

The Life of St. Anthony by St. Athanasius (two of two)

8.

This new section begins with a deeper resolve by Anthony, i.e., *tightening* (hold) (*susphiggo*) on himself or better, in light of *prokote* or *advancement* mentioned above. This verb suggests a binding together as one would gird one's loins. Physical space is required for this deeper intensity, for Anthony goes apart some distance from the village where he had been up to this point. Note that he chooses to dwell in the *tombs* (*mnema*; from the verb meaning to remember as in memorial), that is, where the dead reside and is a place shunned by ordinary people. Anthony remained *alone* (*monos*), a word connoting monk and perhaps alluding to *mnema* which more or less rhymes with it. Another person accompanied Anthony to an empty tomb which adds more drama to the gesture by reason of shutting the door after him.

The *enemy* (*echthros*), another term for the devil, fears that Anthony will fill the desert with *askesis*. "Behold, I have given you authority...over all the power of the *enemy*" [Lk 10.19]. Note the word *fill* or *polizo*, more specifically, making inhabited in terms of a *city* or *polis* which is freighted with meaning to the Greek mind as the basis of culture. Thus the Christian/monastic *polis* has *askesis* for its culture.

The enemy's fear of making the desert a spiritual *polis* makes him come under the cover of night to afflict Anthony with what appears as physical *tortures* (*ponos*), a term the **Life** has called labor as noted above in several instances. However, God's *providence* (*pronoia*) comes to Anthony's rescue, a word with *noos* as root prefixed by the preposition *pro* (*before*)...as "before-mind" in the sense of God transcending human awareness. For another meaning, cf. Rom 13.14: "But put on the Lord Jesus Christ and make no *provision* for the flesh, to gratify its desires."

The function of divine providence is never to *overlook* (*parorao*) persons with hope in God. This verb involves neglect which is a deliberate action as well as one not done purposefully. In the context of this paragraph God seems to *parorao* Anthony because an *acquaintance* or *gnorismos* (from the *gignosko*, *to know*) finds him almost dead. Keep in mind that the enemy would like Anthony to be dead which would then correspond to his current dwelling in the tomb. This acquaintance carries Anthony to the *church* (*kuriakos*: literally, belonging to the Lord or *Kurios* noted above). Compare the solitary dwelling of a tomb with the communal nature of a church.

Anthony's determination to return to his *askesis* in the tombs resembles Paul who, having been stoned by the people of Derbe, gets up and enters the city (cf. Acts 14.19-20).

9.

Anthony returned, rather, was carried back to the tomb where he remained *alone* (*monos*), the adverb *sunethos* (*wont, according to custom*) indicating continuity of his monastic observance. The person who carried him shut the door, another instance of this, which tends to heighten the quality of Anthony being *monos*. He then *prayed* (*euchomai*) laying on the ground, a gesture symbol with regard to the purpose of the tomb as a place for dead bodies.

Anthony proudly mentioned the *stripes* (*plege*), a word implying a mortal wound inflicted by a sword. In this condition he could identify with the following: "A man was going down from Jerusalem to Jericho, and he fell among robbers who stripped him and *beat* him" [Lk 10.30]. The stripes were the devil's attempt to drive Anthony away from Christ, however, he not only utters Rom 8.35 which

mentioned agape but sings a verse from Psalm 26 which is a type of victory song. Note that vs. 3 says a hostile force takes position “*against* me,” literally, “*on* (hal-) me,” words suggesting an overwhelming assault.

Thoughts and *words*: the verb phroneo implies a striving for: “For those who living according to the flesh *set* their *minds* on the things of the flesh, but those who live according to the Spirit *set* their *minds* on the things of the Spirit” [Rom 8.5]. Anthony’s *words* (logos) or his utterances are a direct expression of this spiritual attitude. Such a two-fold tactic aggravates the devil who *hates the good* (miskalos), better, hates what is beautiful; nevertheless, he concedes to *marvel* (thaumazo) at him. His allies or other devil-like creatures Athanasius describes as hounds suggesting that the devil himself is the master of the hunt.

Even the devil’s assaults fail to harm Anthony, so he (as hunter and his hounds) take counsel, as it were, to *attack* (proselauo) him in another fashion which suggests a riding-towards and can be applicable to the devil on a horse directing his hounds. Despite the nature of this attack, it will probably assume the form of dogs coming at Anthony. Such attacks are intended to *stay* (pauo) Anthony, a verb connoting restraint, here by lust and blows, i.e., the attack by hounds. Contrast the *blows* (plege) with the devil’s tempestuous exclamation put in terms of *bursting forth* (diarregnumi): “but he *broke* the bonds and was driven by the demon into the desert” [Lk 8.29].

The devil is presented as having the ability to easily change *forms* (schema), that is, with regard to evil or better, “*into* (eis) evil.” Earlier the schema of a woman was adapted. For the opposite sense of this term, cf. Phil 2.7: “taking on the *form* of a servant.” The devil and his cohorts use night, their favorite time for attack, and create an earthquake to allow entry of various animals. Note the term phantasia for *likeness* or visible shape coupled with the verb meta(schema)tizo, *to assume a shape*, suggesting a transformation. “*Disguising* themselves as apostles of Christ” [2 Cor 11.13]. Schema is mentioned again, “according to his *nature*.”

Compare *easy* (eukolos) with *suddenly* (euthos): the devil can change shape with ease as well as suddenness.

Contrast Anthony’s *watching* (gregoreo) with his afflictions presented in terms of being *stricken* (mastizo) and *goaded* (kenteo), two verbs suggesting attack with sharp objects. “And commands the doorkeeper to be *on watch*” [Mk 13.34]. Compare gregoreo with agrupneo, *to keep vigil*, as noted above; the former is more associated with being roused from sleep.

On one hand, gregoreo is used with regard to *soul* or psuche and on the other, nepho or *clear* (more accurately, being sober) with respect to *mind* or dianoia, already noted several times with its various meanings. Thus Anthony brings these two features of our human constitution to bear upon the devil’s assaults; both are related to attentiveness in the sense of appreciating the true nature of phantasia and schema.

There seems to be a direct correspondence between the Lord making the devil weak (exeneuroo: literally, to strain the sinews, made more intense by the preposition ex, *from*) and his *numbers* (plethos). This multiplicity proper to the devil brings to mind Mk 5.9: “My name is legion, for we are many.” It is though God drew out or extended this diabolic multiplicity as an elastic band. Anthony claims the *proof* (gnorisma; from the verb meaning to know) of the devil’s weakness lies in his ability not simply to change *forms* or morphe but his confining them to *brute beasts* (alogos), that is, not endowed with logos or destitute of reason. “By those things that they know by instinct as *irrational*

animals do, they are destroyed" [Jude 10].

Anthony next addresses the devil with *boldness* (tharreo), rather, "being bold" and as noted several times earlier, this verb connotes trust. He centers upon what is essential here, namely, whether the devil had received *power* (exousia), implying that the devil does not have such power on his own but has received it from another source. "Behold, he (Job) is in your *power*; only spare his life" [Job 2.6]. "You would have no *power* over me unless it had been given you from above" [Jn 19.11].

Anthony closes his address aimed at the many animal forms assumed by devil with a quote from Prov 18.11 where faith is equated with a seal and a wall, clearly indicating that he is in a fortified condition. Note that it is a wall of *safety* (asphaleia), literally, not falling down. "When people say, 'There is peace and *security*,' then sudden destruction will come upon them as travail comes upon a woman with child" [1 Ths 5.3]. The response is articulated in the context of gnashing of teeth, a somewhat humorous picture implying the morphe of a dog mentioned above. Note the vivid verb in the Greek text not in this English version, epicheireo (*to attempt*), composed of the preposition epi (*upon*) and the root cheireo from which "hand" is derived. I.e., they tried to lay their hands upon them; keeping in mind the multiform beasts, these hands or paws, if you will, have assumed quite a wide variety of types.

The end result of all this diabolic assault which is a sign of weakness: *mocking* (paizo) which they tried against Anthony but without success. "The people sat down to eat and drink and rose up to *dance*" [1 Cor 10.7], a quote from Ex 32.6, where the Hebrew verb tsachaq is used; the fundamental meaning is to laugh and can be used mockingly. This verse is in the larger picture of Israel making a golden calf as if to mock God.

