

Chapter Thirteen

NB: in the next two paragraphs the transliterated words are inserted directly because of the extended biblical quotes. Our Father in Heaven. It deserves [*axios* *] a somewhat careful [*epimeles: epi-*] observation [*epitereo: epi-*; i.e., two instances of this preposition] of the so-called Old Testament to discover [*heurisko* *] whether it is possible to find anywhere in it a prayer [*euche* *] of one who addresses God as Father. For though I have made examination [*exetazo* *: *ex-*] to the best of my ability [*dunamai* *, with *kata*], I have up to the present failed to find [*heurisko* *] one. I do not say that God is not spoken of as Father or that accounted [*nomizo* *] believers [*pisteuo* *] in God are not called [*onomazo* *] sons of God, but that I have not yet found [*heurisko* *] in prayer [*proseuche* *] that confidence [*parresia* *] in calling [*onomazo* *] God Father which the Savior has proclaimed [*kataggello: kata-*]. That God is spoken of as Father and those who have waited on [*proserchomai* *: *pros-*] God's word [*logos* *] as sons, may be seen [*eido* *] in many places, as in Deuteronomy, "You have forsaken [*egkatalaipo* *] God your parent and forgotten God your nourisher [*trepho: to rear*] (Dt 32.18)," and again, "Is He not your Father himself that got you and made you and created you (Dt 32.6)?" and again, "Sons who have not faith [*pistis* *] in them (Dt 32.20)." And in Isaiah, "I have nourished and brought up [*hupsoo*] children, and they have rebelled against [*atheteo: to set at nought*] me" (Is 1.2); and in Malachi, "A son honors [*doxazo* *] is father, and a servant his master: 484 if then I be a father, where is my honor [*doxa* *]? and if I be a master, where is my fear [*phobos* *] (Mal 1.6)?"

So then, even though God is termed Father and their Sons who have been begotten by reason [*logos* *] of their faith in [*pistis* *: with *eis* or into] Him, yet sure and unchangeable [*bebaios* * & *ametaptotos*] sonship is not to be seen in [*eido* *: with *para*] the ancient people. The very passages I have cited [*paratithemi* *: *para-*] since the subjection [*hupaitos: called to account, hupo-*] of those so-called sons, since according to the apostle "the heir, as long as he is a child, differs [*diaphero* *: *dia-*] nothing from a servant, though he be lord of all; But is under tutors and governors [*epitropos: epi- & oikonomos: one who manages a household*] until the time appointed s26 [*prothesmia: pro-*] of the father (Gal 4.1-2)" But the fullness [*pleroma* *] of time [*chronos* *] is in the sojourn [*epidemia: a staying in place, epi-*] of our Lord Jesus Christ, when they who desire receive [*boulomai* * & *apolambano* *: *apo-*] adoption [*huiiothesis* *] as sons, as Paul teaches in the words, "For you did not receive [*lambano* *] a spirit [*pneuma* *] of slavery unto fear, but you received [*lambano* *] a spirit of adoption [*huiiothesis* *] as sons [*pneuma* *], wherein we cry [*krazo* *] Abba Father" (Rom 8.15); and as it is in the Gospel according to John, "To as many as received [*lambano* *] Him He gave authority [*exousia* *] to become children of God if believers on [*pisteuo* * with *eis*] His name [*onoma* *]"; and it is by reason of this Spirit of adoption [*pneuma* * & *huiiothesis* *] as sons, we learn [*manthano* *] in the Catholic Epistle

of John regarding the begotten of God, that "Everyone that is begotten of God does no sin [*hamartano* *] because His seed abides in him, and he cannot sin [*hamartano* * with *dunamai* *] because he is begotten of God (1Jn 3.9)."

And yet if we think of the meaning of the words which are written in Luke, "When you pray say: "Father," we shall hesitate to address this expression to Him unless we have become genuine sons in case, in addition to our other sins, we should also become liable to a charge of impiety. My meaning is as follows. In the first Epistle to Corinthians Paul says, "No one can say Jesus is Lord' save in a holy spirit, and no one that speaks in God's spirit says cursed be Jesus' calling the same thing a holy spirit and God's spirit." What is meant by speaking in a holy spirit of Jesus as Lord is not quite clear, as countless actors and numbers of heterodox people, and at times even demons conquered by the power in the name, utter the expression. No one therefore will venture to declare that anyone of these calls Jesus Lord' in a holy spirit. For the same reason, indeed, they could not be shown to call Jesus Lord at all, since they alone call Jesus Lord who express it from inward disposition in service to the word of God and in proclaiming no other Lord than Him in all their conduct. And if it be such who say Jesus is Lord, it may be that everyone who sins, in that he curses the divine Word through his transgression, has through his actions called out, "Cursed be Jesus." And accordingly, as the one type of man says "Jesus is Lord," and t 485 he man of opposite disposition "Cursed be Jesus," "so everyone that hath been begotten of God and does not sin" because he is partaker of God's seed which turns him from all sin, says through his conduct "Our Father in Heaven," the spirit himself witnessing with their spirit that they are children of God and heirs to Him and joint heirs with Christ, since as suffering with Him they reasonably hope with Him also to be glorified. But in order that theirs may be no one-sided utterance of the words "Our Father," in addition to their actions they have a heart--a fountain and source of good actions--believing unto righteousness, in harmony with which their mouth makes acknowledgment unto salvation.

If we understand [*noeo* *] what the words written by Luke mean, "When you pray [*proseuchomai* *], say Father" (Lk 11.2), we shall shrink from addressing [*prophero: pro-* or before] this to him unless we are true sons lest in addition to our other sins [*hamartema* *], we become subject [*enochos: held, bound*] to the accusation [*egklema*] of impiety [*asebeia*]. I mean that Paul says in his First Epistle to the Corinthians, "No man can [*dunamai* *] say 'Jesus is Lord' but by the Holy Spirit [*Pneuma* *]; and no one speaking by the Spirit [*Pneuma* *] of God says 'Jesus is anathema'" (1Cor 12.3). What is meant by the phrase "say Jesus is Lord by the Holy Spirit" isn't altogether clear [*saphes* *] since the expression [*prophero* *] is used by thousands of hypocrites, even more numerous unorthodox and sometimes also by demons overcome [*nikao* *] by the power [*dunamis* *] which is in the name [*onoma* *]. No one will venture [*tolmao* *] to declare that any of these says "Jesus is Lord" by the Holy Spirit [*Pneuma* *]. Therefore it can't even be

shown [*dechomai*: also as to take, accept] that they do say “Jesus is Lord” since only they say the words “Jesus is Lord” of set purpose [*diathesis* *: *dia-*] in serving [*douloo*: to make a slave] the Word [*Logos* *] of God who also address [*anagoreuo*: to proclaim publically] no one besides him as “Lord” in anything that they do. If these are the persons who truly say “Jesus is Lord,” perhaps everyone who sins [*hamartano* *] shouts aloud by his deeds “Jesus is anathema” since he curses [*anathematizo*: to devote to evil] the divine Word [*Logos* *] through his offenses [*paranomeo*: *para-*]. Just as he who is of the one sort says “Jesus is Lord” and he who is of the opposite disposition [*diakeimai* *: *dia-*] says “Jesus is anathema,” so whoever is born of God and does not commit sin [*hamartia* *] (1Jn 3.9), by sharing in [*metecho* *: to have with, *meta-*] God’s seed which turns him away from [*apostrepho* *: *apo-*] every sin [*hamartia* *], says through his actions [*prasso* *], “Our Father who art in heaven,” the Spirit [*Pneuma* *] bearing witness with [*summartureo*” *sum-* or with] their spirit [*pneuma* *] that they are children of God, his heirs and joint-heirs with Christ since they suffer with [*sumpascho*] him they have good hope [*elpizo* with adverb *eulogos* *] that they will be glorified together with [*sundoxazo*: *sun-*] him (Rom 8-16-17). But that such persons may avoid saying “Our Father” half-heartedly [*hemisus*: with *ex*] in addition to the works [*ergon* *] they do, the heart [*kardia* *] also, the fount and source [*arche* *] of good works [*ergon* * modified by *kalos* *], believes unto righteousness [*pisteuo* * with *eis* or into & *dikaiosune* *] and in agreement with [*sumphonos*: adverb, *sum-*] their mouth makes confession [*homologeio* *] unto salvation *soteria* * with *eis*] (Rom 10.10).

So then their every act and word and thought, formed by the only begotten word in accord with Him, imitates the image of the invisible God and has come to be "in accordance with the image of the Creator" who makes "the sun to rise upon evil men and good and rains upon righteous and unrighteous," that there may be in them the image of the heavenly One who is himself also an image of God. Saints, therefore, as an image of an Image himself, a son, receive the impress of Sonship, becoming conformed not only to the glorified body of Christ but also to Him who is in that body, and they become conformed to Him who is in a glorified body through being transformed by the renewing of their mind. And if such men through out the whole of life voice the words "Our Father in the Heavens," plainly he that does sin, as John says in the Catholic Epistle, "is of the devil because the devil sins from the beginning" and just as God's seed abiding in the begotten of God produces inability to sin in him who is formed in accordance with the only begotten Word, so the devil's seed is in everyone that does sin, to the extent in which it is present within the soul--not suffering its possessor to have power to prosper. But since "for this end was the Son of God manifested that He might undo the actions of the devil," it is possible, through the undoing of the actions of the devil by the sojourn of the Word of God within our Soul, for the evil seed implanted in us to be utterly removed and for us to become children of God.

Thus their every work, word and thought [*ergon* *, *logos* * & *noema* *], being conformed [*morphoo*] by the only-begotten Word [*Logos* *] unto [*kata*] himself, imitates [*mimeomai* *] the image [*eikon* *] of the invisible [*aoratos* *] God and comes to be in the image [*eikon* *, with *kata*] of the Creator (Col 3.10) and who makes the sun to rise on the evil and good [*poneros* * & *agathos* *] and sends rain on the just and unjust [*dikaios* * & *adikaios*] (Mt 5.45), so that there is in them the image [*eikon* *] of the heavenly (1Cor 15.49), even of him who is the image [*eikon* *] of God. Therefore the saints [*hagios* *], being [*tugchano* *] an image of an image [*eikon* &] (that image being the Son), take the impression [*apomasso*: also as to wipe off, *apo*-] of sonship, not being conformed [*summorpho*: *sum*- or with] only to Christ's glorious [*doxa* *: noun] body (Phl 3.21) but to him who is in the body [*soma* *]. They become conformed to [*summorphos* *: *sum*-] him who is in a glorious [*doxa* *] body, being transformed to [*summorphos* *: *sum*-] him who is in a glorious body, being transformed [*metamorphoo* *: *meta*-] by the renewing of the mind [*anakainisis* & *nous* *] (Rom 12.2). And if it is they who are such, who in all things say "Our Father, who art in heaven," clearly [*deloo* *] he whom commits sin [*hamartia* *] as John says in the Catholic Epistle, is of the devil, for the devil sins from the beginning [*hamartano* * & *arche* *] (1Jn 3.8). And as the seed of God abiding in him who is begotten of God causes [*aitios*: worthy, culpable] him who is conformed to [*morphoo* * with *kata*] the only-begotten Word [*Logos* *] to be unable to sin [*dunamai* * & *hamartano* *], so the seed of the devil is in everyone who commits sin [*hamartia* *]. As long as it remains in the soul [*pseuche* * & *enuparcho* *: the verbal root *archo* or to begin prefaced with two prepositions, *en*- and *hupo*- or in and under] it does not permit him who possesses it to be capable of doing anything aright [*dunamai* * & *katorthoo* *: *kata*-]. Since for this purpose the Son of God was manifested [*phaneroo* *] that he might destroy [*luo*: to loosen] the devils' work [*ergon* *] (1Jn 3.8), by the coming [*epidemia* *: a staying in place, *epi*-] of the Word [*Logos* *] of God into our soul [*pseuche* *] it is possible that the devil's works being destroyed [*luo* *], the evil [*poneros* *] seed within us may be made to vanish [*exaphanizo* *: *ex*-], and we may become sons of God.

Let us, therefore, not think that it is words we are taught to say in any appointed season of prayer. On the contrary, if we understand our former consideration of prayer without ceasing, let our whole life of prayer without ceasing speak the words "Our Father in the Heavens," having its commonwealth in no wise on earth but in every way in heaven, which is God's throne because of the foundation of the kingdom of God in all who wear the image of the Heavenly One and therefore become heavenly. When the Father of saints is said to be in the heavens, we are not to suppose that He is circumscribed by material form and dwells in heaven.

Therefore let us not consider [*nomizo* *] that we are taught [*didasko* *] to say these words at some fixed time [*kairos** which is *apotasso* *: *apo*-] of prayer [*euchomai* *]. On the

contrary, it we understand [*suniami* *: *sun-*] what we have discussed previously [*proexetasso*: *pro-* & *ex-* or before and from] on the subject of “pray without ceasing [*proseuchomai* * & *adialeptos* *: alpha privative with *dia-* or through],” let our entire life as we pray without ceasing say “Our Father who art in heaven” having its citizenship [*politeuma*] not upon the earth but in every way [*tropos* *] in the heavens (Phl 3.20) which are [*tugchano* *] God’s thrones inasmuch as the kingdom of God is set up [*idruma*] in all those who bear [*phero* *] the image of the heavenly [*eikon* * & *epouranios* *: *epi-*] and for that reason have become heavenly.

Since, in that case, as contained God will be formed to be less than the heavens because they contain Him, whereas the ineffable might of His godhead demands our belief that all things are contained and held together by Him. And, in general, passages which taken **488** literally are thought by the simpler order of minds to assert that God is in space are to be otherwise taken in a sense more becoming to great spiritual concepts of God. (Cf. **NB**: below) Such are those passages in the Gospel according to John: “Before the feast of the Passover, Jesus, knowing [*eido* *] that His hour had come that He should pass from [*metabaino*: *meta-* or after & *ek*] this world to [*pros*: direction towards-which] the Father, as He had loved [*agapao* *] His own who were in the world, loved [*agapao* *] them to the end [*telos*: suggests completion, with *eis*” (Jn 13.1). And shortly after: “knowing [*eido* *] that the Father had given all into His hands, and that He had come forth from [*exerchomai* *: *ex-* & *apo*] God and was returning to [*hupago* *: *hupo-* or from under & *pros*] God” (Jn 13.3). And later: “you heard that I said to you: I return and come [*hupago* * & *erchomai* *, with *pros*] unto you. If you loved [*agapao* *] me you would have rejoiced [*chairo*] that I go to [*poreuo*: to carry & *pros*] the Father” (Jn 14.28). And again later; “Now I return to [*hupago* * & *pros*] Him that sent [*pempo*: to covey, carry] me and none of you asks me: Where do you return [*hupago* *]” (Jn 16.5)? If these things are to be taken spatially [*topikos*, adverb], so also plainly [*delos* *] is: Jesus answered [*apokrino*: *apo-*] and said to them, "If any one love [*agapao* *] me he will keep my word [*logos* * & *tereo* *] and my Father will love [*agapao* *] him and we shall come unto [*erchomai* * & *pros*] him and make abode with [*mone* * & *para*] him (Jn 14.13)."

When it’s said that the Father of the saints [*hagios* *] is in heaven, we must not understand [*hupolepton* *: *hupo-* or under] him to be circumscribed [*perigrapho*: literally, to write around or *peri-*] and to dwell [*katoikeo* *: *kata-*] in heaven corporeally [*somatikos* *]. God contained [*periecho*: *peri-*] in this way will then be found [*heurisko* *] less than heaven if heaven contains [*periecho*] him. We must believe [*peitho* *] that all things are contained and held together [*periecho* * & *sunecho* *: *sun-*; i.e., around & with] by him, by the ineffable power [*dunamis* * modified by *aphatos*] of his Godhead [*theotes* *]. And in general [*katholikos*: adverb] we must interpret those passages which, insofar as they are taken literally [*rhetos*: stated, specified; with *epi*], are thought [*nomizo* *] by the most

simple [*haploos*] to assert [*phasko* *] that God is in a place in conformity [*metalepteos*: capable of partaking; *meta-* & *lambano* * with the adverb *preontos* *: becoming] with large, spiritual [*pneumatikos* *] ideas [*ennoia*: notion, conception] about God. **NB:** Because the rest of this passage contains extended biblical quotes, appropriate words are inserted in the text above.

