and the Father will come to [*pros*] him and make our abode with [*mone: a staying with para*] him" (Jn 14.23). It is clear that if we pray [*euchomai* \*] in this way we shall make our intercession [*entugchano* \*: *en-* or *in*] not only to the righteous [*dikaïos* \*] God but to a Father who doesn't abandon [*apoleipo* \*: *from*] his sons. Instead, he is present [*pareimi* \*: *para-*] in our hidden sanctuary [*kruptos* \*], inspects *ephorao: epi-*] it and increases the treasure in our chamber [*tameion* \*] if only we will shut [*apokleio* \*] its door.

When we pray let us not babble but use godly speech. We babble when, without scrutiny of ourselves or of the devotional words we are sending up, we speak of the corrupt in deed or word or thought, things which are mean and reprehensible and alien to the incorruptibleness of the Lord. He, then, that babbles in prayer is in a synagogic disposition worse than any yet described and in a harder way than those who are at Broadway corners, preserving not as much as a vestige even of acting in goodness. For according to the passage in the Gospel only heathen babble, being quite insensible of great or heavenly petitions and therefore sending up every prayer for the material and the **481** external. To a babbling heathen, then, is he like who asks for things below from the Lord who dwells in heaven and above the heights of the heavens. He who is wordy also seems to be a babbler and he who babbles to be wordy. There is no unity in matter and in bodily substances, but every such supposed unity is split up and divided and disintegrated into many units to the loss of its union. Good is one; many are the base. Truth is one; many are the false. True righteousness is one; many are the states that act it as a part. God's wisdom is one; many are the wisdoms of this age and of the rulers of this age which come to nought. The word of God is one, but many are the words alien to God.

When praying [*proseuchomai* \*], let us not babble on [*battologeo: to stammer*] but speak the things of God [*theologeo*]. We speak vain things [*battologeo* \*] when, without paying careful attention [*momoskopeo: not found in the lexicon; momos means blame, ridicule*] either to ourselves or the words we send up in prayer [*anapempo* \* & *eucho* \*], we talk of corrupt deeds [*diaphthero: to corrupt, dia-*] or words or thoughts [*ergon* \* & *noema: purpose, design*] which are [*tugchano* \*] mean and reprehensible and alien [*epileptos*:

literally, caught or detected in anything; *tapeinos*: humble & *allogrios*] from the purity [*aphtharsia*: incorruption] of the Lord. However, he who speaks vain things [*battologeo* \*] in his prayer [*euchomai* \*] already is in the condition [*katastasis* \*: *kata-*] of those who pray [not in the Greek] in the synagogues even to a more serious extent [*chalepos*: hard to bear, grievous] than those we have spoken of above and is in a path of greater difficulty than the street corners, preserving [*sozo* \*] not even a trace [*ichnos* \*] of the outward appearance [*hupokrisis*: the playing of a part] of good [*agathos* \*]. According to the words [*lexis* \*, with *kata*] of the Gospel it is the heathen [*ethnikos*: foreign] alone who speak of vain things [*battologoe* \*], for they do not even hold to an appearance [*phantasia* \*] of great or heavenly petitions [*aitema*: request or demand which are *epouranios* \*: *epi-*], but every prayer [*euche* \*] they send up [*anapempto* \*] is for bodily and external things. Thus he who asks inferior things [*ta kato*: things which are below] of the Lord who dwells in [*katoikeo* ain \*: *kata-*] the heavens and beyond the heights of the heavens is to be compared to the heathen who speaks vain things [*battologeo* \*] (Mt 6.7). The person who talks much [*polulogeo*] speaks vain things [*battologeo* \*], and the one who speaks vain things is one who talks much. There is no unity [*hen*: one] in matter and bodies [*hule* \* & *soma* \*], but everything which is thought [*nomizo* \*] to be one [*hen* \*] has lost its unity [*hen* \*] and is split and sundered and divided [*schizo* \*, *diakopto* \* & *diaireo*: last two with *dia-* or through] into many parts. Goodness [*agathos* \*] is one, but many are the things of shame [*aischros* \*]. Truth [*aletheia* \*] is one, but there are many falsehoods [*pseudes*]. True righteousness [*dikaiousune* \* which is *alethes* \*] is one, but there are many kinds [*exis* \*] of wisdom [*sophia* \*] of this world and of the princes of this world that come to nothing [*katargeo*: to cause to be idle, to hinder] (1Cor 2.6). The word [*logos* \*] of God is one, but there are many words [not in the Greek] which are alien [*allogrios* \*] from God.