10.

Forgetful (epilanthano): i.e., the Lord remembered Anthony's wrestling (athlesis). "For the Lord is not so unjust as to *overlook* your work and the love which you showed for his sake" [Heb 6.10]. Note the preposition epi (*upon*) prefixed to the verb, as though the Lord placed his memory "upon" Anthony. Such keeping in mind is akin to the action of *memory* (mneme) applied to Scripture and prayer. Divine mindfulness is seen here as *help* (antilepsis), more as an apprehension, perception as well as mutual acceptance. "And God has appointed in the church first apostles, second prophets, third teachers...then healers, *helpers*" [1Cor 12.28].

The opening of the roof presumably applies to a place other than the tomb where Anthony had been returned; through the roof comes a "*ray* of light" (aktis) reminiscent of Acts 9.3: "Suddenly a light from heaven flashed about him (Saul)." Observe the close connection between Anthony's healing and the building which was made *whole* (holokleros), that is, complete in all its parts and an adjective associated with the cessation of bodily pain.

Anthony complains to God that he failed to *appear* (phaino) in the sense of shedding light at the beginning of his struggles. "Then will *appear* the sign of the Son of man in heaven" [Mt 24.30]. This verb is used in conjunction with *vision* (optasia). "And they came back saying that they had even seen a *vision* of angels who said that he was alive" [Lk 24.23]. Note that Anthony did not request God's presence but this optasia to counter, as it were, the diabolical phantasia and schema noted above. Such divine appearance was always present, God wanting to behold his *fight* (agonismos); cf. the related words agon and agonizo above.

God responds to encourage Anthony, namely, that he had *endured* (hupomeno) in the sense of having

survived; this verb has the fundamental notion of remaining. “You will be hated by all for my name’s sake. But he who *endures* to the end will be saved” [Mt 10.22].

An interesting side note: once Anthony hears that God will be not just a helper but will broadcast his name everywhere, he immediately *perceives* (aisthanomai) a new-found *power* (dunamis) founded on his future fame. Note the use of this verb above as “to see;” it involves perception with one’s whole mind and senses.

11.

This section commences a new chapter in Anthony’s life, having departed (the tomb) *more eagerly* (prothumoteros); this word is from thumos which as noted earlier involves passion, here prefixed by the preposition pro(s) indicating direction towards which. Such eagerness is united with *service of God* (theosebeia); the root verb sebazomai means *to fear* in the sense of manifesting religious honor and may be akin to the Latin pietas. “Who opposes and exalts himself against every so-called god or object of *worship*” [2 Ths 2.4].

Anthony encounters once again what was probably the first person living an ascetical life (cf. above: “an old man who lived the life of a hermit”). Lack of *custom* (sunetheia) is revealing in that no concept regarding hermits or cenobitic life had yet emerged. Cf. above for the alternate meaning of this term as “intimacy.”

Having passed by this old man, Anthony headed for the mountain, an image reminiscent of Israel’s wandering in the desert and coming upon Mount Sinai. The mountain in question is Mount Pispir, called the “outer mountain.” Now Anthony meets the *enemy* (echthros) or devil, this time in the open as opposed to the confinement of the tomb. What catches the enemy’s attention is Anthony’s *zeal* or spoude, a quality often noted thus far in the **Life**.

Anthony discovers a *dish* (diskos) planted by the enemy which probably caught his attention by reason of reflecting the intense desert sunlight. Such a dish is intended to *hinder* Anthony (empodizo) which literally means to put one’s feet in fetters as to imprison. This verb is used a second time a few sentences later. Anthony already had experience with the devil who was able to alter himself into various shapes, so immediately he perceived the lone disk to be a ruse or *guile* (techne); he quickly associated it as coming from the *Evil One* or Misokalos or the one who hates the good/beautiful. Techne frequently connotes a skill or art: “and because he was of the same *trade* he stayed with them” [Acts 18.3]. Note that Anthony asked himself how the disk got where it was—he possibly was wondering aloud so the enemy could listen in.

This scene alludes to Simon the Magician who attempted to get the Holy Spirit’s power by offering the Apostles money, a parallel with the devil.

12.

Anthony continues with his journey and comes across some gold in the way, this time knowing that it was not a *vision* (phantasia). A few sentences later the verbal form of this word is mentioned, that is, he saw what appeared to be gold. Nevertheless, Anthony hastened to his goal, his eyes set on the *place* (topos) or mountain where he intended to reside. This incident served to *confirm* (epiteino) his *purpose* (prothesis): the verbal root teino (*to extend*), reminiscent of Gregory of Nyssa’s use of epektasis, the stretching forth towards God. The verb is intensified by the preposition epi (*upon*) used as a prefix. Such “extension” is applied to Anthony’s prothesis, alternately used earlier as resolution and determination.

Upon finding a deserted fort, Anthony makes his home there, rather, makes it a *shrine* (adutos), literally, something not to be entered, where he lived by *himself* (monos), a word used in conjunction with monasterion. Within this fort/shrine/monastery Anthony continued to *train* himself, askeo, that is, practice askesis. Note the use of this verb in conjunction with chronological time, “a long *time* (chronos).”

13.

Despite being alone in the deserted fort, Anthony encountered demons described in terms of *crowds* (ochlos); cf. verb ochleo above, *to trouble*. “Judas came and with him a great *crowd* with swords and clubs” [Mt 26.47]. This multitude demanded to be left alone, that Anthony leave “what is ours,” namely, any deserted place, a sentiment hearkening back to the devil’s fear of the desert being polizo or *filled* or made into a *city* (polis).

The multiple nature of evil noted above effects an *attack* (epiboule) upon Anthony, a term connoting a plan. “But their *plot* became known to Saul” [Acts 9.24]. Despite the clamor raised by this crowd, Anthony could hear people outside his door who were concerned about his welfare. I.e., Anthony did not give a *thought* (phrontizo) to the demons but responded to those persons outside. Compare this verb with another use of logizomai (*thought*) as used by these people with respect to their thinking Anthony responded to his visitors that such demons made *seeming* (phantasma) onslaughts. In this paragraph, note the different uses of these verb pertaining to thinking and appearance, both of which are transitory by nature.

Anthony exhorts his concerned visitors to *sign* (sphragizo) themselves with the cross, more accurately, to seal themselves. “So they went and made the sepulcher secure by *sealing* the stone and setting a guard” [Mt 27.66]. Concomitant with this sealing is Anthony’s order for them to depart *boldly* (tharreo) as noted above, a verb which implies trust. He says this to prevent the demons to *make sport* (paizo) of his visitors; cf. above for alternate meaning with regards to mocking.

Note that Anthony came to a deserted fort which he turned into a shrine. Once his visitors left, they fortified (teichizo) it, that is, built a wall around them as this verb suggests; cf. above regarding Anthony’s physical constitution. In comparison, Anthony suffered no *harmed* (blapto); cf. ablabe above as *unscathed*. The *sign* (semeion) of the cross is the guarantee of this safety. “There will be great *signs* from heaven” [Lk 21.11].

Visions (theorema) or those thing which are seen or the object of theoreo, here as *aid* (prostheke) which basically implies increase, addition. Such assistance helped Anthony put into perspective his foe’s *weakness* (astheneia), literally, their being without strength. This also helped his *zeal* (prothumia), his (pro-)thumos or *passion*, if you will.

Athanasius again quotes from Psalm 67.2-3 where God’s foes are presented as smoke; it is combined with Ps 117.10 where nations are used as an image for the devil’s multiple forms which attacked Anthony. Note that people observe him *singing* (psallo), the verbal root for psalm and applies to the singing of hymns. Despite his preference for solitude, the **Life** has frequent mention of onlookers.

14.

What had transpired up to this point continued for the period of twenty years, i.e., *training* (askeo) in *solitude* (kath’ heauton; literally, *by himself*) which Anthony *continued* (diatelo). This second verb means a bringing to an end, not just this but in a thorough fashion: dia (*through*) and telos (*end, completion*). “Today is the fourteenth day that you have *continued* in suspense” [Acts 27.33].