But the words do not imply a spacial transition of the Father and the Son to the lover of the word of Jesus and are therefore not to be taken spatially. On the contrary, the Word of God, in condescension for us and, in regard to His proper desert, in humiliation while among men, is said to pass from this world unto the Father so that we also may behold Him perfectly there in reversion to His proper fullness from the emptiness among us whereby He emptied himself--where we also, enjoying His guidance, shall be filled and freed from all emptiness. To such an end the Word of God well may leave the world and depart to Him that sent Him, and go to the Father! And as for that passage near the end of the Gospel according to John, "Cling not to me, for I am not yet gone up unto my Father," let us seek to conceive it in the more mystical sense: Let ours be the more reverent conception of the ascension of the Son to the Father with sanctified insight, an ascension rather of soul than of body.

This doesn't occur because a change of place [*topikos*] is understood [*noeo* *] on the part of the Father and the Son in relation to him who loves [*agapao* *] the word [*logos* *] of Jesus nor are the other passages to be interpreted [*ekdekteon*: one must include] as referring to place [*topikos* *, adverb]. But the Word [*Logos* *] of God, coming down [*sugkatabaino*: *sug-* & *kata-* or with & down] to us, and while he is still among [*para*] men humbling [*tapeinoo* *] himself as touching his own proper dignity [*axia*, with *pros*], is said to pass [*metabaino* *] from this world to [*pros*] the Father that we may also contemplate [*theoreo* *] him there in his perfection [*teleios*: complete], returning to [*palindromao*: *palin* as again, with *epi* or upon] his own fulness [*pleroma* *] after the emptying [*kenotes*] with which he emptied [*kenoo*] himself among us (Phl 2.8 & Col 1.9) where we also with him as our guide [*hodegos*] shall be fulfilled and delivered [*pleroo* * & *apallasso*: to set free] from all emptiness [*kenotes* *]. Let the Word [*Logos* *] of God leave [*aphiemi* * *apo-*] the world and depart to [*aphiemi* *: *apo-* & *poreuo* *, with *pros*] him who sent [*pempo* *] him and go to [*poreuo* *: with *pros*] the Father. And let us seek to understand [*zeteo* * & *noeo* *] in a mystical way [*mustikos* *] the words at the end of John's Gospel, "Touch [*hapto*: to join] me not; for I have not yet ascended to [*anabaino*: *ana-* or above, with *pros*] my Father" (Jn 20.17) thinking [*noeo* *] of the ascension [*anabasis*: *ana-*] of the Son to [*pros*] the Father in a manner more befitting his divinity [*theoprepes*] with sanctified perspicuity [*tranotes*: clearness] as an ascension [*anabasis* *] of the mind rather than the body [*nous* * & *soma* *].

I think it right to have linked these considerations to the clause Our Father in the Heavens for the sake of doing away with a low conception of God held by those who think that He is in heaven spatially, and of preventing anyone from saying God is in material space since it follows that He also is physical, which leads to opinions most impious--to belief that He is divisible and material and corruptible. For every material thing is divisible and corruptible. Or else let them tell us, not on the strength of vague sensation but with a claim to clear understanding, how it can be of any other than a material nature. Since, then, in writings before Christ's bodily sojourn there are also many statements which seem to say that God is in physical space, it appears to me to be not out of place to cite a few of them also for the sake of doing away with any doubt in those who, because they know no better, confine God, who is over all, within small and scanty space on their own scale. First, in Genesis it says Adam and Eve heard the sound of the lord God walking at evening in the garden, and both Adam and his wife hid themselves from the Lord God amid the wood of the garden. I shall put the question to those who not only refuse to enter into the treasures of the passage but do not so much as knock at all at its door, whether they are able to imagine the Lord God, who fills the heaven and the earth, who as they themselves suppose in the more physical sense uses heaven as throne and the earth as a footstool for His feet, as contained by so scanty a space in comparison with the whole heaven and the earth that a garden which they suppose to be material is not filled by God but so far exceeds Him in greatness as to hold Him even when walking while a sound from the tread of His feet is heard? More absurd still on their interpretation is the hiding of Adam and Eve, in fear of God by reason of their transgression, from before God amid the wood of the Garden.

I believe [*hegeomai* *] it was necessary to delve into [*sunexetazo: sun-* and *ex-* or with and from] these points in connection with the words “Our Father, who art in heaven,” in order to remove the low conception [*hupolepsis: a taking up, hupo-* or under; modified by *tapeines*] of God by those who think [*nomizo* *] that he is in heaven as in a place [*topikos* *: adverb] and of preventing [*periaireo* *: to take away something, *peri-*] anyone saying (since it's a consequence of [*akolouthos* *] this doctrine that God is a body) that God is in a physical place [*topos* * modified by *somatikos* *]. Upon this follow [*hupolambano*] most impious doctrines [*dogma* * modified by *asebes* *], namely the belief that he is divisible, material and corruptible [*diairetos: dia-*, *hulikos* *, & *phthartos* *]. Or let them tell us, not on the basis of unsubstantiated feelings [*kenopatheo: kenos* or empty & *patheo* *], but clearly [*tranos* *] asserting [*phasko* *] that they comprehend [*katalambano* *: *kata-*] how it is possible for him to be of a nature [*phusis* *] other than material [*hulikos* * with *para*]. And since many words written before Christ's coming [*epidemia* *: a staying-upon or *epi-*] in the body [*somatikos* *] seem [*dokeo* *] to assert that God is in a corporeal place [*topos* * modified by *somatikos* *] I do not think [*phaino* *] it irrelevant [*atopos* *] to set out [*paratithemi* *: *para-*] a few of them in order to remove [*aphaireo* *: *apo-*] all hesitation

[*perispasmos*: distraction, *peri-* or around] from those who, because of their ignorance [*idiotismos*: belonging to the common person], confine [*emperilambano*: *em-* or *en-* & *peri-*, in & around] the God who is over [*epi*] all things as much as it is in [*epi*] their power to do so, in a small and circumscribed [*brachus*: small, insignificant] place [*topos* *]. First of all in Genesis it says that Adam and Eve “heard the voice of the Lord God walking [*peripateo*: *peri-*] in the garden [*paradeisos*] in the cool of the day [*deilinos*: in the afternoon], and both hid [*krupto*] themselves from his presence [*prosopon* *: face] among the trees of the garden” (Gn 3.8). We will ask [*pros*] those who do not wish [*boulomai* *] to enter [*erchomai* *] the treasures [*thesauros*, with *eis*] of scripture and do not even knock at its door whether they can prove [*dunamai* * with *paristemi* *: *para-*] that the Lord God who fills [*pleroo* *] heaven and earth and who uses the heaven as his throne as they suppose [*hupolambano* *: *hupo-*] in a bodily way [*somatikos* *] and the earth as the footstool of his feet (Mt 5.34-35; Is 61.1), is contained [*peiecho*: *peri-*] by a place so small in comparison with [*sugkrisis* *: *sug-* or with] the whole heaven and earth that the garden [*paradeisos* *] which they imagine [*hupolambano* *] to be a corporeal one [*somatikos* *], is not filled [*ekpleroo* *: *ek-* or from] by God but is so much greater in size than he is that it even contains [*choreo* *: to make room] him as he walks [*peripateo* *: *peri-*], and the sound of his footsteps is heard. According to their interpretation it is even more absurd [*atopos* *] that Adam and Eve, fearing [*aideomai* *: to be ashamed] God because of their transgression [*parabasis*: a going aside, *para-*], hid [*krupto* *] themselves from God’s presence [*prosopon* *] among the trees of the garden. For it is not said that they wanted [*ethelo* *] to hide [*krupto* *] themselves, but that they actually did so. And how is it, according to their view [*punthanomai*: to learn, inquire], that God asks Adam, “Where are you” (Gn 3.9)?

I have discussed these matters at greater length in my examination of the contents of Genesis, yet here, too--in order not to pass by so grave a subject in complete silence--it will suffice if I recall what is said by God in Deuteronomy: I will dwell in them and walk in them. For as is His walk in saints such is His walk in the Garden also, since everyone that sins hides from God and shuns His oversight and renounces his confidence with Him. So it was that Cain also went out from before God and dwelt in the land of Nod over against Eden. In the same way, therefore, as He dwells in saints. For it is not even said that they merely desired to hide but that they actually hid themselves. And how is it in their view that God inquires of Adam saying: Where are you? So also does He dwell in heaven [that is, in every saint who wears the image of the Heavenly One, or Christ, in whom all who are being saved are luminaries and stars of heaven, or else because saints are in heaven] according to the saying: Unto you who dwells in heaven have I lifted up my eyes. And yet the passage in Ecclesiastes: Be not in haste to utter speech before God, because God is in heaven above, and you on Earth below, means to show the interval which separates those who are in the body of humiliation from Him who is with the angels and holy powers who

are being exalted by the help of the Word also and with Christ himself. For it is not unreasonable that He should be strictly at the Father's throne, allegorically called **492** heaven, while His church, termed Earth, is a footstool at His feet.

We have gone through [*dierchomai* *: *dia-*] these points at greater length [*epipleos*: *epi-*] in our examination [*exetazo* *: *ex-* or from] of the Book of Genesis. However, that we may not pass over so important a question altogether in silence [*parasiapao*: *para-* or beside with *teleos* or perfect, tending to completion], it will be sufficient to recall [*anamimnesko*: *ana-* or above] God's words in Deuteronomy, "I will dwell in them and walk [*enoikeo*: *en-* & *emperipateo*: *em-* & *peri-* or in and around] in them" (These words aren't in Dt but in 2Cor 6.16). For his walking [*peripateo* *: *peri-*] in the saints [*hagios* *] in quite like his walking [*peripateo* *: *peri-*] in the garden [*paradeisos* *] since every sinner [*hamartano* *] tries to hide [*krupto* *] himself from God and to escape [*pheugo* *] from his sight and shuns [*aphistemi* *: *apo-*] speech [*parresia* *: freedom of speech] with him. Thus Cain also went out from God's presence [*exerchomai* *: *ex-* & *prosopon* *] and dwelt [*oikeo*] in the land of Nod over against Eden (Gn 4.16). Just as he dwells in [*enoikeo* *: *en-* with *en*] the saints [*hagios* *], so also he dwells in heaven whether heaven be every saint [*hagios* *] who also bears the image [*eikon* *] of the heavenly [*epouranios* *: *epi-*] (1Cor 15.49) or Christ in whom all the saved [*sozo* *] are lights and stars of heaven as it has been said, "I have lifted up my eyes to [*pros*] you who dwell [*katoikeo* *: *kata-*] in heaven" (Ps 123.1). And the verse in Ecclesiastes, "Be not hasty [*speudo*] to utter [*ekphero*: to bring forth, *ek-*] a word [*logos* *] before [*pro* & *prosopon* *] God; for God is in heaven above and you upon earth below (Eccl 5.2) serves to indicate [*boulomai* * & *deloo* *] the distance [*diastema*: extension, *dia-*] between those who are in the body of our low estate [*tapeinosis* *] (Phl 3.21) and him who is with the angels who are exalted [*hupsoo* *] by the help [*opheleia* *] even of the Word [*Logos* *] and with the holy powers [*dunamis* *] or with Christ himself. For it is not illogical [*atopos* *] that he should be the true [*kurios* *] throne of the Father called heaven by a further piece of allegory [*allegorikos*: figurative] while his church is called [*kaleo* *] earth and the footstool of his feet (Mt 5.34-35).

I have cited a few Old Testament utterances, thought to represent God in space, for the sake of urging the reader by every means within the power given me to accept the divine scripture in the higher and more spiritual sense whenever it seems to teach that God is in space. And it was fitting that these considerations should be linked to the clause Our Father in the Heavens inasmuch as it distinguishes the essence of God from all created beings. For it is upon such as do not share in that essence that a certain glory of God and a power from Him, an outflow of the deity, comes.

We have cited [*prostithemi* *: *pros-*] these few quotations from the Old Testament which are thought [*nomizo* *] to set [*paristano*: *para-*] God in a place [*topos* *] in order to

persuade [*peitho* *] the reader by every means according to the ability [*dunamis* *] given us [*entugchano* *: *en-*] to make divine scripture in a more lofty and spiritual [*hupselos* & *pneumatikos* *] sense whenever it seems to teach [*dokeo* * & *didasko* *] that God is in a place [*topos* *]. It was appropriate to examine [*prepo* * & *sunexetasso*: *sun-* & *ex-* or with and from] these quotations in connection with the phrase “Our Father who art in heaven” since this phrase, as it were, distinguishes [*aphistemi* *: *apo-*] the essence [*ousia* *] of God from all begotten things. For in those things whose nature it does not share [*koinoneo* *] there is [*eggignomai* *] a certain glory [*doxa* *] of God and power [*dunamis* *] from him and so, to speak, an effluence [*aporroo* *] of his divinity [*theotes* *].

Dt 32.18: You were unmindful of the Rock that begot you, and you forgot the God who gave you birth.

Dt 32.6: Do you thus requite the Lord, you foolish and senseless people? Is not he your father who created you, who made you and established you?

Dt 32.20: I will hide my face from them, I will see what their end will be, for they are a perverse generation, children in whom is no faithfulness.

Is 1.2: Hear, O heavens, and give ear, O earth; for the Lord has spoken: “Sons have I reared and brought up, both they have rebelled against me.”

Mal 1.6: “A son honors his father and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear?,” says the Lord of hosts to you, O priests, who despise my name.

Gal 4.1-2: I mean that the heir, as long as he is a child, is no better than a slave though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father.

Gal 4.4: but when the time had fully come, God sent forth his Son, born of woman, born under the law.

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!”

1Jn 3.9: No one born of God commits sin; for God’s nature abides in him, and he cannot sin because he is born of God.

Lk 11.2: When you pray, say: “Father, hallowed by thy name. Thy kingdom come.”

1Cor 12.3: Therefore I want you to understand that no one speaking by the Spirit of God ever says “Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit.

1Jn 3.9: No one born of God commits sin; for God’s nature abides in him, and he cannot sin because he is born of God.

Rom 8.16-17: It is the spirit himself bearing witness with our spirit that we are children of God and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Rom 10.10: For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

Col 3.10: And have put on the new nature which is being renewed in knowledge after the image of its creator.

Mt 5.45: so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good and sends rain on the just and on the unjust.

1Cor 15.49: Just as we have born the image of the man of dust, we shall also bear the image of the man of heaven.

Phl 3.21: who will change our lowly body to be like his glorious body by the power which enables him even to subject all things to himself.

Rom 12.2: Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

1Jn 3.8: He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

1Jn 3.8: (cited a second time)

Phl 3.20: But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ.

Jn 13.1: Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.

Jn 13.3: Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God.

Jn 14.28: You heard me say to you, "I go away, and I will come to you." If you loved me, you would have rejoiced because I go to the Father; for the Father is greater than I.

Jn 14.13: Whatever you ask in my name, I will do it, that the Father may be glorified in the Son.

Phl 2.8: And being found in human form he humbled himself and became obedient unto death, even death on a cross.

Col 1.19: For in him all the fulness of God was pleased to dwell.

Jn 20.17: Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, "I am ascending to my Father and your Father, to my God and your God."

Gn 3.8: And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

Mt 5.34-35: Do not swear at all, either by heaven, for it is the throne of God or by the earth, for it is his footstool or by Jerusalem, for it is the city of the great king.

Is 61.1: The Spirit of the Lord God is upon me because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to those who are bound.

Chapter Fourteen

Hallowed be Thy name. Although this may represent either that the object of prayer has not yet come to pass, or after its attainment, that it is not permanent in which case the request is for its retention; the language in this instance makes it plain that it is with the implication that the name of the Father has not yet been hallowed, that we are bidden--according to Matthew and Luke, that is--to say "Hallowed be Thy Name." Then how, one might say, should a man request the hallowing of God's name as though not hallowed? Let us understand what the Father's name, and what the hallowing of it, means. A name is a summary designation descriptive of the peculiar character of the thing named.

“Hallowed [*hagiazō* *] by thy name [*onoma* *].” The man who uses this petition sometimes is asserting [*periistemi* *: *peri-*] that what he prays for [*euchomai* *] has not yet come to pass [*gignomai* *]. Sometimes, having obtained [*tugchano* *] it, he is asserting that it endures [*parameno*: to stay beside or *para-*] not of itself and asks that it be preserved [*tereo* *] since it is clear [*phaneros* *], so far as the actual words are concerned [*epi th lexei*: literally, upon the speaking], that according to at least to Matthew and Luke we are commanded [*keleuo* *] to say “Hallowed [*hagiazō* *] by thy name [*onoma*]” as though the name [*onoma* *] of the Father were not yet hallowed [*hagiazō* *]. And how, it might be said, does a man ask for God’s name to be hallowed [*onoma* * & *hagiazō* *] as not being already hallowed [*hagiazō* *]? Let us consider [*katanoō* *: *kata-*] what is meant by the “name” [*onoma* *] of the Father and the words “be hallowed [*hagiazō*].”