Therefore no one shall escape Sin as the result of wordiness, and no one who thinks to be heard as the result of wordiness can be heard. For this reason we ought not to make our prayers like heathen babbling or wordiness or other practice after the likeness of the serpent, for the God of saints, being a Father, knows of what things His children have need, since such things are worthy of Fatherly knowledge. He who knows not God knows not the things of God also--knows not the things of which he has need, for the things of which he thinks he has need are mistaken. But he who has contemplated the better and diviner things of which he is in need shall obtain the objects of his contemplation which are known by God and which have been known by the Father even before asking. After these remarks upon the preface to the prayer in the Gospel according to Matthew, let us now proceed to consider what the prayer sets forth.

For this reason no person shall avoid [*ekpheugo*: *ek-* or from] sin [*hamartia* \*] in a multitude of words (Prov 10.19), and no man can [*dunamai* \*] be heard [*eisakouo*: *eis-* or into] who thinks [*dokeo* \*] that he shall be heard for speaking much [*polulogia*] (Mt 6.7).

Therefore in our prayers [*euche* \*] we must not be like [*homoioo* \*] the heathen [*ethnikos* \*] who speak vain things [*battologeo* \*] or indulge in much talking [*polulogeo* \*] or whatever it is they do according to the likeness [*homoiosis*, with *kata*] of a serpent (Ps 58.4). For the God of the saints [*hagios* \*] being a Father knows what things his sons need [*chreia* \*] since such things are worthy of [*tugchano* \*] his fatherly knowledge [*gnosis* \*]. But if anyone knows not [*agnoeo*] God, he doesn't know [*agnoeo* \*] the things of God and knows not [*agnoeo* \*] what things he needs [*chreia* \*], for the things he thinks [*nomizo* \*] he needs are the wrong things [*diamartano: dia-*]. But he who has contemplated [*theoreo* \*] the greater and more divine gifts of which he is in need [*endeos*] will obtain [*tugchano* \*] what he has contemplated [*theoreo* \*], for they are known [*gignosko* \*] by God and indeed have been known to the Father even before he asks [*aitesis*]. So having said this about the preamble to the prayer [*euche* \*] in the Gospel according to [*kata*] Matthew, let us now consider [*theoreo* \*] what is taught [*deloo* \*] by that prayer [*euche* \*].

ther knows what you need before you ask him. Pray then like this: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, As we also have forgiven our debtors; and lead us not into temptation, but deliver us from evil.

Lk 11.2-4: And he said to them, "When you pray, say: "Father, hallowed be thy name. Thy kingdom come. Give us each day our daily bread; and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation."

Mt 5.1-2: Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them.

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 6.5-9: "And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. "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. Do not be like them, for your Father knows what you need before you ask him. Pray then like this: Our Father who art in heaven, Hallowed be thy name.

Jn 5.44: How can you believe, who receive glory from one another and do not seek the glory that comes from the only God?

Mt 6.2-5: "Thus, when you give alms, sound no trumpet before you as the hypocrites do in the synagogues and in the streets that they may be praised by men. Truly, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing so that your alms may be in secret; and your Father who sees in secret will reward you. "And when you pray, you must not be like the hypocrites;

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Gal 6.8: For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life.

Ps 82.7: Nevertheless, you shall die like men and fall like any prince.

2Tm 3.4: treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God.

Eph 5.27: that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

Dt 23.1: He whose testicles are crushed or whose male member is cut off shall not enter the assembly of the Lord.

Dt 23.7-8: You shall not abhor an Edomite, for he is your brother; you shall not abhor an Egyptian because you were a sojourner in his land. The children of the third generation that are born to them may enter the assembly of the Lord.

Dt 23.3: No Ammonite or Moabite shall enter the assembly of the Lord; even to the tenth generation none belonging to them shall enter the assembly of the Lord forever.

Mt 8.10: When Jesus heard him, he marveled and said to those who followed him "Truly I say to you, not even in Israel have I found such faith."

Lk 4.19: To proclaim the acceptable year of the Lord.

Dt 16.16: Three times a year all your males shall appear before the Lord your God at the place which he will choose: at the feast of unleavened bread, at the feast of weeks and at the feast of booths. They shall not appear before the Lord empty-handed.

Col 2.3: (Christ) in whom are hid all the treasures of wisdom and knowledge.

Jn 14.23: If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.

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. Do not be like them, for your Father knows

what you need before you ask him. Pray then like this: Our Father who art in heaven, Hallowed be thy name.

1Cor 2.6: Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age who are doomed to pass away.

Prov 10.19: When words are many, transgression is not lacking, but he who restrains his lips is prudent.

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Ps 58.4: They have venom like the venom of a serpent, like the deaf adder that stops its ear.