Despite Anthony's stability and hiddenness, people were *eager* (potheo) and wanted to *imitate* (zelao) his askesis. Note that the second verb clearly means zeal; the first (potheo) refers to desire; compare with thumos often noted which connotes passion. The interesting point here is despite Anthony's total isolation his repute spread abroad.

The completion of Anthony's twenty years of isolation have him make a dramatic appearance, a type of apotheosis, as from a shrine (adutos); cf. above where this word means a place one cannot enter. Those who sought out Anthony did not enter this sacred place but tore off the door, thereby preparing the way for his emergence, a kind of resurrection. Anthony emerged endowed with two qualities which apparently had been attracting disciples minus apparent physical contact:

1) *Initiated in the mysteries* (mustagogeo): a rich term connoting knowledge of divine reality as well as sacred teachings and sacraments; it has a communal feature despite Anthony's physical isolation. The noun derived from the root of this verb is *musterion* or *mystery*. "The *mystery* hidden for ages and for generations" [Col 1.26].

2) *Filled* (theophoreo) with the Spirit of God; this word is comprised of "God" and phoreo, *to bear* in the sense of carrying constantly.

Those who beheld Anthony's appearance somewhat resemble those who witnessed Christ's Transfiguration and his Resurrection from the dead: their beholding of Anthony was coupled with *wonder* (thaumazo), more specifically, at his normal appearance. Reason: same *habit* (hexis) of body, that is, Anthony was in perfect health; cf. above where hexis refers to a manner of (monastic) life.

People also noticed that Anthony's psuche was *free* (katharos) from blemish, in the sense of being pure; the Greek text has "*state* (ethos) of soul." "You are *clean* but not every one of you" [Jn 13.10]. Such katharos is described in terms of psychological balance and summed up in three ways:

1) by being *guided* (kubernao) here by *reason* (logos) and

2) by being *even* (isos) which also pertains to equality. The image is not unlike that of a ship under sail.

3) remaining in his *natural state* (kata phusin, physis). Note the preposition, "according to," suggesting a constant abiding to a given norm. All three qualities effect wonder by observers; in many ways this last quality sums up what Anthony had accomplished thus far.

In the next paragraph Athanasius depicts a shift in Anthony's life from being a solitary monk to one engaged in works of charity towards other persons, all of which flow from this three-fold balance which was formed in isolation and in combat with demons. Note that Athanasius is careful to have the Lord effecting this *through* (dia) his hero. A particular point of interest is Anthony *exhorting* (dialego) persons to adopt the *solitary life* (moneros). This verb pertains to engaging in discourse, to argue. The success of his exhortation is that monks *colonized* (polizo) the desert, that is, made the waste into a polis, which the devil fear most of all as noted earlier. Concomitant with such colonization is that the monks form a *citizenship* (politeia) as inferred by Phil 2.20 and Heb 12.23.

15.

Anthony confines his apostolic work mostly to monks as the last paragraph shows; here he makes a *visitation* (episkepsis) which also suggests making an inquiry.

Having crossed the Canal of Arsinoe, Anthony returns to his customary *exercises* (ponos, also a burden) in his monasterion or *cell*. Such practices are both *noble* (semnos) and *valiant* (neanikos).

This second adjective pertains to anything youthful.

Anthony again engages in *conversation* (dialegomai) with the sense of entering dialogue or the give and take of questions about the spiritual life. The result may be outline as follows:

-*eagerness* (prothumia); again, thumos prefixed by pro. “Watch and pray that you may not enter into temptation; the spirit indeed is *willing*, but the flesh is weak” [Mt 26.41].

-stirred up *love* (erao; eros) with respect to askesis.

-multiplied *cells* (monasterion).

-*directed* (kathegeomai) the monks, that is, in the sense of being a guide. “But you are not to be called rabbi, for you have one *teacher*, and you are all brethren” [Mt 21.8].

16.

This section through #43 consists of Anthony’s address to the monks, the core of Athanasius’ **Life**. The setting for this address may be summed up by two words: *gone forth* (proerchomai) on the part of Anthony and *assembled* (erchomai) on the part of the monks. Note that they come together to listen to Anthony, that is, “to hear from him word.” As the Greek text has it, par’ autou, para in the sense of the logos *by* Anthony, not necessarily coming from him as its ultimate source.

Anthony sets the stage of his address by calling his monks children with him as father, this new role having been acquired through the practice of asceticism in solitude. Note Anthony’s previous isolation which paradoxically prepared him for evangelical work with regard to monks.

Athanasius commences with Anthony citing the authority of Sacred Scripture, alluding to 1 Tim 4.8, which forms *instruction* (didaskalia). “So that he may be able to give *instruction* in sound doctrine and also to confute those who contradict it” [Tit 1.9]. He is shrew enough to realize that while Scripture is vital, it need to be supplemented in a two-fold manner:

1) *encourage* (parakaleo): also means to address and admonish. “A centurion came forward to him, *beseeking* him” [Mt 8.5]. From this verb comes Paraclete and is used with regard to the Holy Spirit. Thus Anthony is a type of “holy spirit” inspiring his listeners which in the Greek text is a *good thing* (kalos), better, a beautiful thing.

2) *stir up* (aleipho): literally, to anoint, which is not unlike the Holy Spirit’s function to anoint Christ’s followers. “It was Mary who *anointed* the Lord with ointment” [Jn 11.2].

Anthony calls himself an *elder* (presbuteros), a more technical term denoting someone endowed with authority. “For by it (faith) the *men of old* received divine approval” [Heb 11.2]. Such a person shares knowledge or “what I know” and *experience* (peirao), the verb being used here which applies to anything learnt through a trial. Anthony does this by *sharing* (metadidomi) it with his listeners. “He who has two coats, let him *share* with him who has none” [Lk 3.11].

(Common) *aim* or spoude with regards to all monks:

1) not to *give way* (hupoduno), literally, to go under or slink away from, that is, in reference to one’s *beginning* (archo, verb) of monastic askesis despite having been practicing it a long time; the verb used here is chronizo or the passage of chronological time which can be trying.

2) not to *faint* (ekkakeo); kakos or *evil* is an adjective derived from this verb; i.e., not to fall into evil with regard to difficulties.

To counter discouragement, Anthony exhorts his listeners to *increase* (epauxano) their *earnestness* (prothumia) or pro-thumos (*passion*). The verb auxano (*to grow*) is prefixed by the preposition epi (*upon*) in the sense of adding more upon what is already present. “We are to *grow up* in every way into him who is the head, into Christ” [Eph 4.15].

A distinction is posited between the brevity of human life and the future *ages* (aion), a contrast again made with chronos and *eternal* (aionios) life. Note the use of bios (*life*) and zoe (*life*); the former pertains to the course of life and the latter to life in terms of one’s existence. The preposition pros as *compared with* heightens the contrast between these two measurements of time.

Promise (epaggelia) also connotes an announcement, alluding to 1 Tim 4.8 as noted earlier. “This is the *message* we have heard from him and proclaim to you” [1 Jn 1.5]. It is mentioned with regard to eternal life, here put in terms of purchasing which belongs to worldly commerce.

To re-enforce his point, Anthony quotes from Ps 89.10 about the chronos-logical nature of human life. This verse presents life as kopos (*labor*) and *sorrow* (ponos), the latter having been noted several times. For a reference to the former: “Henceforth let no man *trouble* me” [Gal 6.17].

Shortly afterwards Anthony puts eternal life in terms of *reigning* (basileuo): “and the free gift of righteousness *reign* in life through the one man Jesus Christ” [Rom 5.17].

Fought (agonizo) in the sense of engaging in a contest noted earlier; done for an earthly *inheritance* (kleronomeo) in contrast with a heavenly *promise* (epaggelia). “*Inherit* the kingdom of God prepared for you” [Mt 25.34]. Another way of presenting this is in terms of physically being *corrupt* (phthartos) as opposed incorrupt (aphthartos) alluding to 1 Cor 15.42; another reference: “and to an inheritance which is *imperishable*, undefiled, and unfading” [1 Pt 1.4].

17.

Three exhortations: not to *faint* (ekakeo) as noted above, not to *deem* (nomizo; refers to holding something as a custom) that *time* (chronizo) is long and that we are accomplishing great deeds. All are common temptations in the desert when living apart from regular society which is accustomed to keep more accurate measure of time’s passage. Anthony cites Rom 8.18, another reference to time here as kairos or event where temporal time can be perceived negatively as a whole unit governing one’s life.