Thus the Apostle Paul has a certain peculiar character, partly of soul which is accordingly of a certain kind, partly of intellect which is accordingly contemplative of certain things, and partly of body which is accordingly of a certain kind. It is the peculiar in these characteristics, the unique combination--for there is not another being identical with Paul--that is indicated by means of the appellation Paul. In the case of men, however, whose peculiar characteristics are changed, their names also by a sound usage are changed according to scripture. When the character of Abram was transformed, he was called Abraham; when that of Simon he was named Peter, and when that of Saul the persecutor of Jesus, he was designated Paul. But in the case of God, inasmuch as He is himself ever unchangeable and unalterable, the proper name which even He may be said to bear is ever one, that mentioned in Exodus, "He that is," or the like. Since therefore, though we all have some notion of God, conceiving of Him in various ways, but not all of what He is, for few and, be it said, fewer than few are they who comprehend His complete holiness--we are with good reason taught to attain to a holy conception of Him in order that we may see His holiness as creator, provider, judge, elector, abandoner, acceptor, rejector, rewarder and punisher of each according to his desert.

A name [*onoma* *] is a summary [*prosegoria*: an address, friendly greeting; *pros*-] designation [*kephalaiodes*: *kephale* as head] showing [*parastatikos*: bringing to light, display; *para*-] the proper quality [*poiotes*: the whatness] of him who is named [*onomazo* *]. For example, there's a proper quality [*poiotes* *] of Paul, one of the soul [*pseuche* *] in accord with which his soul is of such and such a kind, a quality of the mind [*nous* *] in accord with which it contemplates [*theoreo* *] things of such and such a kind and a quality of his body [*soma* *] in accord with which it is of such an such a sort. Now what is peculiar [*idios*] in these qualities [*poiotes* *] and not shared [*asuntrochastos*: incompatible; not *sun*- or not with] by [*pros*] anyone else (For there is no other man in the whole of nature who is exactly like [*aparallaktos*: not changed] Paul) is expressed by that name [*onomazo* *]. But in the case of [*epi*] men when their proper qualities as it were become changed [*allasso*: to alternate], their names [*onoma* *] also are rightly changed [*allasso* *] according to [*kata*] scripture. For when the quality [*poiotes* *] of Abram was changed [*metaballo* *: *meta*- or after; compare with *allasso*] he was called [*kaleo* *] Abraham, and when that of Simeon was changed [*allasso* *] he was named [*onomazo* *] Peter, and when that of Saul who persecuted Jesus, he was designated [*prosagoreo*: *pros*-] Paul. But in the case of [*epi*] God who himself is invariable and ever immutable [*atreptos* * & *analloiotos*] by nature [*tugchano* *: *phusis* not mentioned], the name [*onoma* *] which is as it were given to [*epi*] him is ever one, the “He who is” (Ex 3.14) or any other name which conveys the same meaning [*lego* *]. Since when we think of anything to do with [*hupolambano* *: *hupo*-] him, we all have some conception [*ennoeo* *: *en*- or in] of God, but we do not all understand [*ennoeo* implied] his essence [*ho esti*: he who is] (for there are few and if I may say so, fewer than few who grasp [*katalambano* *: *kata*-] his holiness [*hagiotes*] which is in all things), we are very properly [eulogos *] taught [*didasko* *] that our conception [*ennoia* with *en hemin*, in us] of God should be that he is holy [*hagios* *], that we may see [*eido* *] his holiness [*hagiotes* *] as one who creates [*ktizo*: to found], is provident [*pronoeo*: *pro*-], judges [*krino* *], elects [*eklego* *: *ek*-], abandons [*egkataleipo* *], welcomes [*apodechomai*: *apo*-] and rejects [*apostrepho* *], deems each man worthy of honor [*axiaoo*] and punishes [*kolazo*] each according to his deserts [*axia* *, with *kata*].

The first part of this section contains three extended scriptural verses in which words are inserted. After that, the normal auxiliary text is provided noted as “Resume here” (underlined). **For it is in such and similar terms that God's peculiar character** [*paraplesios*: literally, coming alongside or *para*-] may be said to be sketched [*charasso*: to mark, engrave] which I take to be the meaning of the expression, God's name according to **493** the scriptures in Exodus: “Thou shall not take [*nomizo* *] the name [*onoma* *] of the Lord your God in vain [*mataios*, with *epi*]” (Ex 29,7); in Deuteronomy: “Be my utterance [*apophthegma*: a terse saying] awaited [*prosdokao*: *pros*-] as rain: as dew let my words [*rhema* *] descend, as showers upon herbage and as moisture upon grass: for I have called on the Lord's name [*onoma* *]” (Dt 32.2-3); and in Psalms: “They shall remember

[*mimnesko* *] your name in every generation” (Ps 45.17). ([Resume here](#)) It is he who associates the thought of God with wrong things that takes the name of the Lord God in vain, and he who is able to utter rain that cooperates with his hearers in the fruit bearing of their souls, and who addresses words of exhortation that are like dew, and who in the edifying torrent of his words turns upon his listeners showers most helpful or moisture most efficacious is able to do so because he has perceived his need of God as the accomplisher and calls in the real supplier of those things; and everyone who penetrates the very things of God recalls to mind rather than learns the mysteries of piety even when he seems to be told them by another or thinks that he discovers them.

[Resume here](#). The person who fits [*epharmo*zo *: *eph*'- or *epi*-] his conception [*ennoia* *] of God to things which are unsuitable [*me dei*] doesn't take the name [*onoma* *] of the Lord his God in vain [*mataios* *]. He who can utter words [*apophtheggomai*: to speak one's opinion, *apo*-] like rain which works together [*sunergo*: *sun*-] with those who hear [*akouo* *] for the fruitfulness [*karpophoria*] of their souls [*pseuche* *] and offers [*prosago* *: *pros*-] words [*rhema* *] of consolation [*parakletikos*: *para*-] like dew, and by the vehemence [*rhume*: rush] of his words [*logos* *] of edification [*oikodome*: building, structure] provides a shower most beneficial or snow most efficacious [*ophelimos* *] to his hearers, is able [*dunamai* *] to do [*epago*: *epi*-] these because of this name [*onoma* *]. Considering [*epinoeo* *: *epi*-] these things and his own need [*deo* *] of God that makes perfect [*teleioo* *], he calls to his aid [*kaleo* * with *para*] him who is the true [*kurios* *] supplier [*choregos*] of these previously mentioned things. Everyone who clearly [*tranos* *] understands the things of [*peri*] God remembers [*hupomimnesko* *: *hupo*-] them rather than learns [*manthano* *] them even though he seems [*dokeo* *] to be taught [*akouo* *] by someone else or thinks [*nomizo* *] that he himself discovers [*heurisko* *] the mysteries [*musterion* *] of religion [*theosebeios* *].

And as the suppliant ought at this point to reflect that his asking is for the hallowing of God's name, so in Psalms it is said Let us Exalt His name together, the patriarch enjoining attainment to the true and exalted knowledge of God's peculiar nature with all harmony, in the same mind, and in the same will. It is exalting the name of God together when, after one has participated in an outflow of deity in having been sustained by God and having overcome his enemies so that they are unable to rejoice over his fall, he exalts the power of God in which he has participated, as is shown in the twenty-ninth psalm by the words: I will exalt you, O Lord, for you have sustained me and not made my enemies to rejoice over me. A man exalts God when he has consecrated to Him a house within himself, since the superscription of the Psalm also runs thus: A Psalm of singing for the consecration of the House of David.

Just as he who prays [*euchomai* *] must consider [*noeo* *] what is said here and ask that God's name may be hallowed [*hagiazō* *], so it said in the Psalms, "Let us exalt [*hupsoo* *] his name [*onoma* *] together" (Ps 34.4), the prophet bidding [*prostasso: pros-*] us with all harmony [*sumphonia* *: *sum-*] in the same mind [*nous* *] and with the same accord [*gnome*: the organ by which one knows, purpose] to attain to [*phthano* *] the true and lofty [*alethes* * & *hupselos* *] knowledge [*gnosis* *] of God's essence [*idiotes* *: here as specific character]. For this is to exalt [*hupsoo* *] the name [*onoma* *] of God together when a man partakes of [*metalambano* *: *meta-*] an effluence of divinity [*aporroē* *: *apo- & theotes* *] by being lifted up [*hupolambano* *: *hupo-*] by God and by having overcome [*krateo* *] his enemies [*echthros* *] who are thus unable [*dunamai* *] to rejoice [*ephedomai: epi-*] at his fall [*ptosis*] and exalts the very power [*dunamis* *] of God of which he has obtained a share [*metalagchano: meta-* as with]. This is declared in Psalm 30 in the words, "I will extol [*hupsoo* *] you, O Lord, for you have lifted me up [*hupolambano* *; *hupo-*] and have not made my foes [*echthros* *] rejoice over [*euphraino* *: *eu-* as well with *epe*] me." And a man extols [*hupsoo* *] God by dedicating [*egkainizo*: to make afresh] a dwelling place [*oikos*: house] for him in himself, for the title of the Psalm says "A psalm and song at the dedication of the house [*egkainismos & oikos* *] of David."

It is further to be observed regarding the clause Hallowed be your Name and its successors in imperative form, that the translators also continually made use of imperatives instead of ablatives, as in the Psalms: Speechless let the guileful lips be, that speak lawlessness against the righteous instead of may they be' and Let the creditor search out all his possessions: Let him possess no helper, concerning Judas in the one hundred and eighth; for the whole Psalm is a petition concerning Judas that certain things may befall him. But Tatian, failing to perceive that let there be does not always signify the ablative but is 496 occasionally also imperative, has most impiously supposed that God said Let there be light in prayer rather than in command that the light should be; since, as he puts it in his godless thought, God was in darkness. In reply to him it may be asked, how is he going to take the other sayings? Let the Earth grow grass, and Let the water below heaven be gathered together, and Let the waters bring forth creeping things with living souls, and Let the earth bring forth a living soul. Is it for the sake of standing upon firm ground that He prays that the water below heaven be gathered together into one meeting place, or for the sake of partaking of the things that grow from the earth that He prays Let the Earth grow . . . ? What manner of need, to match His need of light; has He of creatures of water, air, and land that He should pray for them also? If even on Tatian's view it is absurd to think of Him as praying for these things which occur in imperative expressions, may the same not be said of Let be there light--that it is an imperative and not an ablative expression? I thought that, in view of the fact that prayer is expressed in imperative forms, some reference was necessary to his perversion for the sake of those--I myself have met with cases who have been misled into accepting his impious teaching.

With regard to the words “hallowed by they name [*hagiazō* * & *onoma* *]” and what is said later in the imperative mood [*prostaktikos*: also as commanding, *pros-* & *charakter* *], it must be said that the translators frequently [*sunechos*: *sun-*] used imperatives [*prostaktikos* *] instead of the optative [*euktikos*: expressing a wish, *eu-*] as in the Psalms, “Let lying [*dolios*: crafty] lips be put to silence [*alalos*: not speaking] which speak iniquity against the righteous [*dikaios* *]” (Ps 31.18). Instead of “Would that they might be” and “Let the money lender search out [*exereuno*: *ex-*] all he has; let there be none to help [*huparcho* *: *hupo-*] him” in Ps 109 concerning Judas (vss. 11-2). The entire psalm is a prayer about Judas, that such things as these may happen to [*sumbaino* *: *sum-*] him. Tatian, not understanding [*suneido*: *sun-*] that the words “Let there be” do not on all occasions signify [*sumbaino* *: *sum-*] the optative but sometimes the imperative [*euktikos* * & *prostaktikos* *], has taken in a most impious way [*asebeo* *] the passage about God saying “Let there be light” (Gn 1.3) as though he prayed rather than commanded [*euchomai* * & *prostasso* *: *pros-*] that there should be light. As he says with blasphemous intent [*atheos* * & *noeo* *], “because God was in darkness [*skotos*].” We must ask him how he will take the following: “Let the earth bring forth grass” (Gn 1.11) and “Let the waters under the heaven be gathered together” (Gn 1.9) and “Let the waters bring forth the living creatures which creep” (Gn 1.20) and “Let the earth bring forth the living creature [*pseuche* *]” (Gn 1.24). Is it in order that he may stand upon a firm place [*hedraios*: sitting, sedentary] that God prays [*euchomai* *] that the waters under the heaven be gathered together in one place or is it in order to have a share in [*metalambano* *: *meta-*] those things which spring forth from the earth that he prays “Let the earth bring forth?” And what need, like ours for light, has he for creatures of the sea and of the air and of the dry land, that he should pray for them? But if he will admit that it is absurd [*atopos* *] that God should pray [*euchomai* *] for these things expressed [*onomazo* *] as they are in the imperative [*prostaktikos* *], surely the same must be said about “Let there be light” as being spoken not as a prayer but as an imperative [*prostaktikos* *]. I thought [*dokeo* *] it necessary [*anagkaios* *] since the prayer [*euche* *] is expressed in the imperative [*prostaktikos* *] to mention [*hupomimnesko* * *hupo-*] Tatian’s interpretation [*parekdoche*: *para-* or beside] for the sake of those who have been misled [*apatao*: to deceive] and accepted [*paradechomai* *: *para-*] his impious teaching [*didaskalia* *] modified by *asebes* *] against whom we have tried conclusions [*peirao* *] before.

Ex 3.14: God said to Moses, “I am who I am.” And he said, “say this to the people of Israel, “I am has sent me to you.”

Ex 29.7: And you shall take the anointing oil and pour it on the head and anoint him.

Dt 32.2-3: May my teaching drop as the rain, my speech distill as the dew, as the gentle rain upon the tender grass and as the showers upon the herb. For I will proclaim the name of the Lord. Ascribe greatness to our God!

Ps 45.17: I will cause your name to be celebrated in all generations; therefore the peoples will praise you forever and ever.

Ps 34.4: I sought the Lord, and he answered me and delivered me from all my fears.

Ps 30.1: I will extol you, O Lord, for you have drawn me up and have not let my foes rejoice over me.

Ps 31.18: Let the lying lips be dumb which speak insolently against the righteous in pride and contempt.

Ps 109.11-12: May the creditor seize all that he has; may strangers plunder the fruits of his toil! Let there be none to extend kindness to him nor any to pity his fatherless children!

Gn 1.11: Let the earth put forth vegetation, plants yielding seed and fruit trees bearing fruit in which is their seed, each according to its kind upon the earth.

Gn 1.9: Let the waters under the heavens be gathered together into one place, and let the dry land appear.

Gn 1.24: Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds.

Chapter Fifteen

Thy Kingdom Come. According to the word of our Lord and Savior, the Kingdom of God does not come observably, nor shall men say 'Lo it is here', or 'Lo is it there', but the Kingdom of God is within us; for the utterance is exceedingly near in our mouth and in our heart. It is therefore plain that he who prays for the coming of the kingdom of God prays with good reason for rising and fruit bearing and perfecting of God's kingdom within him. For every saint is ruled over by God and obeys the Spiritual laws of God, and conducts himself like a well-ordered city; and the Father is present with him, and Christ rules together with the Father in the perfected Soul, according to the saying that I mentioned shortly before: We will come unto him and make abode with him. By God's kingdom I understand the blessed condition of the mind and the settled order of wise reflection; by Christ's kingdom the issue of words of salvation to their hearers and the practice of acts of righteousness and the other excellences; for the son of God is word and righteousness. But every sinner is tyrannized by the ruler of this world, since every sinner is in conformity with the present evil world, and does not yield himself to Him who gave Himself for us sinners that He might release us from the present evil world and release us according to **497** the will of God our Father, as it is expressed in the Epistle to Galatians. And he who, by reason of deliberate sin is tyrannized by the ruler of this world, is also ruled over by sin: wherefore we are bidden by Paul to be no longer subject to sin that would rule over us, and we are enjoined in these words, Let sin therefore not rule in our mortal body that we should obey its lusts.

Thy kingdom come. If the kingdom of God, according to the word [*logos* *: with *kata*] of our Lord and Savior comes [*erchomai* *] not with observation [*parateresis*: the root *tereo* * prefaced with *para*-], neither shall they say “Lo, here! Or lo, there! But the kingdom of God is within [*entos*] us” (Lk 17.20-21) (“for the word [*rhema* *] is very close [*eggus* with *sphodra* * connoting excessiveness], in our mouth and in our heart [*kardia* *],’ Dt 30.14), it is clear [*deloo* *] that he who prays [*euchomai* *] that the kingdom of God may come [*erchomai* *] with good reason [*eulogos* *] for the springing up [*anatello* *: *ana*- or above] of the kingdom of God which is in him, and that it may bear fruit and be brought to perfection [*karpophero* & *teleioo* *]. Every saint [*hagios* *] has God who dwells in him reign over [*basileuo*] him and obeys [*peitho* *: alternately, to persuade] the spiritual laws [*nomos* * & *pneumatikos* *] of God who dwells in [*oikeo* *] him as in a well-governed [*eunoeomai*: to have good laws, *eu*-] city. The father is present with [*pariemi* *] him, and Christ reigns with [*sumbouleo*: to counsel with or *sum*-] the Father in the soul which has been perfected [*pseuche* * & *teleioo* *] in accord with the words I mentioned earlier, “We will come to [*erchomai* * with *pros*] him and make our abode *mone* * & *para*] with him (Jn 14.23) (and I think [*oiomai* * & *noeo* *] that the kingdom of God means the mind’s state of blessedness [*hegeomai* *, *makaria* & *katastasis* *: *kata*-] and the ordering [*tasso* *] of wise thoughts [*dialogismos* *: *dia*- & *sophos* *], while the kingdom of Christ means those words which proceed [*proeimi* *: *pro*-] to salvation [*soterios* *: adjective modifying *logos* *] for those who hear [*akouo* *] him, and the deeds of righteousness [*ergon* * & *dikaiousune* *] and of the other virtues [*arete* *] which are brought to perfection [*epiteleo* *: *epi*-]. For the Son of God is Word and Righteousness [*Logos* * & *Dikaiousune* *]. On the other hand, every sinner [*hamartolos*: erroneous, of bad character] has the prince of this world to lord it over [*kataturanneuo*: *kata*-] him, for every sinner [*hamartolos* *] is claimed for its own [*oikeoo*: to make as one’s own] by the present evil world [*aion* *: modified by *poneros* *] since he does not surrender [*emparecho*: *em*- or *en*-, in] himself to him “who gave himself for us sinners [*hamartolos* * with *peri*] that he might deliver us from this present evil world [*aion* *: modified by *enistemi* * with *en*- & *poneros* *] and might deliver [*exaireo*: *ex*-] us according to the will [*thelema* * with *kata*] of God and our Father” (Gal 1.4) as said in Galatians. But he who has the prince of this world lording it over [*kataturanneuo* *: *kata*-] him by reason of voluntary sin [*hamartia* * & *ekousios*], also has sin [*hamartia* *] reigning over [*basileuo* *] him. Therefore we are commanded [*keleuo* *] by Paul no longer to be subject to [*hupotasso*: *hupo*- or under] the sin [*hamartia* *] which wills to reign over [*basileuo* *] us, and it is in these words that we are bidden [*prostasso* *: *pros*-], “Let not sin [*hamartia* *] reign [*basileuo* *] in our mortal body that we should obey [*hupakouo*: to listen-under; *hupo*-] its lusts [*epithumia*: desire, longing; *epi*-]” (Rom 6.12).

But in reference to both clauses Hallowed Be Thy Name and Thy Kingdom Come, it may be urged that, if the suppliant prays them with a view to being heard and ever is heard,

plainly his will be an instance, answering to what has just been said, of the name of God being hallowed and of the rise of the Kingdom of God, in which event how shall he any longer with propriety pray for things already present as though they not present, saying Hallowed be Thy Name: Thy Kingdom Come:--And in that case it will sometimes be proper not to say Hallowed Be Thy Name: Thy Kingdom Come. To this it may be replied that just as he who prays to obtain a word of knowledge and a word of wisdom will with propriety pray for them continually with the prospect of continually receiving fuller contemplations of wisdom and knowledge through being heard, although his knowledge of such things as he may be able in the present to receive is partial, whereas the perfect that annuls the partial shall then be manifested when the mind confronts its objects face to face without sensation--so perfection in our individual hallowing of the name of God and in the rise of His kingdom within us is not possible unless there also come perfection of knowledge and wisdom and it may be the other excellences.

Someone will say concerning [*pros*] both “Hallowed by thy name” and “thy kingdom come” that if he who prays [*euchomai* *] does so to be heard [*epakouo* *: *epi*-]. If his prayer [*euchomai* *] is sometimes heard [*epakouo* *: *epi*-], then clearly [*deloo* *] the name [*onoma* *] of God will sometimes be hallowed [*hagiazoo* *] for him as has been said before, and the kingdom of God will come to him [*enistemi* *: *en*-]. If this shall be the case with him, how is it appropriate that he should go on praying [*euchomai* *] for things which are already present [*pariemi* *: *para*-] as though they were not, saying “Hallowed be thy name, thy kingdom come?” If this is so, it will be appropriate [*kathekontos*: adverb, *kata*-] on occasion not to say “Hallowed be they name, thy kingdom come.” To this argument we must say that just as he who prays [*euchomai* *] to attain [*tugchano* *] the word of knowledge and the word of wisdom [*logos* * with *gnosis* * & *sophia* *] (1Cor 12.8) will appropriately [*kathekontos* *: *kata*-] continue to pray [*euchomai* * with *aei* or forever] for them since when his prayer is heard [*epakouo* *: *epi*-], he will continue to receive [*lambano* * with *aei* *] more ideas of wisdom and knowledge [*theorema*: sight, spectacle with *sophia* * & *gnosis* *] although he knows [*gignosko* *] only in part [*meros* *, with *ek*] how many such ideas he can take in [*choreo* * with *dunamai* *] at the moment [*pariemi* * with *epi*] while that which is perfect [*teleios* *] and does away with [*katargeo* *: *kata*-] that which is in part [*meros* * with *ek*] shall be revealed [*phaneroo* *] when his mind [*nous* *] comes in contact with [*prosballo*: *pros*-] spiritual things [*noetos* *] face to face [*prosopon pros prosopon*] without sense experience [*aisthesis* *] (1Cor 13.9-10). So also that which is perfect [*teleios* *] with respect to God’s name [*onoma* *] being hallowed [*hagiazoo* *] in each of us and with respect to the coming [*enistemi* *: *en*-] of his kingdom is impossible unless also that which is perfect [*teleios* *] has come (1Cor 13.10) with respect to knowledge and wisdom [*gnosis* * & *sophia* *] and perhaps also of the other virtues [*arete* *].

We are wayfaring toward perfection if we forget the things behind, pressing on toward those before us. The kingdom of God within us will therefore be consummated in us as we advance without ceasing, when, the saying in the Apostle is fulfilled, that Christ, His enemies all made subject to Him, shall deliver the kingdom to God the Father that God may be All in All. For this reason let us pray without ceasing with a disposition made divine by the Word, and say to our Father in heaven: Hallowed Be Thy Name: Thy Kingdom Come.

We are traveling [*hodeuo* *] towards perfection [*teleiotes* with *epi*] if, reaching to those things [*epekteino*: *epi-* & *ek-*] before us, we forget [*epilanthano*: compare this *epi-* with the one of *epekteino*] those things which are behind [*emprosthen* & *opisthen* or before & behind] (Phl 3.13). So consummation [*akrotes*: that which is extreme] will come to [*enistemi* *] the kingdom of God which is in us for those of us who strive forward [*prokopto*: *pro-*] unceasingly [*adialeiptos* *], when that which is spoken by the Apostle is fulfilled [*pleroo* *], namely that Christ, all his enemies [*echthros* *] being subdued [*hupotasso* *: *hupo-*] to him, shall hand over [*paradidomai* *: *para-*] “the kingdom to God, even the Father, that God may be all in all” (1Cor 15. 24 & 28). Thus praying [*proseuchomai* *: *pros-*] without ceasing [*adialeiptos* *] with that disposition [*diathesis* *: *dia-*] which is inspired [*theoipoieo*: to make into a god] by the Word [*Logos* *], let us say “Our Father who art in heaven, hallowed be thy name, thy kingdom come.”

Of the kingdom of God it is further to be said by way of distinction that as righteousness has no partnership with lawlessness and light no community with darkness and Christ no **500** argument with Belial, so a kingdom of sin is incompatible with the Kingdom of God. If, accordingly we would be ruled over by God, by no means let sin rule in our mortal body nor let us obey its commands when it calls our soul forth to the works of the flesh that are alien to God, but let us mortify our members that are on earth and bear the fruits of the Spirit that the Lord may walk in us as in a spiritual garden, ruling alone over us with His Christ seated within us on the right of the Spiritual power that we pray to receive, sitting until all His enemies within us become a footstool for His feet and every rule and authority and power be undone from us. These things may come to pass in the case of each of us, and death the last enemy be undone, so that Christ may say within us also O death, where is your sting? O grave! Where is your victory? Even now, therefore, let our corruptible put on the holiness and incorruptibleness that consists in chastity and purity, and our mortal, death undone, wrap itself in the paternal immortality, so that, being ruled over by God, we may even now live amid the blessings of regeneration and resurrection.

Furthermore we must understand [*dialepton*: one must divide, distinguish; *dia-*] this about the kingdom of God, that just as there is no fellowship [*metoche*: *meta-*] between righteousness and unrighteousness [*dikaioisune* * & *anomia*: without law], no communion

[*koinonia* *] of light with [pros] darkness, no concord [*sumphonesis: sum-*] of Christ with [pros] Belial (2Cor 6.14-15), so the kingdom of sin [*hamartia* *] cannot co-exist with [*asunuparktos: alpha privative with sun- & para-, with & beside*] that of God. If we wish [*ethelo* *] God to reign [*basileuo* *] in us, let not sin [*hamartia* *] in any way reign [*basileuo* *] in our mortal body (Rom 6.12), neither let us obey [*hupakouo* *: *hupo-*] its commands [*prostagma* *: *pros-*] when it provokes [*proskaleo* *: *pros-*] our soul [*pseuche* *] to the works [*ergon* *] of the flesh and to works alien [*allogrios* *] from God. Rather, mortifying [*nekroo*] our members which are upon the earth (Col 3.5), let us bring forth the fruits [*karpophoreo* * & *karpos*] of the Spirit [*Pneuma* *] that the Lord may walk in us as in a spiritual garden [*paradeisos* * modified by *pneumatikos* *], reigning alone over [*emperipateo* *: *em- & peri-* or in and around] us with his Christ who within us sits [*kathezomai: kata-* as down] on the right hand of that spiritual power [*dunamis* * modified by *pneumatikos* &] which we pray [*euchomai* *] to receive [*lambano* *] and is seated [*kathezomai* *: *kata-*] until all his enemies [*echthros* *] within us become a footstool of his feet (Ps 110.1) and every principality and authority and power [*arche* *, *exousia* * & *dunamis* *] is done away from us, for these things can [*dunatos* *] happen in each one of us, and the last enemy can be destroyed [*echthros* * & *katargeo* *: *kata-*], even death (1Cor 15.26), that in us too Christ may say, “Oh death, where is your sting? Oh grave, where is your victory” (1Cor 15.55)? Now let that which is corruptible in us put [*enduo: en-*] on the holiness and incorruption [*hagiosune & aphtharsia* *] which consist in chastity and all pureness [*hagneia: observance of religious customs & katharotes*], and let that which is mortal clothe [*amphiazō*] itself with the Father’s immortality, death being brought to nought (1Cor 15.53), so that with God reigning [*basileuo* *] over us we may even now be amid the good things [*agathos* *] of regeneration and resurrection [*paliggenesia & anastasis*].

Lk 17.20-21: Being asked by the Pharisees when the kingdom of God was coming, he answered them, “The kingdom of God is not coming with signs to be observed nor will they say, ‘Lo, here it is’ or ‘There!’ For behold, the kingdom of God is in the midst of you.”

Dt 30.14: But the word is very near you; it is in your mouth and in your heart so that you can do it.

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.

Gal 1.4: who gave himself for our sins to deliver us from the present evil age according to the will of our God and Father.

Rom 6.12: Let not sin therefore reign in your mortal bodies to make you obey their passions.

1Cor 12.8: To one is given through the Spirit the utterance of wisdom and to another the utterance of knowledge according to the same Spirit.

1Cor 13.9-10: For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away.

1Cor 13.10: but when the perfect comes, the imperfect will pass away.

Phl 3.13: Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead.

1Cor 15.24 & 28: Then comes the end when he delivers the kingdom to God the Father after destroying every rule and every authority and power...When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him that God may be everything to everyone.

2Cor 6.14-15: Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever?

Rom 6.12: Let not sin therefore reign in your mortal bodies to make you obey their passions.

Col 3.5: Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire and covetousness which is idolatry.

Ps 110.1: The Lord says to my lord: "Sit at my right hand until I make your enemies a footstool."

1Cor 15.26: The last enemy to be destroyed is death.

1Cor 15.55: O death, where is your sting?

1Cor 15.53: For this perishable nature must put on the imperishable and the mortal put on immortality, then shall come to pass the saying that is written, "Death is swallowed up in victory."

Chapter Sixteen

Thy Will be done on Earth also as in Heaven. After the clause Thy Kingdom come Luke has passed over these words in silence and placed the clause Give us daily our Needful Bread. Let us therefore examine next in succession the words I have placed first as set down in Matthew alone. As suppliants who are still on earth, believing that the will of God is done in heaven among all the household of the heavens, let us pray that the will of God may be done by us also who are on earth in like manner with them, as will come to pass when we do nothing contrary to His will. And when the will of God as it is in heaven has been accomplished by us also who are on earth, we shall inherit a kingdom of heaven as having, alike with them, worn the image of the Heavenly One, while those who come after us on earth are praying to become in turn like us who have come to be in heaven.

"Thy will be done in earth as it is in heaven." After "Thy kingdom come" Luke omits this clause and puts [*tasso* *] "Give us day by day our *epiousios* * bread" (Lk 11.2-3). Let us

thus examine [*exetazo* *: *ex-*] next in succession [*akolouthos* *] the words I have placed first [*protasso* * *pro-*] as set down in [*keimai* * with *para*] Matthew alone. Let us who pray [*euchomai* *] while we are still “in earth,” understanding [*noeo* *] that the will [*thelema* *] of God is done “in heaven” by [*kata*] all who belong to [*oikeios* * with *para*] heaven, pray [*euchomai* *] that God’s will [*thelema* *] in all things may also be done by us who are truly “in earth” as it is by them. This will come to pass if we do nothing contrary [*paraplesios* *: adverb] to his will [*thelema* *]. When the will of God is upheld [*katorthoo* *” *kata-*] by us who are on earth as it is in heaven, then being made like [*homoioo* *] them who are in heaven, inasmuch as like them we bear [*phero* *] the image of the heavenly [*eikon* * which is *epouranios* *] (1Cor 15.14), we shall inherit [*kleroo*: to be appointed] the kingdom of heaven while those who “in earth” come after us pray [*euchomai* *] to be made like [*homoioo* *] us who will then be “in heaven.”

So far as Matthew alone is concerned the words on Earth also as in Heaven can be taken in common, so that what we are enjoined to say in prayer would run thus: Hallowed be Thy Name on Earth also as in Heaven: Thy Kingdom come on Earth also as in Heaven: Thy Will be done on Earth also as in Heaven. For alike the name of God has been hallowed among those who are in heaven, and the kingdom of God is risen in them, and the will of God has been done in their midst--things indeed which are all unrealized by us but which can be acquired by us through rendering ourselves worthy to obtain God's hearing in reference to them all.

With regard to “in earth as it is in heaven according to [*kata*] Matthew who alone gives it, this can be taken [*lambano* *] as common [*koinos* *] to all so that what we are bidden [*prostasso* *: *pros-*] to say in the prayer [*euuche* *] is this, “Hallowed be thy name in earth as it is in heaven.” For the name of God is hallowed [*hagiazoo* *] by [*para*] those who are in heaven, and the kingdom of God is present with [*enistemi* *: *en-*] them, and the will [*thelema* *] of God is done in them. All things are wanting [*leipo* *] to us who are “in earth” but can be true [*dunamai* *] for us if we make [*huparcho* *: to take the initiative, *hupo-* & *kataskeuazo* *: *kata-*] ourselves worthy [*axios* *] of obtaining [*tugchano* *] God who hears [*epakoo*: attentive; *epi-*] our prayer or all these things.

The words Thy Will be done on Earth also as in Heaven may raise the question how has the will of God been done in Heaven where the spiritual forces of evil are, by reason of which the sword of God shall drink deep even in heaven? If we pray thus that the will of God be done on Earth just as it is being done in heaven may we not thoughtlessly be praying that the very opposite may abide on earth where such things already come from **501** heaven since much that is bad on earth is due to the overcoming spiritual forces of evil which are in the heavenly places? Anyone who allegorizes heaven and asserts that it is Christ, and Earth the church--what throne so worthy of the Father as Christ? What

footstool of the feet of God as the Church?--will easily solve the question by replying that everyone in the church ought to pray to receive the paternal will in such wise as Christ has done, who came to do the will of His Father and accomplished it completely. For it is possible by being joined to Him to become one spirit with Him and therefore receptive of the will to the end that, as it has been accomplished in heaven, so it may be accomplished on earth also; for he that is joined to the Lord, according to Paul, is one spirit. And I believe that one who carefully considers it will find this an interpretation not to be despised.