The verb nomizo is again used with reference to the *world* (kosmos), implying that monks can be tempted to hold it up as a “custom” by which to model their thoughts and actions. Keep in mind the use here of “world” and polizo/polis mentioned above; the former has negative connotations whereas the latter, positive ones. Anthony reminds his audience that they have *renounced* (apotasso) the world. “And after he had *taken leave* of them, he went up on the mountain to pray” [Mk 6.46].

The ultimate standard to judge any temptation regarding the world is the kingdom of heaven to which it is compared or *worthy* (axios). This divine kingdom may be contrasted with the verb polizo first noted as the devil’s chief fear, namely, that the desert would become a polis. Anthony alludes to Mt 19.29 with regard to renouncing possessions and family ties for following Christ.

Low-spirited (akedia): the technical term used in monastic literature which alternately translates as weariness, inertia, despair, listlessness, boredom, all pertaining to the verb chronizo.

Consider: another use of *logizomai*, here in the positive sense with regard to relinquishing earthly goods and alluding to Eccl 2.18-9 which speaks of leaving one's toil to other persons after death. Anthony suggests getting a head start on death, so to speak, by *giving up* (*kataleipo*) possessions beforehand, for the same of *virtue* (*arete*). "He *left* everything and rose to follow him" [Lk 5.28]. The interjection of *arete* is interesting here which has a broader connotation in Greek as anything which excels or is marked by excellence or skill.

Anthony warns against *desire* (*epithumia*, with regard to possessions; *thumos* as noted several times earlier is prefixed with the preposition *epi* (*upon*). For a positive sense, cf. Lk 22.15: "I have earnestly *desired* to eat this Passover with you before I suffer." The Greek text has a noun for the English verb; the intensity of desire is marked by the verb *epithumeo*. I.e., it reads "With desire I have desired."

Two forms of *possessing* (*ktaomai*): *epithumia* as just noted and what we can take along after death, or virtues which Anthony then enumerates. He personalizes this type of possessing, namely, they will *welcome* (*xenia*) us. An interesting use of this noun (as used, just cited): "At the same time prepare a *guest room* for me" [Philemon 22]. This "guest room" has a larger context, namely, "land of the *meek-hearted*" (*praus*) and implying one of the Beatitudes, Mt 5.5.

18.

In this paragraph Anthony *persuades* (*peitho*) his audience with regard to monastic discipline. He uses the noun *doulos* (*servant*) more in the sense of being a slave with the verb *douleo*, *to serve*, again with the notion of being a slave. Such an attitude is presented in terms of *readiness* (*prothumia*) noted above as earnestness. One way to maintain such readiness is by *abiding firm* (*epimeno*) with respect to monastic askesis, that is, "remaining *upon* (*epi*)." "Provided that you *continue* in your faith" [Col 1.23].

To make his exhortation even stronger, Anthony says that being *careless* (*ameleo*) with not allow the Lord to pardon us. "How shall we escape if we *neglect* such a great salvation" [Heb 2.3]? The noun (*ameleia*) in conjunction with this verb may be situated in the context of Judas' example who betrayed Christ.

19.

Anthony exhorts his "children" not to be *careless* (*akedeo*) with regard to askesis because he situated the Lord as a *sunergos* or *fellow-worker*: "We sent Timothy, our brother and God's *servant* in the gospel of Christ" [1 Ths 3.4]. Compare the use of this term with *doulos* in paragraph 18; the former does not imply servitude and the latter, equality regarding the task at hand. The verb *sunergo* appears in Rom 8.28 cited here and used with respect to the *good* or to *agathon*.

Anthony says it is *good* (*kalon*, more accurately, beautiful) to consider Paul's words in 1 Cor 15.31 about dying daily. Such an insight is an antidote for sin.

Remembrance of death centers around the *uncertainty* (*adelos*, adjective), literally, the "not manifest" quality of human life. "Woe to you! For you are like graves which are *not seen*, and men walk over them without knowing it" [Lk 11.44]. In contrast to this unseen-ness, Anthony reminds his listeners about divine *Providence* (*pronoia*) noted earlier as composed of *pro-noia*, literally, "before mind" or a power transcending human comprehension.

Ordering (*diakeimai*); also, to be well disposed, feel affection, which situates Anthony's words about expecting to die each day in a positive context. Thus death brings into sharp contrast two dimensions

of time: *turn from* (apostrepho) the temptations just mentioned and *striving* (agonizo) and looking forward (prolepto) judgment day. I.e., the chronos period when we are assailed by temptations is countered by this kairos of judgment which we see *before* (pro) us.

Ever (aei): with respect to greater dread and danger of torment which *destroys* (dialuo) pleasure's ease, literally, the dissolution of something, as if to imply that it vanishes; here the context suggesting that *pleasure* (hedone) is composed of a string of one delight after another. The other aei: with respect to two contrasts: *setting up* (anistesis) to *fall* (klino), better, to incline or slop in a certain direction.

20.

Begun (archo) or having made an arche (noted earlier) with regards to *setting out* (epibaino); here it refers to the *way* (hodos) of arete, not virtue per se, that is, being "en route" to "excellence." With the preposition epi as prefix, the verb suggests a going *upon* the way. Arche here is united with *striving* (epekteino) or epektasis, that continuous stretching forth to deeper dimensions of the spiritual life, of growing in arete (excellency). This verb is also a continuous *attaining* (phthano); it implies anticipation and arrival in the sense of the Phil 3.16 verse to which Anthony alludes. Since this striving is "epi" just like epi-baino, in the **Life** it negates that which lies in the past where the danger consists in turning into a pillar of salt after the example of Lot's wife.

The other *turning back* (strepho) is in reference to the kingdom of God, a direct citation from Lk 9.62. Here the backward motion is equivalent to not following an ox ploughing a field. Anthony further refines turning back in two terms: 1) *regret* (metamelomai), a verb connoting repentance: "But afterward he *repented* and went" [Mt 21.29]. 2) being *worldly-minded* (kosmika phronein), literally, to be prudent (cf. above) with regard to things of the world.

Anthony urges his audience not to fear nor be *astonished* (xenizo, also, to entertain as a guest or a stranger) when hearing of arete (keep in mind the striving towards virtue) because it is *within* (en) us as opposed to being *without* (exothen). It seems that the listeners understood acquisition of virtue means traveling abroad, a daunting task they apparently feared, and for this reason Anthony alludes to Dt 30.13 and fleshes it out by a quote from Lk 17.21 where the kingdom of God is *within* (entos) you. This term is fuller than the simple en, meaning an abiding within.

Arete requires our consent or *will* (thelo, verb) which is similarly *in* (en) us as well as formed *from* (ex) us; i.e., virtue thus requires awareness of its presence already existing before we act (ex) in accord with it, or literally, "from" it.

Spiritual faculty (noeros): refers to our intellectual faculty not in the sense of mental but spiritual, as governed by nous. When in its *natural state* (kata phusin) or "according to nature," noeros allows virtue to be formed. Thus there is a connaturality between nous and arete. Anthony defines this natural state in terms of a similarity between its origins and *remaining* (meno) or as implied, being unaffected by chronological time and all that implies as has been noted.

The natural condition in its a-temporal state is both *fair* (kalos) or beautiful as well as *honest* (euthus) which also means anything straight or level. "Prepare the way of the Lord, make his paths *straight*" [Lk 3.4]; also another verse is cited in the next sentence of the **Life**. Anthony quotes Jos 24.23 with regard to making *straight* (eutheia, noun, also related to euthus). The Hebrew text has natah which connotes more an inclining.

Rectitude or eutheia again mentions the soul's natural state, this time equivalent to when it was

created, but Anthony is aware through his own trials that people are subject to deviation or can *swerve* (klino); cf. above as “fall.” We can also *turn away* (diastrophe, noun). “We have found this man *perverting* our nation” [Lk 23.2]. This two-fold movement is summed up as the soul’s *vice* (kakia) or evil.

Arete is effected not so much by activity but by an *abiding* (meno), the same as “was made” or brought into existence. *Thinking* or logizomai, here in its negative sense, is harmful by having phaulos as object, *foul* thoughts,” an adjective which also refers to anything worthless or ordinary. “For everyone who does *evil* hates the light and does not come to the light” [Jn 3.20].

Anthony again emphasis the within-ness of virtue vis-a-vis the soul by the adverb exothen (*without*); i.e., he contrasts it with what is *in* (en) us.

The soul as *deposit* (paratheke): “Guard the *truth* that has been entrusted to you by the Holy Spirit who dwells *within* (en) us.” Note here another use of the preposition en. Such a deposit is to be *preserved* (tereo); cf. references above. Such keeping is done with the intent of the Lord *recognizing* (epiginosko) it with regard to when he made it (which is pre-temporal) and after the passage of chronological time. This verb means a thorough acquaintance, a kind of “knowing *upon* (epi)” the soul. “Now I know in part; then I shall *understand* fully, even as I have been fully *understood*” [1 Cor 13.12]. In this verse the verb *to know* is ginosko whereas the other two have the prefix epi added.

21.

Strive (agomai) or to engage in a (wrestling) contest: “engaged in the same *conflict* which you saw and now hear to be mine” [Phil 1.30]. The purpose of such striving is twofold: 1) not to be *ruled* (turanneo) by wrath in the sense of allowing it to be a “tyrant” over us. Thumos is used here for *wrath*. 2) not to be *overcome* (krateo) by *lust* or epithumia. Compare this word with the root thumos only with preposition epi prefixed to it. The citation from James 1.20 uses orge for wrath which also means a natural impulse or propensity.

Living (politeuo): in the sense of abiding in a polis, having the rights of a citizen in a city-state. The condition of being in such a polis is to *keep guard* (nepho) which implies sobriety; cf. above as “clear.” Such watchfulness is refined as *keeping* or tereo hearts in *watchfulness* (phulake), a term with military connotations and suggestive of a guard: “And in that region there were shepherds out in the field *keeping watch* over their flock by night” [Lk 2.8].

The reason for such a military stance is due to “*crafty* (panourgos) foes,” an adjective meaning anything treacherous. “I was *crafty*, you say, and got the better of you by guile” [2 Cor 12.16]. Note the use of pale (*wrestle*), often interchangeable with agomai as mentioned above. Anthony situates this wrestling match in terms of the spiritual powers of Eph 6.12 which are a *number* (ochlos), in the sense of being a crowd.

Despite his experience in spiritual “wrestling,” Anthony is modest, claiming that others are more experienced to speak of such matters. However, he does mention their *wiles* (panourgia), related to “crafty” in the last paragraph. “But he perceived their *craftiness*” [Lk 20.23].

22.

Anthony explains that the demons are not evil by nature but were made *good* (kalos, i.e., beautiful); they fell from “heavenly *wisdom*” (phronesis) which as the verb noted earlier implies, refers to prudence and foresight. “For he has made known to us in all wisdom and *insight* the mystery of his

will" [Eph 1.9]. The condition opposite of this fall from heavenly wisdom is the demons' *groveling* (kalindeomai) on earth, that is, constantly engaged in activity in the sense of rolling in it.

Two features which affect two types of people as a result of this groveling: 1) for the Greeks, *deception* (apatao) by way of *displays* (phantasia) which as above was noted as visions in the sense of illusions. 2) for Christians, *hindering* (empodizo), noted above with reference to the dish Anthony encountered in the desert. Such hindrance pertains to their *entrance* (anodos) into heaven, better, ascent. Note the verb *ascend* (anerchomai) prefaced by the preposition ana, *up*, as with anados. The contrast between Greeks and Christians is to show the superiority of the latter over the former with respect to the pursuit of wisdom.

Anthony puts forth the two-fold endeavor of *prayer* (euche) and askesis in order to obtain the gift of "*discerning spirits*" (diakrisis); i.e., to have the ability to *judge* (krino) *through* (dia) things or to make a separation between things. "He made no *distinction* between us and them" [Acts 15.9].

To know these diabolic *characteristics* (ta kat' autous, literally, "things according to them") centers upon their various *pursuits* (spoude) where as noted above pertains to their aim or intent of not what they are doing at present but what they are about to do. Such pursuits are presented in terms of *overthrowing* (anatrepo) and *casting out* (ekballo), two verbs made more vivid by the prepositions ana and ek.

The multiform nature of the devil's assaults are presented in terms of *villainies* (panourgeuma), in the sense of trick and *changes* (kinema) or movements; thus discernment pertains to making sense from hectic, almost violent movement as manifested in temptations. Anthony has had *experience* (peira, here used as proof in the sense of temptation) with such assaults from the devil which qualifies him as a spiritual father, hence his reason for addressing his listeners as "children."

The positive side of diabolic attacks: to *correct* (diorthoo) one another; this verb is composed of dia + orthros, *through* + *right*, or making "through right."

23.

The theme of diabolic busyness presented in the last paragraph continues here which is countered by a Christian's *laboring* (philoponeo) or "love of labor" and *advancing* (prokopto). "And I *advanced* in Judaism beyond many of my own age" [Gal 1.14]. The devil's tactics are two-fold: 1) *attack* (epicheireo) through temptation, literally, "put the hand to." "But they were *seeking* to kill him" [Acts 9.29]. 2) *hindrances* (skandalon) in the sense of tripping up. "Get behind me, Satan! You are a *hindrance* to me" [Mt 16.23]. Both are summed up in term of "evil *thoughts*" (logosmos), the monastic use of this word.

The multiform *suggestions* (hupobole) which parallels the multiform nature of demons, that is, things which are cast *under* (hupo) us much like snares. The remedy is three-fold: prayer, fasting and faith *in* (eis, *into*) the Lord.

Diabolic assaults are further refined as being 1) *knavishly* (panourgos; cf. above as "crafty") and 2) *subtly* (dolios); cf. above as "guileful."1788

The entire plan is to *deceive* (apatao) frequently noted earlier, perhaps the chief difficulty of monastic discipline.

“Foul *pleasures*” (hedone) are external onsets and less effective against experienced ascetics. In their place are the following attacks:

- 1) “different guises” or in the Greek text, “come *upon* (epi) other ways,” suggesting assault.
- 2) *displays* or phantasia which are *shaped* (anaplasso); this verb means “to form anew,” an action in conformity with the multiform nature of demons.
- 3) *changing* (their) *shapes* (metaschematizo). For the opposite use, cf. Phil 3.21: “who will *change* our lowly body to be like his glorious body.”
- 4) *taking* the *forms* (mimeomai): in the sense of imitating; this verb is used above also with respect to similar appearances.
- 5) *displays* (phantasia) which here are *deceitful* (delios).

The various terms designating appearance in general are countered by *sign* (semeion) as used above with reference to Christ’s cross. I.e., it makes them *disappear* (aphanizo) or *not* (a) be *manifest* (phaino).

Two qualities of the demons: *bold* (tolmeros) and *shameless* (anaideis) characteristic of beings which are very busy and preoccupied with their work, allowing them to forget their involvement in it.

The demons can *prophesy* (manteuomai), a term used in reference to divination as opposed to speaking on God’s behalf as with the prophets. “We were met by a slave girl who had a spirit of divination and brought her owners much gain by *soothsaying*” [Acts 16.16].

Another tactic worth mentioning is their use of *displays* (phantasia), this familiar word having been often noted. I.e., demons are fond of presenting a multitude of images as well as *arguments* (logismos). Such assaults are done without the master of the demons, the devil himself, who is called in, as it were, when a person strengthens himself by faith and a “hopeful *mind*” (dianoia). The verb *strengthen* (asphalizo) implies safe from falling down. “You have a guard of soldiers; go, make it as *secure* as you can” [Mt 27.65].

24.

Two fairly lengthy quotes from Job centered around the familiar verb *appeared* (phaino) which is associated with flashing manifestations.

The goal is the oft-mentioned one to *deceive* (apatao). Here the demons’ object is *godly* (theosebeo) persons, an adjective composed of theos and sebas; cf. above as related to the Latin pietas. “But if anyone is a *worshiper* of God and does his will, God listens to him” [Jn 9.31].