“Thy will be done on earth as it is in heaven” prompt one to ask how is the will [*thelema* *] of God done in heaven where there is spiritual wickedness [*poneria* * modified by *pneumatikos* *] (Eph 6.12) on which account the sword of God shall be bathed even in heaven (Is 34.5)? And if we pray [*euchomai* *] thus, that God’s will [*thelema* *] may be done in earth as it is in heaven, shall we not unconsciously [*lelethotos*: imperceptibly; from *lanthano* * or to forget] be praying [*euchomai* *] that what is contrary [*enantios* *] to us may also remain [*meno* *] in earth where these things also come from [*erchomai* *] heaven, forasmuch as many who are in earth become wicked because of the spiritual wickedness [*poneria* * & *pneumatikos* *] which is the heavenly places [*epouranios* *] overcoming [*hessaomai*: to be defeated, made less] them (Eph 6.12)? But if one takes heaven allegorically [*allegoreo*: verb] and says that it is Christ and that earth is the church (for what throne so worthy [*axios* *] of the Father as Christ and what footstool of God’s feet so worthy as the church?), he will solve [*luo* *] the question [*zeteo* *: to seek] easily [*eucheros*: adverb; tolerant, indifferent, *eu-*] by saying that each member of the church must pray [*deo* * & *euchomai* *] so to receive [*choreo* *] the Father’s will [*thelema* *] as Christ received [*choreo* *] it, who came to do the Father’s will [*thelema* *] and perfected [*teleioo* *] it in every way [*tropos* *]. For a man can [*dunatos* *], by being joined with [*koluo* *: to hinder, prevent, hold in check] him become one spirit [*pneuma* *] with him thereby receiving [*choreo* *] his will [*thelema* *] so that as it is perfected in heaven even so it may be perfected [*teleioo* *: used twice] in earth. According to Paul, he who is joined [*kollao*: to cleave to] to the Lord is one spirit [*pneuma* *] (1Cor 6.17). I think [*oiomai* *] that this interpretation [*hermeneia*] will not be rejected lightly [*eukataphronetos*: to be despised easily; *eu-* & *kata-*] by one who considers it carefully [*katanoeo* *: *kata-* & *epimeles* *: *epi-*].

But someone may dispute it by citing what is said to the eleven disciples by the Lord after the resurrection at the close of the this gospel: There hath been given to me all authority on earth also as in heaven. That is, having authority over the things that are in heaven, He says that He has also received it over those on earth: Whereas those that are in heaven have already been illumined by the Word, it is at the consummation of the world that those on earth are also, in imitation of those over which the Savior received authority, brought

to a successful issue by reason of the authority given to the Son of God: accordingly His will is to receive those who are disciples under Him as in a sense cooperants through their prayers to the Father in order that, in like manner with the things in heaven that are subject to Truth and Word, He may lead the things on Earth, restored by reason of the authority which He has received on earth also as in heaven, to an end fraught with bliss for the objects of His authority. On the other hand one who would take heaven to be the Savior and Earth the church, asserting that it is the firstborn of all creation, on whom the Father reposes as on a throne, that is heaven, would find that it is the man whom He put on after having been fitted for such power because He had humbled himself and having been obedient till death, who says after the resurrection There hath been given to me all authority on Earth also as in heaven--the man in the Savior having received His authority **504** over the things in heaven, as the proper possessions of the Only-begotten, in order to be in communion with Him, mingling in His divinity and becoming one with Him.

Should anyone who denies [*antilego* *: *anti-*] it will compare what is said to the eleven disciples by the Lord at the end of this Gospel after the resurrection: “All power [*exousia* *] is given to me as in [*en*] heaven so in [*epi*] earth” (Mt 28.18). For he possesses power [*echo* * & *exousia* *] over the things which are in heaven and declares that he has received also [*proslambano* *: *pros-*] power in earth; for the things in heaven have, even beforehand, been enlightened by the Word [*Logos* * & *photizo* *], but at the consummation of the age [*sunteleia*: *sun-* & *aion* *], the things also which are in earth by the power [*exousia* *] given to the Son of God imitate [*mimeomai* *] those things over which the Savior received power [*lambano* * & *exousia* *] and are perfected [*katorthoo* * *kata-*] in heaven. It is as if he wishes to receive [*boulomai* * & *lambano* *] this disciples [*matheteuo*: to instruct] through their prayers [*eucho* *] as fellow workers [*sunergos* *: *sun-*] to the Father in order that when the things which are in earth have been set right [*diorthoo*: to make straight; *dia-*] because of the power [*exousia* *] which he has received [*lambano* *] “as in heaven so on earth,” like the things which in heaven are subject [*hupotasso* *: *hupo-*] to truth [*aletheia* *] and to the Word [*Logos* *], he may bring [*ago* *] them to [*eis*] the blessed [*makarios* *] fulfilment [*telos* *] of those over whom he has power [*exousiazō*]. And he who takes [*ethelo* *] heaven to be the Savior and the earth the church and heaven to be the first born of every creature (Col 1.15) upon whom the Father rests [*epanapauomai*: *epi-* & *ana-* or upon and above] as upon a throne may find [*heurisko* *] that the man whom he has put on [*enduo* *: as clothes], brought into union [*oikeioo*: to appropriate, claim] with that power [*dunamis* *] in that he has humbled [*tapeinoo* *] himself, becoming obedient [*hupekoos*: hearkening, answering; *hupo-*] to death (Phl 2.8) says after the resurrection, “All power [*exousia* *] is given to me as in [*en*] heaven so in [*epi*] earth.” For the man in the Savior receives[power [*exousia* *] over the things which are in heaven, even the things which belong to [*huparcho* *: *hupo-*] the Only

Begotten, that mingled with [*anakirnaomai: ana-*] his divinity [*theotes **] and united with [*henoo*] him, he may be a partaker with [*koinoneo **] him.

But if this second thought does not yet solve the difficulty as to how the will of God can be in heaven when the spiritual forces of evil in the heavenly places wrestle against those who are on earth, it will be possible to solve the question from this consideration--It is not by virtue of place but of principle that one who is still on earth but has a commonwealth in heaven and lays up treasure in heaven and has his heart in heaven and wears the image of the Heavenly One, is no longer of the earth nor of the world below but of heaven and of the heavenly world that is better than this. So, too, the spiritual forces of evil which still dwell in the heavenly places but have their commonwealth on earth and plot against men the means whereby they wrestle against mankind, and lay up treasure on earth, and wear an image of the Earthly One who the beginning of the Lord's fashioning made to be mocked by the angels, are not heavenly nor by reason of their vicious disposition do they dwell in the heavens. Accordingly when it is said: Thy will be done on Earth also as in Heaven, we are not to reckon those beings as in heaven at all, because through pride they have fallen along with Him who fell from heaven like a thunderbolt.

Since the second interpretation doesn't yet solve [*luo **] the difficulties [*aporeo **] about how God's will [*thelema **] is done in heaven when the spiritual powers [*pneumatikos **] of wickedness [*poneria **] in the heavenly places [*epouranios **] wrestle against [*antipalaio*] those who are in [*epi*] earth, it will be found possible to solve [*luo **] the question [*zeteo **] on this interpretation as follows. Just as he who is still in [*epi*] earth and has his citizenship in heaven [*politeuma **] and lays up treasure [*thesaurizo*] in heaven, having his heart [*kardia **] there and bearing [*phero **] the image of the heavenly [*eikon ** & *epouranios **], is no longer of the earth nor of the world below but is of heaven and the heavenly world [*kosmos **] which is better than this--not indeed so far as his position in space is concerned but by reason of his will--so also the spiritual powers of wickedness which still dwell in the heavenly places and have their citizenship [*politeuma **] in [*epi*] earth and lay up treasure in [*thesaurizo ** & *epi*] earth by plotting and wrestling against [*antipalaio ** & *epibouleuo **: *epi-*] men, bearing [*phero **] the image [*eikon **] of the earthly which is the beginning [*arche **] of the Lord's creation [*plasma*: anything molded] made to be mocked at [*egkatapaizo*] by the angels (Job 40.14, LXX), are not heavenly [*epouranios **] nor do they dwell [*oikeo **] there by reason of their evil disposition [*diathesis **: *dia-* modified by *mochtheros*: suffering hardship]. Therefore whenever "thy will be done in earth as it is in heaven" is said, it must not be thought [*logisteuo*: to administer as] that they are in heaven who by their presumption [*phronema **] have fallen [*pipto*] together with him who fell from heaven like lightning (Lk 10.18).

And it may well be that our Savior, in saying that we ought to pray that the Father's will may be done on Earth also as in heaven, does not by any means order prayer for things spacially on earth that they may be made like things spacially in heaven, but His will in enjoining prayer is that all things on earth, that is things inferior and conformed to the earthly, be made like the better which have their commonwealth in heaven, which have all become heaven. For he that sins, wherever he may be, is earth, and will turn into the like somehow, unless he repents, whereas he that does the will of God and does not disobey the spiritual laws of salvation is heaven. Whether therefore we are still earth because of sin, let us pray that the will of God may extend restoringly to us also as it has already reached those who have become or are heaven before us: or if we are already accounted not earth but heaven by God, let our request be that, in like manner with heaven, on earth also, in inferior things I mean, the will of God may be fulfilled unto what I may term earth's heaven-making, so that there shall be no longer earth but all things become heaven. For if, on this interpretation, the will of God be done on earth also as in heaven, earth will not **505** remain earth, just as to make my meaning clearer with another illustration--if the will of God be done in the case of the wanton as it has been with the temperate, the wanton will be temperate, or if it should be in the case of the unrighteous as it has been with the righteous, the unrighteous will be righteous. If, therefore, the will of God be done on earth also as it has been in heaven, we shall all be heaven; for though flesh that helps not; and blood that is akin to it, are unable to inherit God's kingdom, they may be said to inherit it if they be changed from flesh and earth and clay and blood to the heavenly essence.

Perhaps when our Savior says that we must pray [*deo* * & *euchomai* *] that the Father's will [*thelema* *] be done as in heaven so also in earth, he is not entirely bidding [*keleuo* *] that prayers [*euche* *] be made for those in earth as in a place [*topos* *]. Rather, he orders [*prostasso* *: *pros-*] this prayer [*euche* *], willing [*boulomai* *] that all things in [*epi*] earth, that is, bad things, and things closely united with [*oikeioo* *] the earthly be made like to [*homoioo* *] things that are good and that have their citizenship [*politeuma* *] in heaven and have all become heaven. As for wherever the sinner [*hamartano* *] may be, is earth and will pass to his kindred earth in some way or another unless he repent [*metanoeo*: *meta-*]. But he who does God's will [*thelema* *] and does not disobey [*parakouo* *: *para-*] the spiritual laws of salvation [*soterios* * & *pneumatikos* * modifying *nomos* *], is heaven. So whether we are still dead because of our sin [*hamartia* *: with *dia*, let us pray [*euchomai* *] that God's will [*thelema* *] may be extended over [*diateino*: *dia-*] us for our amendment [*diorthotikos*: adverb, corrective; *dia-*] just as it came upon those before us who became heaven or who are heaven. Or whether we are not earth but already are counted [*logizomai* *] heaven to God, that we be worthy [*axioo* *] of God's will [*thelema* *] may being fulfilled [*pleroo* *] in earth, that is, in the bad, just as in heaven so that earth may, so to speak, be made into heaven, that it may no longer be earth but all things become heaven. For if God's will be so done in earth as it is in heaven (interpreted

[*hermeneuo* *] in this way), the earth will not remain earth so that to speak more clearly [*saphos* *], using another illustration [*paradeigma* *: *para*-], if God's will [*thelema* *] is done in the licentious [*akolastos* *] as it is in the self-controlled [*sophron*: of sound mind, with *epi*], then the former will be as the latter. If God's will [*thelema* *] is done in the unrighteous as in the righteous [*adikaios* * & *dikaios* *], then the former will be as the latter. Thus if God's will [*thelema* *] is done in earth as it is in heaven, we shall all be heaven. For the flesh which profits [*opheleo* *] nothing (Jn 6.63) and blood which is like it cannot inherit [*dunamai* * & *kleroo* *] the kingdom of God (1Cor 15.50), but the could be said to inherit if they should be changed [*metaballo* *: *meta*-] from flesh and earth and dust and blood into the heavenly substance [*ousia* *].

Lk 11.2-3: When you pray, say "Father, hallowed by thy name. Thy kingdom come. Give us each day our daily bread."

1Cor 15.14: If Christ has not been raised, then our preaching is in vain and your faith is in vain.

Eph 6.12: For we are not contending against flesh and blood but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.

Is 34.5: For my sword has drunk its fill in the heavens; behold, it descends for judgement upon Edom, upon the people I have doomed.

Eph 6.12: For we are not contending against flesh an blood but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.

1Cor 6.17: But he ho is united to the Lord becomes one spirit with him.

Mt 28.18: Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.

Col 1.15: He is the image of the invisible God, the first-born of all creation.

Phl 2.8: And being found in human form he humbled himself and became obedient unto death, even death on a cross.

Job 40.14 (LXX): This is the chief of the creation of the Lord; made to be played with by his angels.

Lk 10.18: I saw Satan fall like lightning from heaven.

Jn 6.63: It is the spirit that gives life, the flesh is nof no avail; the words that I have spoken to you are spirit and life.

1Cor 15.50: I tell you this, brethren: flesh and blood cannot inherit the kingdom of God nor does the perishable inherit the imperishable.

Chapter Seventeen

Give us today our Needful Bread, or as Luke has it, Give us daily our Needful Bread. Seeing that some suppose that it is meant that we should pray for material bread, their erroneous opinion deserves to be done away with and the truth about the needful bread set forth, in the following manner. We may put the question to them--how can it be that He, who says that heavenly and great things ought to be asked for as if, on their view, He has forgotten His teaching now enjoins the offering of intercession to the Father for an earthly and little thing, since neither is the bread which is assimilated into our flesh a heavenly thing nor is it asking a great thing to request it?

“Give us this day our needful (*epiousios* *) bread” (Mt 6.11) or according to Luke, “Give us day by day our *epiousios* bread” (Lk 11.3). Because some suppose [*hupolambano* *: *hupo-*] that we are bidden [*lego* *] to pray [*euchomai* *] for corporeal bread, it is fitting [*axios* *] to remove [*periaireo* *: *peri-*] the false opinion [*pseudodoxia*] they create through this interpretation and to establish [*paristemi* *: *para-*] the truth about epousios bread. Therefore we must say how is it that he who says we must ask [*aiteo* *] for heavenly [*epouranios* *: *epi*] and great things, bids us bring a petition [*anaphero* *: *ana-* & to the Father for something which is earthly and small (For bread digested into our [*enteuxis* *: *en-*] flesh isn't heavenly nor is it a great request [*aitema* *] to ask) as though, according to them, he has forgotten [*lanthano* *] what he has taught [*didasko* *]?

For my part I shall follow the Teacher's own teaching as to the bread and cite the passages in detail. To men who have come to Capernaum to seek Him He says, in the Gospel according to John, Verily, verily, I tell you you seek me not because you saw signs but because you ate of the loaves of bread and were filled . . . for he that has eaten and been filled with the loaves of bread which have been blessed by Jesus seeks the more to grasp the Son of God more closely and hastens toward Him. Wherefore He will enjoin: Work not for the food that perishes but for the food that abides unto life eternal which the Son of Man shall give you. And when, upon that, they who had heard inquired and said: What are we to do that we may work the works of God? Jesus answered and said to them: This is the work of God that you believe on him whom He has sent. As it is written in Psalms, God sent His Word and healed them, that is the diseased, and believers in that Word work the works of God which are food that abides unto life eternal. And my Father, He says, gives you the true bread from heaven, for the bread of God is that which comes down from heaven and gives life to the world. It is true bread that nourishes the true man who is made in God's image, and he that has been nourished by it also becomes in the Creator's likeness. What is more nourishing to the soul than Word, or what more precious to the mind of him **508** that is capable of receiving it than the Wisdom of God? What is more congenial to the rational nature than Truth?