Note the subtle paradox between *appearance* (phantasia) and *boldness* (thrasuno), a verb which also refers to being courageous. The demons can act in this way because what they put forth are illusions disguising their true hideous nature; it is almost as if they cannot bear to behold themselves.

Dragon (drakon): an image used in Revelation and is derived from the verb derkomai (*to see clearly*), most likely having in mind the way a reptile stares without blinking as is the case with mammals.

After a description of the dragon being captured, Anthony says that we (i.e., monks) *live* (politeuo, in the sense of being in a polis) *against* (kata) him. Such is our *proof* or gnorisma. I.e., living in a city-state according to monastic askesis is a type of fortress against the devil.

Give heed (prosecho), i.e., Anthony bids his listeners not to pros + echo, that is, “have towards.” If such direction towards—which were adopted, a person is subject to *visions* (phantasia) which are *deceptive* or pseudos, literally, lying.

Note the alteration between *appear* (phaino) in conjunction with visions and *disappear* (aphanizomai), that is, the transitory nature of such diabolic materializations and *likenesses* (eikon), this last term also can mean being made in God’s *image*. In a sense, the **Life** consists in offering various means with regards to this alternation. The *grace* (charis) of Christ is presented as the antidote to their *practices* (epitedeuma). “That we may receive mercy and find *grace*” [Heb 4.16].

25.

This paragraph continues the theme of appearing/vanishing of diabolic temptations and manifestations; they are, in word, *treacherous* (dolos) or subtle and full of guile as this adjective has been used above. Anthony compares such assaults to an echo, a false sound which imitates a real one. He bids his listeners not to *pay heed* (prosecho) to this multiform alteration. Note the various means to describe such alterations: *appearance* or schema (regarding that of monks), *imitating* (prospoieo) and *assuming appearances* (schematizo, related to schema) and *appearing* (phaino). All are contrary to that which is stable such as *piety* (eulabeia, literally, speaking well), *truth* (aletheia), monastic askesis and *walking* (poleteuo), the last referring to life in a free (city) state.

26.

The quote from Habakkuk where “muddy destruction” concurs with the demons’ *practices* (epitedeuma) and *devices* (enthumema). The second word consists of the preposition en (*in*) prefixed to thumos which had been noted often as pertaining to passion. The Hebrew text reads, “joining to your wrath.” Such diabolic tactics are intended to “muddy” the *way* (hodos) to arete, that is, by continuing to send up a smoke-screen to block safe passage.

Accustom (sunethizo) or to make habituated and composed of sun (*with*) and hethos (*custom, habit*), an action effected by divine assistance with regard to *giving heed* (prosecho) in order to counter their *appearing* (dokeo) to speak truth. The second verb is broader in meaning than the other verbs of this type, that is, it related to false appearances and implies offering a conjecture not based on all the facts.

Anthony says that we have Scripture and *freedom* (eleutheria) from the Savior as a defense. “Where the Spirit of the Lord is, there is *freedom*” [2 Cor 3.17]. In contrast, the devil fails to *keep* (tereo) his own *order* (taxis). Such trespassing of a divinely designated order is the exact opposite of eleutheria and involves wandering “from one *mind* (phroneo) to another” or in the Greek, “changed his mind” from which flows that multiform assault of temptations noted above.

Anthony continues with a list of deceitful tactics to add to those already mentioned: prate, confuse, dissemble, confound, deceive, din, laugh and whistle, all traits associated with being a busybody. The remedy as often presented: not to *pay heed* (prosecho) to them which implies a certain simplification, of being *simple* (akeraios), literally, unmixed or pure. “So be wise as serpents and *innocent* as doves” [Mt 10.16].

27.

Taught (manthano) and *imitate* (mimeo): the object being the saints’ *courage* (andreaia), literally, manliness. “Greet Rufus, *eminent* in the Lord” [1 Cor 16.13]. Their resolve may be summed up in terms of *keeping silence* sigao—that is, countering demonic multiplicity—as noted in the Psalm verse. “And they *kept silence* and told no one in those days anything of what they had seen” [Lk 9.36].

Anthony re-enforces this silence/simplicity insight by a further quote from another psalm, in short, advocating dumbness in the face of evil.

Anthony offers the following five antidotes:

- 1) being *strangers* (allotrios). “By faith he (Abraham) sojourned in the land of promise, as in a *foreign* land” [Heb 11.9].
- 2) not *giving heed* (hupakouo) which implies giving allegiance and obedience; literally, “listen-under.” “And being made perfect he became the source of eternal salvation to all who *obey* him” [Heb 5.9].
- 3) *apply* (prosecho) ourselves with regard to *resolve* (prothesis) of askesis.
- 4) not be *deceived* (apato).

28.

Here *remembrance* (hupomnesis) or hupo (*under*) + mnesis (*memory*)...“putting the memory under” is a source of *safety* (asphales) or “not falling.” “We have this as a *sure* and steadfast anchor of the soul” [Heb 6.19].

The Lord *visited* (epidemeo): epi (*upon*) + demos (*people*), literally “upon the people.” The sense is being present among one’s people in one’s native land; it can apply to a foreigner: “and *visitors* from Rome” [Acts 2.10]. This perhaps refers to Christ’s incarnation which set in motion the devil’s downfall. His only defense now is to *threaten* people (apeileo). “When he was reviled, he did not revile in return; when he suffered, he did not *threaten*” [1 Pt 2.23].

Consider (logizomai): a positive use of this word which can often mean being preoccupied by thoughts and thus temptations; Anthony situates it within the context of 2 Cor 10.7 which is not that clear from the **Life**: “If anyone is confident that he is Christ’s, let him remind himself that as he is Christ’s, so are we.” I.e., such awareness of belonging to Christ allows us to *despise* (kataphroneo) the demons; this verb is composed of kata (*according to*) + phroneo (*to think* as noted above). “Do you *despise* the church of God and humiliate those who have nothing” [1 Cor 11.22]?

Anthony considers in some detail the non-corporeal nature of demons which has the advantage of passing through physical barriers which here is equated with entering us. Jn 8.44 which he quotes gives the reason (not quoted in the **Life**) for the devil’s murderous attitude: “He has nothing to do with the truth because there is no truth in him.” I.e., truth is the reason for being murderous.

Spend our lives (politeuo), that is, living as citizens in a polis. “But our *commonwealth* is in heaven” [Phil 3.20]. It is helpful to note that this verb, often noted, implies living in chronos-logical time and treating it as a kairos or special event; it is thus a way of telling us how to handle its passage.

Two uses of philos (*friend*) prefixed to adjectives: *lovers of good* (philagathos) and *love virtue* (philaretos), both of which the devil is not. The second adjective is used again in conjunction with *fear of God* (theosebeo) as noted above and as related to the Latin pietas.

Anthony reminds his listeners that diabolic powers prefer to *threaten* (apeileo) us which assume various shapes and images as has been pointed out above on numerous occasions.

Desire (proiresis): from a verbal root meaning to choose, bring forward, and here with regard to demonic assaults against monks. Anthony says that the gathering of monks is an effective weapon against these assaults, especially when *advancing* (prokopto) which most likely refers to monastic

discipline. Note the first person plural, “we,” as connoting monks advancing within the context of a polis. Such collective effort has the best effectiveness against demons, that is, by averting their *threats* (apeileo) as noted in the last paragraph and elsewhere.

Godliness (theosebeia), also above as “service” is an *abomination* (bdelugma) or something foul and detestable. “When you see the *desolating* sacrilege...standing in the holy place” [Mt 24.15].

Anthony offers for *consideration* (logizomai) that monks do not fear demons because of their *crowd-like* nature (ochlos) noted earlier, that is, coming in a multitude because the monks are gathered together. Another manifestation of this multitude in their ability to *change form* (metaschematizo) already mentioned with regard to assuming various shapes. Later in this paragraph another verb is used for *changing* (allasso) with respect to *shape* (morphe), this time as actors changing their costume.

In contrast to the crowd-like nature of demons, Anthony implies that one demon lacks power to act alone; instead, they prefer to assume *apparitions* (phantasia) and *forms* (schema), a sign of their innate *weakness* (astheneia), noted above as “without strength.”

Anthony contrasts the propensity for demons to assume various shapes with the “*true* angel” (alethinos) of God, that is, singular, whose strength lay in being *quiet* (erema), here an adjective, “softly” as being stealthy.

29.

Anthony next moves to the example of Job (*having in mind*, logizomai) who suffered all sorts of torments at the hand of Satan. He is at pains to say that Satan was in God’s hands and did not have free reign to assault Job. Certainly Anthony must have been thinking of himself. He shows the devil’s weakness by his need to ask permission to afflict Job instead of going ahead by himself.

Keeping in mind Matthew’s account of the demons entering swine, Anthony says if they do not have *power* (exousia) of these animals, still less do they have exousia over persons formed in God’s *image* or eikon.

30.

Two types of *fear* (phobeo): demons whom we should *despise* (kataphroneo), advice which was often mentioned thus far, and the second, God, who gives impetus to *intensify* (epiteino), that is, direct our askesis. Here discipline has a specific direction, against the demons. Implied as part of askesis is a “*good* (orthos) life” or one which is right and faith *in* (pros) God, more in the direction-towards-which, implying continuous striving despite setbacks.

Much of this paragraph is taken up by an enumeration of what the devils *fear* (phobeo); note the two types of fear mentioned just above. The special object of fear is *piety* (eusebeia) *towards* (eis, in the sense of into) Christ, genuine penetration of his divine person through faith.

Note the Gospel verse with regard to trampling upon serpents and scorpions; we have exousia from Christ to effect this as opposed the devils which lacked it over us.

31.

Anthony speaks at some length about the demons’ ability to foretell the future, that is, *pretending* (hupokrinomai) to do it. “And sent spies who *pretended* to be sincere, that they might take hold of

what he said" [Lk 20.20].

The antidote, so frequently mentioned in the **Life**: not to *give heed* (prosecho). Anthony recommends that we *confute* (anatrepo, literally, overthrow) the demons when they are in the process of speaking, that is, perhaps not so much verbally but seeing through the multiform appearances as noted above. "They are *upsetting* the faith of some" [2 Tim 2.18].

Anthony says that demons have more *subtle* (leptos) bodies than humans but bodies nonetheless. Despite this, he bids his listeners not to *wonder* (thaumazo) nor to *give heed* (prosecho).

The demons do not *know* (proginosko) about the future of existing things, that is, divine creative power. Note the preposition pro (*before*); compare with God's ginoko which lacks before-ness, almost as though such knowing abides with created beings once they come into existence.

32.

The distinction between proginosko with respect to demons and gignosko with respect to God is enhanced in this paragraph, again with regard to future events. Allied with the latter is divine *Providence* or pronoia which as noted several times earlier means "before the mind" (of demons and humans alike).

Another instance of prosecho, give heed, here with regard to listening to the demons; it results in being *deceived* (apatao). "Let no one *deceive* you with empty words" [Eph 5.6].

33.

Oracles (manteia) of the Greeks: from the verbal root manteuomai (*to prophesy*) noted above which belongs to the demons who *lead astray* (planao) all who listen to such oracles; the second verb refers to being deceived. "Take heed that no one *leads* you *astray*" [Mt 24.4]. Cf. in conjunction with *deception* (plane), from the same verbal root. *Devices* (panourgia) are part of such deception; cf. above as "wiles."

Knowledge (ginosko, verb): here pertains to those influenced by demons and is reminiscent of the Delphic Oracle, "Know yourself." Such ignorance leads people to appropriate or *pass on* (diaballo) knowledge, a verb which connotes slander and false accusation. "There was a rich man who had a steward and *charges were brought* to him that this man was wasting his goods" [Lk 16.1].

Appropriation comes, as the Greek text reads, "from what they see" or observe in other persons.

Similarly, they prefer *guessing* (stochazomai) over *foretelling* (proginokso); note the second verb mentioned in the last paragraph, here with the preposition pro which is a type of refinement regarding knowledge.

Anthony uses the example of a physician who diagnoses illnesses by *making conjectures* about them; here is a proper use of stochazomai as opposed to the demons. The positive nature of their speculation rests on sunetheia, their *practice* which was noted above as custom and intimacy.

In addition to physicians are mentioned pilots and farmers who can foretell weather conditions by present circumstances. Such knowledge does not have as its basis divine *inspiration* (epipnoia), literally "upon + breathing" (epi + pneo), but *experience* (peira) and *practice* (sunetheia), two words touched upon earlier.

Anthony gives the time-honored advice of not *heeding* (prosecho) demons because it has nothing to do with arete nor *goodness* (agathos).

Divine judgement is based upon a person's *keeping* (tereo) faith and *observing* (phulasso) commandments, both verbs having been discussed; the second has military connotations. Contrast these two actions with learning and knowledge which do not effect being *blessed* (makarizo), the adjective being makarios.

34.

To practice a life of discipline (askeo): it is not dependent upon what was discussed in the previous section. Identical with this askesis is living *well* (kalos); the adverb is used alone to which is related kalos (*beautiful*). Here it is combined with *pleasing* (aresko) God. "For Christ did not *please* himself" [Rom 15.3]. The use of kalos is suggestive of To Kalon or *The Beautiful* which some Church Fathers as Gregory of Nyssa use in typical Greek fashion as a proper designation for God.

Anthony defines prayer negatively: not to know the future nor have it as a reward of monastic askesis; instead, it should be employed to make the Lord our *fellow-helper* (sunergos) as noted earlier; here it is with regard to achieving victory over the devil. The Gospel passage of Mk 16.20 alluded to has the verb sunergo: "While the Lord *worked with* them and confirmed the message by the signs that attended it."

Antony offers two exhortations:

- 1) *Pure in mind*: the verb kathareuo which implies freedom from guilt coupled with dianoia, the faculty of understanding and feeling; the adverb pantachothen is used (*perfectly*) which literally means from every side and in every way.
- 2) *Natural state* (kata phusin): literally, "according to nature." This as well as purity of mind allows being *clear-sighted* (dioratikos) compared with that of demons, that is, as applied to physical reality. Compare such material capacity with divine uncovering of *revealing* (apokalupto); the latter suggests not so much seeing at a distance but seeing up close, of what is already present under one's eyes. "For flesh and blood has not *revealed* this to you but my Father who is in heaven" [Mt 16.17]. This up-close nature of revelation is put in terms of the prophet Elisha surrounded by heavenly hosts; i.e., they were already present with him but not yet manifest.

35.

Another instance of the familiar verb prosecho (*give heed*), here regarding the demons who come by night to divine the future under the guise of angels. This verb is similar to *hearing* (hupakouo) noted above and connotes submission. They can be made to *vanish* (aphanizo), a verb which alternately suggests destruction. "Behold, you scoffers, and wonder and *perish*" [Acts 13.41, citing Hab 1.5]. Such ruin comes about by *signing* (sphragizo) ourselves and houses with the Cross and *praying* (euchomai); the first verb implies the Israelites dabbing their doorposts and lintels with the Passover lamb's blood (cf. Ex 12.7).

With Col 2.15 in mind, Anthony says that Christ made an *example* (paradeigma) of the demons, this verse having the verbal root deigmatizo: "and *made a public example* of them," i.e., exposing their shifting nature to everyone. Such shiftlessness is again noted by both the demons' *capering* (exorcheomai), literally, to dance or hop, and their *appearance* (phantasia) which the demons *change* (poikillo), a verb whose basic meaning is to embroider.

Once again Anthony bids his listeners not to *heed* (prosecho) the demons, that is, their shifting forms.

To distinguish (diagnosko, literally, a knowing-through), here regarding the demons' *presence* or *parousia* (it can apply to a coming or arrival, that is, a process of becoming present) which Anthony claims is easily done. Reason: persons who are holy have a *vision* (optasia), a noun here used in a positive sense, which lacks *distraction* (tarasso), literally, (not) being disturbed. Two examples, respectively: "But I will go on to *visions* and revelations of the Lord" [2 Cor 12.1]. "For they all saw him and were *terrified*" [Mk 6.50].

Anthony cites Mt 12.19 which in turn is a quote from Is 42.2; note that this verse occurs within the context of Christ's healing of people and his ordering them not to make him known. Thus it is a paradoxical situation in light of the Isaiah quote which signals the mission of the Messiah. The paradox is thus between non-manifestation and revelation (keeping in mind all the **Life's** references to visions, etc.).