But following [*epomai* *: *epi-*] the Master who teaches [*Didaskalos* * & *didasko* *] us about bread, we will explain [*paratithemi* *: *para-*] these words by others. In John's Gospel Jesus says to those who came to [*eis*] Capernaum to seek [*zeteo* *] him, "Truly, truly, I say to you, you seek [*zeteo* *] me not because you saw miracles [*semeion*: sign] but because you ate of the loaves and will filled" [*chortazo*: to fatten] (Jn 6.26). He who has eaten of the loaves blessed [*eulogeomai*: *eu-*] by Jesus and is filled [*pleroo* *] with them, the more he seeks to understand [*zeteo* * & *katalambano* *: *kata-*] the Son of God more perfectly [*akribes*: exact, precise] and hastens to [*speudo* *] him. Thus he bids [*protasso* *: *pro-*] them well, "Work [*ergazomai*] not for the meat which perishes but for that which endures to [*meno* with *eis*] everlasting life which the Son of man shall give you" (Jn 6.27). When his hearers inquired [*akouo* * & *punthanomai* *], "What shall we do that we might do the works [*ergazomai* * & *ergon* *] of God?" Jesus answered, "This is the work [*ergon* *] of God, that you believe [*pisteuo* *] in him whom he has sent [*apostello*: *apo-*]" (Jn 6.28-29). And God sent his word and healed them [*apostello* *, *logos* * & *iaomai*] (Ps 107.20), that is to say, those who were sick [*noseo* & *deloo* *: to be clear] as it is written in the Psalms. Those who believe in this word [*pisteuo* * & *logos* *] are those who do the works [*ergon* *] of God which are the meat that endures to [*meno* * & *eis*] everlasting life. Again he says, "My Father gives you the true [*alithinos* *] bread from heaven. For the bread of God is he who comes down from [*katabaino*: *kata-*] heaven and gives life to the world [*kosmos* *]" (Jn 6.32-33). True [*alethinous* *] bread is that which nourishes [*trepho* *] the true [*alithinos* *] man made in the Creator's likeness [*eikon* * with *kata*]. But what is more nourishing to the soul [*trophimos* & *psuche* *] than the Word [*Logos* *] or what is more precious to the mind [*nous* * modified by *timios* *] of him who receives [*choreo* *] it than the Wisdom [*sophia* *] of God? And what has a closer correspondence [*katallellos*: set over against one another; *kata-*] to a rational nature [*phusis* * modified by *logikos* *] than truth [*aletheia* *]?

NB: Because the next three paragraphs contain extended biblical quotes, appropriate words are inserted in the text. Should it be urged in objection [*antihupophero*: *anti-* & *hupo-*] to this view that He would not in that case teach [*didasko* *] men to ask for [*aiteo* *] needful [*epiousios* *] bread as if something other than Himself, it is to be noted [*akouo* *] that He also discourses in the Gospel according to John so when sometimes as if it were other than [*para*] Himself but at other times as if He is Himself the Bread. The former in the sense of the words: Moses hath given you the bread from heaven yet not the true [*alethinous* *] bread, but my Father gives you the true [*alethinous* *] bread from heaven. In the latter sense, to those who had said to Him Ever give us this bread, He says: I am the bread of life: he that comes unto [*erchomai* * with *pros*] me shall not hunger, and he that believes on [*pisteuo* * with *eis*] me shall not thirst (Jn 6.34-35); and shortly after: I am the living bread that is come down from [*katabaino* *] heaven: if anyone eat of this bread he

shall live unto eternity [*aion* * with *eis*]: yea and the bread which I shall give is my flesh which I shall give for the sake of the life of the world [*kosmos* *].

Now since all manner of nourishment [*trophe*] is spoken of as bread according to Scripture as is clear [*delos* *] from the fact that it is recorded of [*anagrapho* *: *ana-*] Moses that he ate not bread and drank not water forty days (Dt 9.9), and since the nourishing Word is manifold and various [*Logos* *: modified by *diaphoros*: different, at variance; *dia-* & *trophimos* *], not all being capable of nourishment [*dunamai* & *trepho* *] by the solidity and strength [*sterrotos*: also as hard & *eutonia*: vigor; *eu-*] of the divine teachings [*mathema*], He is therefore pleased [*boulomai* *] to offer [*paristemi* *: *para-*] strenuous [*athletikos*: athletic] nourishment [*trophe* *] befitting [*harmozo* *] men more perfect [*teleios* *], where He says: The bread which I shall give is my flesh which I shall give for the sake of the life of the world [*kosmos* *] (Jn 6.51): and shortly after: Except you eat the flesh of the son of Man and drinks His blood, you have not life [*zoe*: existence] in yourselves. He that eats my flesh and drinks my blood hath life eternal [*aionios* *], and I will raise him up in the last day, for my flesh is true food and my blood is true drink. He that eats my flesh and drinks my blood abides [*meno* *] in me and I in him. As the living Father sent me and I live because of the Father, so also he that eats me--he too shall live because of me (Jn 6.53-57). This is the true [*alethes* *] food, Christ's flesh, which being Word has become flesh, as it is said And the Word became flesh. When we eat and drink the Word He tabernacles [*skeneo*: to encamp] in us (Jn 1.14).

When He is assimilated [*anadidomai*] the words are fulfilled [*pleroo* *]: We beheld [*theaomai*] His glory [*doxa* *]. This is the bread that is come down [*katabaino* *: *kata-*] from heaven. Not as the fathers ate and died, he that eats this bread shall live unto eternity [*aion* * with *eis* or into] (Jn 6.58). Discoursing [*dialego*: *dia-*] to infant Corinthians who walk in the way of [*peripateo*: *peri-* or around] man Paul says: I gave you milk to drink, not meat, for you were not yet able [*dunamai* *]. Nay even now you are not yet able [*dunamai* *], for you are still of the flesh (1Cor 3.1-3); and in the Epistle to **509** Hebrews: And you are become in need of [*chreia* *] milk, not of solid nourishment [*trophe* *]. For any one who partakes of [*metecho* *: *meta-*] milk is devoid of moral [*apeiros*: without trial, experience] reason [*logos* * & *dikaiousune* *], for he is infant. But solid nourishment [*trophe* * modified by *stereos*] is for mature men [*teleios* *] who by force of use [*hexis* *] have their senses [*aistheterion* *] trained [*gumnazo*] to discriminate [*diakrisis*: *dia-* with *pros*] good and evil [*kalos* * & *kakos* *] (Heb 5.12-14). In my opinion [*hegeomai* *] the words: One man hath faith [*pisteuo* *] to eat anything, but he that is weak [*asthenos*] eats vegetables (Rom 14.2) are also in his intention [*progeomai* *: *pro-*] meant to refer not to material forms of nourishment [*trophe* *] but to the words [*logos* *] of God that nourish [*trepho* *] the soul [*psuche* *]: Of these the man most faithful and mature [*pistos* & *teleios* *] is able to partake [*dunamai* * & *metalambano* *: *meta-*] of

any, he being denoted [*delos* *] in the words One man hath faith [*pisteuo* *] to eat anything, whereas the weaker and more immature [*asthenos* * & *ateles*] is content with [*arkeo* *] simpler teachings [*mathema* * modified by *aploo*: to unfold, spread out] that do not quite produce full strength [*eutonos*: vigorous; *eu-*] in him, reference being intended [*ethelo* * & *semeioo* *] to him in the words But he that is weak eats vegetables.

There is also in Solomon a saying in the Proverbs which I think teaches that the man who by reason of simplicity is incapable of the stronger and greater sentiments is better, short of false thought, than the man who, though more ready and keener and of greater insight into things, fails to penetrate the principle of peace and harmony in all. Solomon's passage runs as follows: Better is hospitality of vegetables served with friendship and grace than a fatted calf with enmity. Many a time do we accept untutored simpler entertainment, accompanied by good conscience, as guests at the table of those who are unable to furnish us with more, with greater satisfaction than any elevation of words upreared against the knowledge of God and proclaiming with ample plausibility a sentiment alien to the Father of our Lord Jesus who has given the law and the prophets. In order, therefore, that we may neither fall sick of soul for lack of nourishment nor die to God because of famine of the Lord's word, let us in obedience to the teaching of our Savior, with righter faith and life, ask the Father for the living bread which is the same as the needful bread.

I think what [*hegeomai* * with *para*] Solomon says in Proverbs is that his teaching [*didasko* *] about someone unable to receive [*choreo* *] the more vigorous [*eutonos* *: *eu-*] and greater teaching [*dogma* *] because of his simplicity [*haplotes*: singleness] (provided that there are no errors [*sphallo*: to fall] in his mind [*phroneo* *]) is better than the more skillful and cleaver [*entreches*: *en-* & *oxus*: sharp, keen] man who sets about things [*epiballo* *: *epi-*] in a larger way, but who doesn't discern clearly [*tranoo*] the principle [*logos* *] of the peace and harmony [*eirene* & *sumphonia* *: sum-of all things]. His words are as follows: "Better is a dinner of herbs where love and grace [*philia*: friendship & *charis* *] are than an ox from the stall and therefore hated [*echthra*]" (Prov 15.17). Often we have taken [*apodechomai* *: *apo-*] a plain and simple [*idiotikos*: of a private person, unprofessional & *haploos* *] meal with good conscience [*eusuneidesia*: integrity; *eu-* & *sun-*] when dining with those unable [*dunamai* *] to offer [*parecho* *: *para-*] us more in preference to a spate [*hupsos*: height] of words [*logos* *] rising against [*epairo* *: *epi-*] the knowledge [*gnosis* *: with *kata*] of God which with great speciousness [*pithanotes*: persuasiveness], promises [*kataggello* *: *kata-*] a teaching alien [*dogma* * modified by *allogrios* *] from the Father of our Lord Jesus Christ who gave the law [*nomos* *] and the prophets. So that we be not sick in soul [*psuche* * & *noseo* *] for lack of food nor die with regard to God for famine of the word [*logos* *] of the Lord (Amos 8.11), let [*aiteo* *] us ask the Father for the living bread which is the same as the *epiousios* * bread, trusting [*peitho* *] the Master, our Savior, believing [*pisteuo* *] and living more rightly [*dexios* *].

Let us now consider what the word *epiousion*, needful, means. First of all it should be known that the word *epiousion* is not found in any Greek writer whether in philosophy or in common usage, but seems to have been formed by the evangelists. At least Matthew and Luke, in having given it to the world, concur in using it in identical form. The same thing has been done by translators from Hebrew in other instances also; for what Greek ever used the expression *enotizou* or *akoutisthete* instead of *eistaota dexai* or *akousai poice se*. Exactly like the expression *epiousion*, needful, is one found in Moses' writings, spoken by God: Ye shall be my *periousios*--peculiar people. Either word seems to me to be a compound of *ousia*--essence--the former signifying the bread that contributes to the **512** essence, the latter denoting the people that has to do with the essence and is associated with it.

Let us now consider [*katanoeo* *: *kata-*] the meaning of *epiousios* *. The first thing to be realized [*isteon*: one must see; from *eido* *] is that this word isn't used [*onomazo* *] by any of the Greeks nor philosophers [*sophos* *] nor is it in general use in the customary vocabulary [*sunetheia* *: *sun-*] of ordinary people but seems [*eioke*] to have been invented [*plasso*: to make, to mold] by the Evangelists. At least both Matthew and Luke agree about [*sumphero* *: *sum-*] it without any difference [*diaphero* *: *dia-*] at all and use [*exphero*: literally, to carry from or *ex-*, this being the third use in a row of the root *phero*] it. The translators [*hermeneuo* *] of the Hebrew have done a similar thing in other cases. For what Greek ever used the word *notizou* (cf. LXX of Job 33.1 & 31; 34.16, 37.14, Is 1.2] or *akoutistheti* [possibly LXX of Sg 2.14 & 8.13. **NB**: the Job, Song and Isaiah references are inserted in footnote #3 of the translation by Jay, p. 171] instead of *eis ta onta dexai* (literally as 'take into your ears') and *akousai poiei se* (literally, 'make yourself hear;' in the Jay text)? Very similarly to the word *epiousios* * [in the Jay text] is a word written [*prosegoria*: friendly address; *pros-*; in the Jay text] by Moses as spoken by God, "You shall be to me a *periousio* [*peri-* or around; in the Jay text] people" (Ex 19.5). And both words seem [*dokeo* *] to me to have been derived from *ousia* * [in the Jay text] (substance), the one indicating [*deloo* *] bread which is united in [*sumballo*: literally, to cast with or *sum-* with *eis*] the Substance [*Ousia* *: in the Jay text] and the other signifying [*semaino* *] the people which lives close [*katagignomai*: also as to busy oneself; *kata-*] to (*peri*) the Substance [*Ousia* *: in the Jay text] and shares [*koinoo*: to make common] it.

As for *ousia*, essence, in the strict sense, by those who assert the priority of the substance of immaterial things, it is ranked with immaterial things which are in possession of permanent being and neither receive addition nor suffer subtraction. For addition and subtraction are characteristic of material things in reference to which growth and decay take place owing to their being in a state of flux, in need of imported support and nourishment. If the import exceeds the waste in a period growth takes place, if it is less,

diminution; and if, as in conceivable, there are things receiving no import at all, they are in what I may term unmitigated diminution. Those on the other hand who hold the substance of immaterial things to be posterior and that of material things to be prior, define essence in these terms: It is the primary matter of existing things out of which they are or the matter of bodily things out of which they are; or that of terms out of which they are; or the primary unqualified substance or pre-substance of existing things; or that which admits of all transformations and modifications though itself as such inherently incapable of modification; or that which undergoes all modification and transformation. On their view essence is inherently unqualified and inarticulate as such. It is even indeterminate in magnitude, but it is involved in all quality as a kind of ready ground for it. By qualities they mean distinctively like the actualities and the activities in which movements and articulations of the essence have come to be, and they say that the essence as such has no part in these inherently though it is always incidentally inseparable from some of them and equally receptive of all the agent's actualizations however it may act and transform. [For it the force associated with the essence, pervading all that would be responsible for all quality and the particular dispositions involving it.]. And they say that it is throughout transformable and throughout divisible, and that any essence can coalesce with any other, all being a unity not withstanding.

Those who assert [*phasko* *] that the hypostasis [*hupostasis* *: literally, a standing under or *hupo*-] of incorporeal things [*asomatikos*] is primary [*proegeomai* *: *pro*-] think of [*nomizo* *] what is properly substance [*einai* *] in terms of incorporeal things [*asomatikos* * with *kata*] whose essence [*to einai* *] is fixed [*bebaios* *] and can neither admit of [*choreo* *] addition [*prostheke*: *pros*-] nor suffer subtraction [*pascho* * & *aphairesis*: *apo*-] (for this latter is the property of [*idios* *: one's own, personal] bodies in which is some increases and decline [*auxe* & *phthisis*: perishing, decay] due to their being [*para to einai*] in a state of flux [*rhuis*] and need [*deo* *] some external agent to come upon them [*epeiseimi*: *epi*- * *eis*- or upon & into], strengthening and nourishing [*huposterizo*: to prop up, *hupo*- & *trepho* *] them. If more comes upon [*epeiseimi* *] them at a time [*kairos* *] than flows away [*aporreo*: *apo*-], there is increase [*auxesis*] but if less, decreases [*meiosis*: diminution]. Perhaps some bodies not admitting action [*lambano* * & *epeisiemi*: to come in besides; *epi*-] from outside are, so to speak, in a pure diminution [*akratos*: unmixed; noun not in Greek text). But others who think [*nomizo* *] the *hpostasis* [not in Greek text] of incorporeal things is secondary [*epakolouthetikos*: capable of following; *epi*-] while that of bodies is primary [*proegeomai* *: *pro*-], have the following definition [*horos* *] of it: substance [*ousia* *] is either primary matter [*hule* *] of that which exists [*ton onton*], and that which exists [*ta onta* *] consists of it; or that it is the matter [*hule* *] of bodies and bodies consist of it; or of things that have a name [*onomazo* *] and things that have a name [*onomazo* *] consists of it; or the primary subsistence [*hupostatos*: *hupo*-] without qualities [*apoiios*: without attribute]; or the underlying pre-existing principle

[*huphistemi*: to place or set under, *hupo*-] of entities [*ousin* or *eimi*, to be]; or that which is susceptible to [*dechomai* *] all kinds of change and alteration [*metabole* *: *meta*- & *alloiosis*] but itself is unalterable in its own principle [*logos* *: with *kata* & *idios* * or one's own]; or that which endures [*hupomeno*: to remain under or *hupo*-] all alteration and change [*alloiosis* * & *metabole* *]. According to these, substance [*ousia* *] is without quality and form [*apoiios* * & *aschematistos*: without figure or appearance] in its own principle [*logos* *: with *kata* & *idios* *], neither has it any determined magnitude [*megethos* modified by *apotasso* *: *apo*-] but underlies [*egkeimai* *] every quality [*poiotes* *] as though it were a place made ready for [*etoimos* *] it. The operations and action [*energeia* * & *poiesis*: fabrication, creation] commonly so-called [*koinos*: adverb] in which its movement and nature [*kinesis* * & *schesis* *] may consist [*sumbaino* *: *sum*-], they call distinctively qualities [*poiotes* *]. They say that in its own principle [*logos* *: with *kata* & *idios* *], substance [*ousia* *] does not partake of [*metecho* *: *meta*-] any of these things yet is always inseparable [*achoristos*: not parted, undivided & *patheo* *] to all the operations [*epidektos*: capable of containing; *epi*-] of the efficient cause [*energeia* * & *poieo* *] whenever it acts and produces change [*poieo* * & *metaballo* *: *meta*-]. For the energy [*tonos*: strain, tension] which is present and pervades [*sunimi* *: *sun*- & *choreo* *] the universe is the cause [*aitia* *] of every quality [*poiotes* *] and of the functions [*oikonomia* *] connected with [*peri*] it. They say that it is changeable [*metabletos*: *meta*-] throughout and divisible [*diaretos* *: *dia*-] throughout and that any substance [*ousia* *] can [*dunamai* *] be mingled with [*sugcheo* *: *sug*- or with] any other but by being united with [*henoo* *] it.

What I have said in this discussion of essence raised by the expressions the needful bread and the peculiar people has been to distinguish the meanings of essence. And since we have already seen that it is spiritual bread for which we ought to ask, we must needs understand the essence to be akin to the bread, so that just as material bread on assimilation into the body of the nourished passes into its essence, so the living bread which is come down from heaven being assimilated into the mind and soul may impart its own power to him who has lent himself to nourishment from it, and so become the needful bread for which we ask. And again, in like manner, as the nourished attains strength varying according to the character of the nourishment whether solid and fit for athletes or **513** of the nature of milk and vegetables, so it follows that when the word of God is given either as milk as befits children, or as vegetables as suits invalids, or as flesh as is proper for combatants, each of the nourished acquires this or that power or nature according to the word to which he has lent himself. Moreover, there is a kind of reputed nourishment which is in reality harmful, a second that is productive of disease, and another that cannot even be assimilated, and all of these may be transferred by analogy to varieties of reputedly nourishing teachings. Needful, therefore, is the bread which corresponds most closely to our rational nature and is akin to our very essence, which invests the soul at

once with well being and with strength, and, since the Word of God is immortal, imparts to its eater its own immortality.

Having said this in the course of our investigation [*zeteo* *] about the word “substance” [*ousia* *] which was occasioned by the phrase “*epiousios* * bread” and *periousios* [*peri-* or around] people,” in order to distinguish [*diakrino: dia-*] the meaning of substance [*ousia* *] since according to what was said beforehand, the bread which we should ask [*aiteo* *] for was bread for the mind [*noetos* *], we must necessarily [*anagkaios* *] regard [*noeo* *] substance [*ousia* *] and the bread as cognate [*suggenes: sug-*]. So that just as material [*somatikos* *] bread imparted to [*anadidomai* *: *ana-*] the body of him who feeds on it passes [*trepho* * & *choreo* *] into his substance [*ousia* *], so the living bread which came down from [*katabaino* *: *kata-*] heaven (Jn 6.51) imparted to [*anadidomai* *: *ana-*] the mind and soul [*nous* * & *psuche* *, with *eis*] communicates [*metadidomai: meta-*] its own power [*dunamis* *] to him who surrenders [*emparecho* *: *em-* & *para-*] himself to the nourishment [*trophos* *] derived from it. Thus it will be the *epiousios* bread for which we ask [*aiteo* *]. Again, just as he who feeds is of varying strength [*tropos* *] according to the quality [*poiotes* *: with *kata*] of the food whether it is solid and suitable [*stereos* * & *harmozo* *] for athletes or of milk and herbs, so it follows [*akolouthos*], since the Word [*Logos* *] of God is given either as milk for babes or as herbs for the sick or as flesh appropriate for [*epitedeios* *: *epi-*] those engaged in struggle [*agonizomai* *], that each of those who are fed in proportion [*trepho* * with *analogia* *: *ana-*] as he has surrendered [*emparecho* *: *em-* & *para-*] himself to the Word [*Logos* *], is able to [*dunamai* *] accomplish this or that and to become such or such. There is, however, what is thought [*nomizo* *] to be food yet is harmful [*deleterios*], and other food produces sickness [*nosopoiios: adjective*], and yet other food cannot [*dunamai* *] even be digested [*anadidomai* *: *ana-*]. All these are to be referred [*metenekteon*] by analogy [*analogia* *: *ana-* with *kata*] to [*epi*] different doctrines [*mathema* *] which are thought to give nourishment [*nomizo* * & *trophimos*]. *Epiousios* * bread, then, is that which corresponds [*katallelotatos: set over against or kata-*] most closely to the rational soul [*phusis* * & *logikos* *] and is cognate with its very substance [*suggenes* * & *ousia* *], producing [*peripoieo: peri-*] at the same time health, a good condition [*euexia: good habit of body; eu-*] and strength [*ischus* *] in the soul [*psuche* *] and communicating [*metadidomai* *: *meta-*] its own immortality [*athanasia*] (for the Word [*Logos* *] of God is immortal [*athanatos*]) to him who eats of it.

It is just this needful bread that seems to me to be otherwise termed in Scripture a tree of life, he who stretches forth his hand to which and takes of it shall live unto eternity. And under a third name this tree is termed wisdom of God in Solomon's words: She is a tree of life to all that take hold upon her and to those that lean upon her as upon the Lord she is safe. And since the angels also are nourished by God's wisdom receiving power for the

accomplishment of their proper works from their contemplation in truth with wisdom, it is said in Psalms that the angels also are nourished, men of God designated Hebrews holding communion with the angels and, as it were, even becoming mess-fellows with them. Such is the meaning of the saying: Bread of angels hath man eaten. Far from us be such poverty of mind as to suppose that it is of some material bread, such as is recorded to have come down from heaven upon those who had quitted Egypt, that the angels continually partake and are nourished, as though it was actually in this that the Hebrews had communion with the angels, God's ministering spirits.

This *epiousios* * bread appears to me to have been called by another name in Scripture, namely, “tree of life” upon which whoever puts forth his hand and takes of it shall live forever [*aion* *: with *eis*] (Gn 3.22). By a third name [*onoma* *] this tree is called [*onomazo* *] “wisdom [*sophia* *] of God” by Solomon as follows: “She is a tree of life to those who lay hold of [*antecho*: to hold against, *anti*-] her and to those who lean upon [*epereido*: to shut, close] her as upon the Lord, safe [*asphales*: not liable to fall]” (Prov 3.18). Since the angels also feed upon [*trepho* *] God’s wisdom [*sophia* *], being given power [*dunamai* *] to perform [*epiteleo* *: *epi*-] their proper works [*ergon* *] from their contemplation [*theoria*: a viewing, beholding] in truth [*aletheia* *: with *kata*] with wisdom [*sophia* *], it is said in the Psalms that the angels also take food [*trepho* *], for the men of God who are called [*prosagoreo* *: *pros*-] Hebrews partaking with [*koinoo* *] angels and, as it were, even becoming table companions with [*sunestios*: sharing the same hearth, *sun*-] them. “Man ate the bread of angels” (Ps 78.25). Let not our minds [*nous* *] be so poor [*ptocheuo*] as to think [*oiomai* *] that the angels forever partake of [*metalambano* *: *meta*-] and feed upon [*trepho* *] a kind of corporeal [*somatikos* *] bread which, as narrated, came down from [*katabaino* *: *kata*-] heaven upon those who came out of [*exerchomai* *: *ex*-] Egypt, and that it was the same bread which the Hebrews shared with [*koinoo* *] the angels, ministering spirits [*pneuma* * modified by *leitourgikos*] of God.

And while we are considering the needful bread and the tree of life and the wisdom of God and the common nourishment of saintly men and angels, it is not untimely to refer to the three men recorded in Genesis who were entertained by Abraham and partook of three measures of fine flour of wheat kneaded into ember-cakes, and to observe that this may perhaps simply be told in a figurative sense. It would show that saints are able upon occasion to impart spiritual and rational nourishment not only to men but also to divine powers, either for their benefit or for the exhibition of their most nourishing acquisitions, the angels being cheered and nourished in such display and becoming the readier to cooperate in every way and henceforth to conspire in the apprehension of fuller and **516** greater things by the man who has cheered and so to say nourished them with his store of nourishing teachings already acquired. No wonder that a man may nourish angels when even Christ avows himself to stand before the door and knock in order that He may enter

into him that opens to Him and sup with him on his fare, thereafter Himself in turn to impart His own to him who first according to his individual power has entertained the Son of God.

We shall not find it irrelevant [*akairos* *] as we are inquiring into [*zeteo* *] the meaning of *epiousios* * bread and the tree of life and the wisdom [*sophia* *] of God and the food common [*koinos* *] to holy men and angels to give attention to [*ephistemi* *: *epi-*] the three men recorded in Genesis as having turned into [*katago*: to bring down, *kata-* & *para*] Abraham's house and have partaken of [*metalambano* *: *meta-*] three measures of fine meal kneaded to make cakes (Gn 18.2-6) in case these things, when stripped bare [*egkruphiazō*: to hide, conceal], have been spoken in a figurative sense [*tropikos*: adverb & *gumnos*: naked]. For the saints [*hagios* *] are able [*dunamai* *] sometimes to give a share [*metadidomai* *] of intellectual and rational [*noetes & logikos* *] food not only to men but to more divine powers [*dunamis* *] either to help [*opheleia* * with *eis*] them or to prove what most nourishing food they have been able [*dunamai* *] to procure [*peripoieo* *: *peri-*] for themselves. The angels rejoice at [*euphraino* *: *eu-*] and feed upon [*trepho* *] this proof [*epideixis*: *epi-*] and are the more ready [*etoimazo* *] to co-operate in every way [*tropos* *] and hence to conspire [*sunergo* *: *sun-*] for a comprehension [*katalepsis*: a seizing, *kata-*] of more [*exes* *: one after another with *pros & sumpneo* *: *sum-*] and greater truths on the part of him who, provided only with [*paraskeuazo* *: *para-*] the nourishing [*trophimos* *] doctrines [*pathema* *: emotion, condition] formerly enjoyed, has made them rejoice [*euphraino* *: *eu-*], and if I may use the expression, nourished [*anatrepho*: to rear, bring up; *ana-*] them. Nor is it to be wondered [*thaumastos* *] at if a man gives food [*trepho* *] to angels when even Christ confesses [*homologeo* *] that he stands at [*para*] the door and knocks that he may come in to [*eiserchomai* *: *eis-* & *para*] him who opens to him and may sup with him of the things he possesses (Rev 3.20) after which he himself will impart [*metadidomai* *: *meta-*] his own good things to him who has first entertained [*hestiao*: to receive in one's house] the Son of God according to his ability [*dunamis* *: with *kata*].

So then the partaker of the needful bread, having his heart confirmed, becomes a son of God whereas he that has portion in the serpent is none other than a spiritual Ethiopian and himself in turn changes into a snake by reason of the serpent's toils so that, even should he express a desire for baptism, he is reproached by the Word and hears it said: Snakes, offspring of vipers, who hath prompted you to flee from the coming wrath? And David speaks of the serpent body being fed on by Ethiopians: Thou has shattered the heads of the serpents in the water, you hast crushed the serpent's head, you hast given him to be food for the Ethiopian peoples. If it is not absurd to suppose that, since the Son of God and also the Adversary are of essential substances, either of them may become nourishment to this soul or that, why need we hesitate in the case of all powers, better and

worse, including human beings, to believe that each one of us may derive nourishment from any of them? As Peter was about to commune with the centurion Cornelius and those who met together with him in Caesarea, and thereafter to impart the words of God to the Gentiles also, he saw, the vessel let down from heaven by four corners, in which were all manner of quadrupeds and reptiles and beasts of the earth, whereupon he was also bidden rise up and stay and eat, and after he had said in deprecation: Thou knowest that nothing common or unclean hath ever entered my mouth, he was commanded to call no man common or unclean because what God had made clean ought not to be made common by Peter; in the words of the passage, what things God hath made clean make not you common. Accordingly the clean and unclean food distinguished according to the law of Moses in terms of various animals bear an analogy to the differing characters of rational beings and teaches that some are nourishing for us but others the reverse until God has cleansed and made all, or those from every race, nourishing.

He who partakes of [*metalambano* *: *meta-*] the *epiousios* * bread, being strengthened in his heart [*sterizo*: to make fast & *kardia* *], becomes a son of God, but he who has part in [*metecho* *: *meta-*; compare with *metalambano*] the dragon is nothing but a spiritual Ethiopian by the snares of the dragon changing himself into a serpent so that even if he says he desires [*ethelo* *] to be baptized [*baptizo*: to dip], he is reproached by the Word [*oneido* & *Logos* *] and hears the words, “Serpents, generation of vipers, who has warned [*hupodeiknumi*: to show, indicate; *hupo-*] you to flee from the wrath [*orge* *] to come” (Mt 3.7)? And David says of the body of the dragon upon which the Ethiopians feast, “You crushed the heads of the dragons in the water (you break the head of the dragon in pieces), you gave him to be food to the people of the Ethiopians” (Ps 73.13-14). But if it is not incongruous [*apemphaino*: to be inconsistent; *apo-* & *em-* or from and in, since the Son of God subsists substantially [*huphistemi* *: *hupo-* & *ousiodos*] and the adversary also subsists [*antikeimai* *: *anti-* & *huphistemi* *], that each of them should become the food [*trophe* *] of this or that man, why do we hesitate to admit [*okneo* *: to shrink back & *paradechomai* *: *para-*], at least in respect of all the powers [*dunamis* *] both good and bad and in respect of men, that each one of us can feed [*dunamai* * & *trepho* *] upon all these? Peter certainly, when he is about to hold communion with [*koinoo* *] the centurion Cornelius and those gathered together [*sunago* *: *sun-*] with him in Caesarea and afterwards to make the Gentiles also partakers [*metadidomai* *: *meta-*] of the words [*logos* *] of God, sees [*horao* *] the vessel let down from heaven by the four corners in which were all manner of four footed beasts and creeping things and wild beasts of the earth (Acts 10.11-12); at which time he is bidden to rise, kill and eat, commanded also after he had refused and said, “You know [*eido* *] that nothing common or unclean [*koinos* * & *akathartos*] has at any time entered [*eiserchomai* * with *eis*] my mouth” (Acts 11.8) to call no man common or unclean [*koinos* * & *akathartos* *] (Acts 10.28) because things which are cleansed [*katharizo*] by God ought not to be called common [*koinoo* *] by

Peter. The text says, “What God has cleansed [*katharizo* *], call not common [*koinos* *]” (Acts 10.15). So the clean and unclean [*koinos* * & *akathartos* *] meat which is distinguished [*diakrino* *: *dia-*] in the Law of Moses by the names [*onomasia*] of many animals refers to the different characters [*diaphora* * & *ethos*: custom, usage] of rational men [*logikos* *] and teaches [*didasko* *] us that some are useful [*tugchano* *] for our nourishment [*trophimos* *] and of others the opposite is true until God cleanses [*katharizo* *] them all or some of every kind [*genos*: race, descent] and makes them such.

But while that is indeed so and while there is such diversity among foods, the needful bread, for which we ought to pray in order to be counted worthy of it, and, being **517** nourished by the Word that was God with God in the beginning to be made divine God, is one and transcends all the foods mentioned. But it will be said that the word epiousion, needful, is formed from *epienai*, to go on, so that we are bidden to ask for the bread proper to the coming age, in order that God may take it in advance and bestow it on us now. Thus what was to be given as it were tomorrow would be given us today, today being taken to mean the present age, tomorrow the coming. Since, however, as far as I can judge, the preceding interpretation is better, let us go on to consider the added reference to today in Matthew or the expression daily written in Luke. To call the whole present age today is a usage frequent in the Scriptures, as in the passages: He is father of the Moabites until today, and He is father of the Ammonites until today, and this account has been reported among Jews until today, and in the Psalms, Today if you hear His voice harden not your hearts. In Joshua, this is expressed very clearly: Turn not away from the Lord in the days of today. And if today means the whole present age, yesterday is probably the bygone age. That I have understood to be its meaning in Psalms and in Paul in the Epistle to Hebrews. In Psalms it is thus: A thousand years are in thine eyes as a yesterday that had passed--whatever the much talked of millennium means, it is likened to yesterday as opposed to today; and in the apostle it is written, Jesus Christ is the same yesterday and today and unto the ages. No wonder that the whole of an age counts with God as the space of a single day with us, aye and less as I think.

Since this is so and there is this difference [*diaphora* *] in meats, our *epiousios* * bread is the one above all those mentioned about which we ought to pray that we may be worthy of [*axioo* *] it. Being fed [*trepho* *] by God the Word [*Logos* *] who was in the beginning with [*arche* * with *pros*] God, may be transformed into God [*theopoieo* *]. But someone may say that *epiousios* * is formed from [*para*] the verb *epieinai* (to come upon) so that we are bidden to ask for [*keleuo* * & *aiteo* *] the bread which belongs to the age to come [*aion* * modified by *oikeios* * & *mello* *] that God by anticipation may grant [*prolambano*: *pro-* & *doreo* *] it to us now so that what should be given as it were tomorrow is given [*lambano* *] us today (today being taken as the present age [*aion* *] and tomorrow as the age to come [*mello* *]). But as the former interpretation [*ekdoche*: a receiving from

another, *ek-*] is better, at least in my judgment [*krites*], let us examine [*exetazo* *: *ex-*] the word “today” which is joined to [*prokeimai* *: *pro-*] the phrase in Matthew or the “day by day” written in Luke. Now it is usual in many places in the scriptures for every age to be called [*kaleo* *] “today” as is the following: “He is the father of the Moabites to this day” (Gn 19.37) and “He is the father of the children of Ammon to this day” (Gn 19.38) and this saying is commonly reported among the Jews until this day (Mt 28.15) and in the Psalms, “today if you hear his voice, harden [*skleroo*] not your hearts [*kardia* *]” (Ps 95.7-8). In Joshua this is made very clear [*saphos* *] as follows: “Turn not away from [*apostrepho* *: *apo-*] the Lord in these days (Jos 22.16, 18-19). But if “today” is all this age [*aion* *], perhaps “yesterday” is the age [*aion* *] that is past [*parerchomai*: *para-*]. I suspect [*hupolambano* *: *hupo-*] that this is meant both in the Psalms and by Paul in the Epistle to the Hebrews. The words in the Psalms are as follows: “A thousand years in your sight are but as yesterday which is past [*dierchomai* *: *dia-*] (Ps 90.4), that is the much talked of millennium which is likened [*homoioo* *] to “yesterday” as distinct from [*diaphero* *: *dia-*] “today.” The Apostle writes, “Jesus Christ is the same yesterday and today and forever” (Heb 13.8). Nor is it to be wondered at [*thaumastos* *] that for God the whole age [*aion* *] is measured [*logos* * with *lego* *, to say] by the space [*diastema* *: *dia-*] of one of our days, and I should think [*oiomai* *] even of less.

We may also consider whether the accounts of feasts or assemblies recorded in terms of days or months or seasons or years have symbolical references to ages. For if the law contains a shadow of coming things, its many Sabbaths must be a shadow of many days and its moons come round in the course of intervals of time, completed by some manner of a moon's conjunction with some sun. And if a first month and tenth till fourteenth day and a **520** feast of unleavened bread from fourteenth till twenty-first contain a shadow of coming things, who is wise and to such a degree God's friend as to have vision of the first among many months and its tenth day and so on? What need I say of that feast of seven weeks of days, and of that seventh month whose new moon is a day of trumpets and on whose tenth day falls a day of atonement, which are known to God alone who has enacted them? Who has to such a degree received the mind of Christ as to interpret those seventh years of freedom for Hebrew domestic slaves and of remission of debts and of cessation from tillage of the holy land? And over and above the feast of every seven years there is yet another year, the so-called Jubilee, clearly to imagine whose nature even partially, or the true laws to be fulfilled in it, is for no one save Him who has contemplated the Father's counsel in reference to the order in all the ages according to His unsearchable judgments and His uninvestigable ways.

We must inquire [*exetazo* *: *ex-*] whether the words used of festivals and solemn assemblies described [*anagrapho* *: *ana-*] in terms of days, months, seasons [*kairos* *] or years (Gal 4.10) are analogous [*anaphero* *: *ana-*] to ages [*aion* *]. If the law [*nomos* *]

has a shadow of things to come (Heb 10.1), it must be that the many sabbaths are the shadow of many days, and that the new moons begin after intervals [diastema *: *dia-*] of time [*chronos*], being brought to pass [*epiteleo* *: *epi-*] by I know [*eido* *] not what moon in conjunction [*sunodeuo*: to travel with, *sun-*] with some sun. If the first month and tenth day until the fourteenth (Ex 12.2-3 & 6) and the feast of unleavened bread from the fourteenth to the one and twentieth (Ex 12.18) contain [*periecho* *: *peri-*] a shadow of things to come [*mello* *], who is wise [*sophos* *] and so close a friend [*philos* *] of God as to discern [*eido* *] the first of many more months and its tenth day and so forth? What need is there for me to speak of the feast of seven weeks (Dt 16.9) and of the seventh month (Lev 16.29), the new moon of which is a day of trumpets and on the tenth of which is a day of atonement (Lev 23.24, 27-28) which are known [*gignosko* *] to God alone who ordained [*nomotheteo*: *nomos* or law] them? Who has grasped the mind [*choreo* * & *nous* *] of Christ sufficiently to understand the seventh years of the freeing of Hebrew servants and release of debts and the resting of the holy land from tillage (Ex 21.2, Lev 25.4-7, Dt 15.1f)? There is also a feast greater than the feast of the seven years called Jubilee (Lev 25.8f). To imagine [*phantazomai*: to become visible, appear] what this represents at all clearly [*tranos* *] or the laws [*nomos* *] which are to be fulfilled [*pleroo* *] in reality [*alethinos* *] is beyond anyone except him who has beheld the Father's will [*boule* *] concerning the arrangement [*diataxis*: *dia-*] of all the ages [*diataxis*: disposition; *dia-*] in accord with his unsearchable judgments [*krima* modified by *anexichniastos*: *anex-* without] and his ways [*hodos* *] which are past finding out [*theoreo* *] (Rom 11.33).

NB: Because the next three paragraphs contain extended biblical quotes, appropriate words are inserted in the text. In trying to reconcile [*sugkrouo*: to strike together, *sug-*] two apostolic passages it has often occurred to me to raise the question how there can be consummation [*sunteleia* *: *sun-*] of ages [*aion* *] at which Jesus has been manifested [*phaneroo* *] once for [*eis*] all unto abolition of sins [*athetesis*: a setting aside & *hamartia* *] if there are going to be ages [*aion* *] following [*erchomai* *] after this. The Apostles' passages are as follows, first in the Epistle to Hebrews, "but now at a consummation [*sunteleia* *: *sun-* with *eis*] of the ages [*aion* *] He hath been manifested [*phaneroo* *] once for all unto [*eis*] abolition of sins [*athetesis* *: a setting aside & *hamartia* *] through His sacrifice;" but in the Epistle to Ephesians, "in order that He may show forth [*endeiknumi*: *en-*], in the years following, the exceeding [*huperballo* *: *huper-*] riches of His Grace [*charis* *] in kindness toward [*chrestotes* with *epi*] us." Well, in conjecture [*stochazomai*: to aim, conjecture] as to matters so great, I believe that, just as the year's consummation [*sunteleia* *: *sun-*] is its last month after which arises another month's beginning [*arche* *], so probably the present age is a consummation [*sumpleroo*: to fill up completely; *sum-*] of numerous ages completing as it were a year of ages [*aion* *], and after it certain coming ages [*aion* *] will arise whose beginning is the coming age [*aion* *], and in those coming ages [*aion* *] God shall show forth [*endeiknumi* *: *en-*] the riches of His Grace [*charis* *]

in kindness [*chrestotes* *], when the greatest sinner, who for having spoken ill [*dusphemeo*: *dus-* or bad with the notion of increase implied] against the Holy Spirit [*Pneuma* *] is held fast [*krateo* *] by his sin [*hamartia* * with *para*] throughout the present age [*aion* *] and the coming one from beginning to end [*archethen* or adverb & *telos* *], shall after that, I know [*eido* *] not how, receive a dispensation [*oikonomeo* *: to manage a household].

When a man has had vision of these things and has given thought to a week of ages with intent to contemplate a kind of holy sabbath--keeping and a month of ages to see God's holy new moon, and a year of ages to survey the feasts of the year when every male must **521** appear before the Lord God, and the corresponding years of so many ages to discern the seventh holy year, and seven weekly years of ages to sing a hymn to the Enactor of Laws so great, how can he after such consideration cavil over what is the merest fraction of an hour in the day of such an age, instead of doing everything to become, through his preparation here, worthy of obtaining the needful bread and to receive it while it is today and daily, what daily means being already clear from the foregoing explanations. For he who prays today to God, who is from infinity to infinity, not only for today but also in a sense for that which is daily shall be enabled to receive from Him who hath power to bestow exceedingly above what we ask or think even things--to use extreme language--which transcend those that eye hath not seen and ear hath not heard and that have not gone up into the heart of man. These considerations seem to me to have been very necessary for the understanding of both the expressions today and daily when we are praying that the needful bread be given us from His Father.

When a person sees [*eido* *] these things and with his understanding [*dianoia* *: *dia-*] reflects upon [*theoreo* *] the week of ages and so beholds [*eido* *] a certain holy sabbath and upon the month of ages and so sees the holy new moon of God and upon the year of ages and also sees the festivals of the year when every male must appear [*phaino* *] before the Lord God (Dt 16.16), and upon the years that are analogous [*analogos* *: *ana-*] to these great ages [*aion* *] and so gains an understanding [*katalambano* *: *kata-*] of the holy seventh year and diligently ponders [*exetazo* *: *ex-*] the seven times seven years of ages in order to praise him who ordained such great principles [*nomotheteo* *: *nomos-* or law], how can [*dunamai* *] he disparage [*mikrologeomai*: *mikros-* or small] the smallest part of an hour of the day of so great an age [*aion* *]. Will he not do everything possible that being made worthy [*axios* *] by preparation [*paraskeue*: *para-*] here to obtain [*tugchano* *] the *epiousios* * bread today, he may receive [*lambano* *] it also day by day (for it has now become clear [*saphos* *] from what was said earlier what “day by day means)? He who today prays [*euchomai* *] to God who is from infinity to infinity [*apeiros*: without limit] not only concerning today prays [*euchomai* *] not only concerning today but also in some sense concerning what is needful day by day, will be enabled to receive from him who

is able to give [*doreo* *] exceeding abundantly above all we ask or think [*aiteo* * & *noeo* *] (Eph 3.20), if I may use something of an exaggeration [*huperbolikos*: adverb; *huper-*], things beyond those which eye has not seen and things beyond [*ta huper*] those which ear has not heard and things beyond [*ta huper* *] those which haven't entered into [*anavaino* *: *ana-* with *epi*] the heart *kardia* *] of man (1Cor 2.9).

Mt 6.11: Give us this day our daily bread.

Lk 11.3: Give us each day our daily bread.

Jn 6.26: Truly, truly, I say to you, you see me not because you saw signs but because you ate your fill of the loaves.

Jn 6.27: Do not labor for the food which perishes but for the food which endures to eternal life which the Son of man will give to you; for on him has God the Father set his seal.

Jn 6.28-29: What must we do to be doing the works of God? Jesus answered them, "This is the work of God, that you believe in hm whom he has sent."

Ps 107.20: He sent forth his word and healed them and delivered them from destruction.

Jn 6.32-33: Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.

Jn 6.34-35: Lord, give us this bread always. Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst."

Dt 9.9: When I went up the mountain to receive the tables of stone, the tables of the covenant which the Lord made with you, I remained on the mountain forty days and forty nights.

Jn 6.51: I am the living bread which came down from haven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh.

Jn 6.53-57: Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

Jn 1.14: And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

Jn 6.58: This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will life forever.

1Cor 3.1-3: But I, brethren, could not address you as spiritual men but as men of the flesh, as babes in Christ. I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready, for you are still of the flesh. For while there is jealousy and strife among you, you are not of flesh and behaving like ordinary men?

Heb 5.12-14: For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; for everyone who lives on milk is unskilled in the world of righteousness, for he is a child.

Prov 15.17: The lips of the wise spread knowledge; not so the minds of fools.

Amos 8.11: "Behold, the days are come," says the Lord God, "when I will send a famine on the land; not a famine of bread nor a thirst for water but of hearing the words of the Lord."

Ex 19.5: Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all the peoples; for all the earth is mine.

NB: *Job, Song and Isaiah references are inserted in footnote #3 of the translation by Jay, p. 171. Because of this they are in blue as follows.*

Job 33.1: But now, hear my speech, O Job, and listen to all my words.

Job 33.31: Give heed, O Job, listen to me; be silent, and I will speak.

Job 34.16: If you have understanding, hear this; listen to what I say.

Job 37.14: Hear this, O Job; stop and consider the wondrous works of God.

Is 1.2: Hear, O heavens, and give ear, O earth; for the Lord has spoken: "Sons have I reared and brought up, but they have rebelled against me."

Sg 2.14: O my dove, in the clefts of the rock, in the covert of the cliff, let me see your face, let me hear your voice, for your voice is sweet, and your face is comely.

Sg 8.13: O you who dwell in the gardens, my companions are listening for your voice; let me hear it.

Jn 6.51: I am the living bread which came down from haven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh.

Gn 3.22: Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live forever.

Prov 3.18: She is a tree of life to those who lay hold of her; those who hold her fast are called happy.

Ps 78.25: Man ate of the bread of the angels; he sent them food in abundance.

Gn 18.2-6: And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation. These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up -- for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground,

Rev 3.20: Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.

Mt 3.7: Then went out to him Jerusalem and all Judea and all the region about the Jordan.

Ps 73.13-14: All in vain have I kept my heart clean and washed my hand sin innocence.

For all the day long I have been stricken and chastened every morning.

Acts 10.11-12: and saw the heaven opened, and something descending like a great sheet let down by four corners upon the earth. In it were all kinds of animals and reptiles and birds of the air.

Acts 11.8: But I said, “No, Lord; for nothing common or unclean has ever entered my mouth.”

Acts 10.28: You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation; but God has shown me that I should not call any man common or unclean.

Acts 10.15: And the voice came to him again a second time, “What God has cleansed you must not call common.”

Gn 19.37: The first born bore a son and called his name Moab; he is the father of the Moabites to this day.

Gn 19.38: The younger also bore a son and called his name Ben-ammi; he is the father of the Ammonites to this day.

Mt 28.15: So they took the money and did as they were directed; and this story has been spread among the Jews to this day.

Ps 95.7-8: For he is our God, and we are the people of his pasture and the sheep of his hand. O that today you would hearken to his voice! Harden not your hearts as at Meribah, as on the day at Massah in the wilderness.

Jos 22.16, 18-19: Thus says the whole congregation of the Lord, “What is this treachery which you have committed against the God of Israel in turning away this day from following the Lord by building yourselves an altar this day in rebellion against the Lord?...that you must turn away this day from following the Lord? And if you rebel against the Lord today he will be angry with the whole congregation of Israel tomorrow. But now, if your land is unclean, pass over into the Lord's land where the Lord's tabernacle stands and take for yourselves a possession among us; only do not rebel against the Lord or make us as rebels by building yourselves an altar other than the altar of the Lord our God.”

Heb 13.8: Jesus Christ is the same yesterday and today and forever.

Mt 3.7: Then went out to him Jerusalem and all Judea and all the region about the Jordan.

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Ps 90.4: For a thousand years in your sight are but as yesterday when it is past or as a watch in the night.

Heb 13.8: Jesus Christ is the same yesterday and today and forever.

Gal 4.10: I could wish to be present with you now and to change my tone, for I am perplexed about you.

Heb 10.1: For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near.

Ex 12.2-3, 6: This month shall be for you the beginning of months; it shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers' houses, a lamb for a household...and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening.

Ex 12.18: In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, and so until the twenty-first day of the month at evening.

Lev 16.29: And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves and shall do no work, either the native or the stranger who sojourns among you.

Lev 23.24, 27-28: "Say to the people of Israel, In the seventh month, on the first

day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation..."On the tenth day of this seventh month is the day of atonement; it shall be for you a time of holy convocation, and you shall afflict yourselves and present an offering by fire to the Lord. And you shall do no work on this same day; for it is a day of atonement, to make atonement for you before the Lord your God.

Ex 21.2: When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing.

Lev 25.4-7: but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the Lord; you shall not sow your field or prune your vineyard. What grows of itself in your harvest you shall not reap, and the grapes of your undressed vine you shall not gather; it shall be a year of solemn rest for the land. The sabbath of the land shall provide food for you, for yourself and for your male and female slaves and for your hired servant and the sojourner who lives with you; for your cattle also and for the beasts that are in your land all its yield shall be for food.

Dt 15.1: At the end of every seven years you shall grant a release.

Lev 25.8: "And you shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall be to you forty-nine years.

Rom 11.33: O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgment and how inscrutable his ways!

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.

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

1Cor 2.9: What no eye has seen nor ear heard nor the heart of man conceived what God has prepared for those who love him.