The optasia of "holy ones" comes without sound, that is, both *quietly* (hesuchos) and *gently* (praos); from the first word comes hesuchia, a technical term pertaining to monastic prayer in the Orthodox tradition which is free from distractions. For an example of both terms, cf. 1 Pt 3.4: "But let it be the hidden person of the heart with the imperishable jewel of a *gentle* and *quiet* spirit." This two-fold state allows for the emergence within one's psuche of *joy* (chara), *gladness* (agalliasis) and *courage* (tharsos). Note that all three come *suddenly* (euthus) or unexpectedly even though they were already present but not manifest.

Anthony has in mind Mt 1.23 which refers to Christ's name Emmanuel or God-with-us; he posits "our *joy*" or chara as being "with them" or those described in the paragraph just above. He also includes the Father's *power* or dunamis; Rom 1.16 to which Anthony alludes speaks of this dunamis in terms of the Gospel.

Thoughts (logismos): as noted, often a technical term in monastic circles pertaining to distractions. Anthony says that monks remain *unruffled* (atarachos; tarache often alluding to political upheaval) and *undisturbed* (akumantos; literally, without waves). This two-fold calm allows monks to be *enlightened* (kataugazo), better, "shine down upon;" the Greek text lacks "rays." "The god of this world has blinded the minds of the unbelievers, to keep them from *seeing* (verb lacks kata prefixed to it) the light of the gospel" [2 Cor 4.4].

This light which shine "down upon"/"according to" (kata) endows monks to *behold* (theoreo)...have theoria...with regards to anything that *appears* (phaino), a verb often noted above pertaining to deceptive manifestations. Thus there is a descent of sorts originating in light or from kata to theoria and then to appearances.

Love (pothos): in the sense of desire as above; here it is used with regard to things divine and what lies in the future (i.e., life with God); they tend to *possess* (epeiserchomai) one's psuche. Note this verb consists of two prepositions, epi (*upon*) and eis (*into*) prefixed to erchomai, *to come*. I.e., divine pothos, sort to speak, first is "upon" and then "into" the soul.

Anthony says that the soul is not able to be fully *joined* (sunapto) or sun (*with*) + apto (*to touch*) or "touched with" things divine yet wishes to depart with them. This is reminiscent of Elijah's ascent, more precisely, Elisha who was left behind and desired to depart with his master (cf. 2 Kg 2.11-12).

Vision (optasia): with respect to the *good* (kalos, here in the plural) which some people fear but this fear is removed by others who *appear* (phaino) in the sense of manifest themselves. Note the positive use of this verb which often has referred to the appearance of demonic powers, etc. Anthony alludes to three New Testament instances of appearances to re-enforce the favorable meaning of phaino, all of which have to do with angels. In these examples fear came from the *recognition* (epignosis) or knowledge *upon* (epi) such beings, that is, clear and correct information. “That you might be filled with the *knowledge* of his will in all spiritual wisdom and understanding” [Col 1.9].

36.

Anthony continues to refine or detail the demons’ tendency to multiplicity in which lies their strength (i.e., their “crowdness”). He describes them in two general categories: *inroad* (epidrome) or attack, connoting plunder, and the now familiar term *display* (phantasia). Thus the “crowd” of demons seeks to plunder monks by means of a multitude of images and thoughts which emerge from the imagination.

Heart (psuche): better, “soul,” in which the confusion of demonic assaults is mirrored as if to blur the psuche which is made in God’s image and likeness.

Vision (theoreo, verb used here): in the sense of beholding with regard to the numerous assaults just described; cf. above for similar meanings. Such phantasms produce fear. Anthony says that when these terrors are taken away (presumably by divine grace though not explicitly mentioned), there arise states marked by tranquility, one of the most notable ones having three aspects:

- 1) *desire* (epithumia): with regard to anything evil.
- 2) *habits* (ethos) which become *unsettled* or akatastasia. The noun is used here which pertains to anarchy; ethos is more inclusive than other features of our constitution, being global by nature and hence more unsettling if disturbed.
- 3) *Calmness* (ataraxia) of *thought* (logismos). The noun derives from tarasso noted above with regard to “distraction.”

Anthony reminds his audience that he had earlier spoken of *boldness* (andreia), literally, “manliness,” and *love* (agape) of God, better, *into* (eis) God.

Settled state (katastasis) coupled with *joy* (chara) with regard to the psuche. Contrast the first quality with akatastasia (*unsettled*) just above. Both are conditions for manifesting divine *holiness* (agiotes) which connotes correct moral behavior. “For they disciplined us for a short time at their pleasure, but he disciplines us for our good, that we may share his *holiness*” [Heb 12.10].

Anthony gives two biblical examples with regard to *presence* (pariemi, verb): Abraham and John the Baptist; the former is noted for *beholding* (eido) and the latter for *leaping* (skirtao).

By way of concluding this paragraph, Anthony restates three offensives devised by demons: *appearance* (phaino, verb), *display* (phantasia) and *onslaught* (ephodos), the last literally reading, *upon* (epi) the *road* (hodos), and implies ambush. Note that this last term is used in conjunction with *evil spirits* (phaulos), a word meaning that which is trivial and common or not worthy of one’s attention.

37.

Token (gnorisma): noted above as “proof,” here with respect to being fearful when confronted with enemies. Anthony cites three New Testament examples which do not apply to monks: Virgin Mary,

Zacharias and women at the tomb. Instead, he is concerned with monks who manifest fear before demonic *delusions* (*phantasia*) when they are increased; these in turn tend to insert the demons' crowd-like nature into monks with greater force until monks worship the devil, citing Jesus' temptation in the desert (Mt 4.9).

Anthony has recourse to the Greeks, a familiar reference point among early Christian authors with respect to their desire for seeking wisdom through oracles, etc. He cites Jesus' rebuke to Peter (Mt 4.10), that is, when he called Peter Satan. Christ *rebuked* (*epitimaō*) the demons; note that this verb also means to lay value upon something, to honor. "And he *charged* them to tell no one about him" [Mk 8.30].

38.

To boast (*kauchaomai*): literally, "to speak aloud" as though to tell other persons of one's capacities which here pertain to casting out demons and healing diseases. "Not because of works, lest any man should *boast*" [Eph 2.9].

Instead of boasting, Anthony encourages his audience to do what he had done at the beginning of his monastic practice, namely, to *learn* (*katamanthano*) by observation the askesis of various monks; the verb connotes a thorough process of indoctrination. "*Consider* the lilies of the field" [Mt 6.28]. Three other options are available with respect to askesis as observed in other persons: *imitate* (*mimeo*), *rival* (*zeloo*), *correct* (*diorthoo*).

Signs (*semeion*): noted twice above with respect to Christ's cross and here as miracles. Note that Anthony situates such signs pertain to demons secondarily but primarily that our names are written in heaven. In this monastic context, such spiritual writing is a *proof* (*marturion*) regarding a *virtuous life* (*arete*). Here *marturion* (which connotes "martyr") is preferred over *semeion*.

The verb *kauchaomai* is used again (*to boast*), that is, as to be avoided pertaining to signs as opposed to *arete*. Should this be done, Anthony quotes Mt 25.12 where Christ does not *know* (*eido*, pertains to seeing) the person so boasting. Compare this verb with another for *knowing* (*ginosko*, pertains to a wider variety of perception) used in allusion to Ps 1.6, that is, "ways of the wicked." The plurality of ways may be equated with demonic multiplicity often noted.

Discerning (*diakrisis*): with regards to *spirits* (*pneuma*); noted earlier as "judging through."

39.

Anthony speaks at length here about his personal *experience* (*peira*) with demons, this term connoting trial. "And the Pharisees and Sadducees came to *test* him" [Mt 16.1]. Despite what others may think of him, Anthony is not afraid of being perceived as a *fool* (*aphron*), that is, as lacking reflection. "You *fools!* Did not he who made the outside make the inside also" [Lk 11.40]? He claims that his *conscience* (*suneidotos*) is clean; this term is composed of the prefix *sun* (*with*) and the verbal root *eido* (*to know*: cf. above regarding "seeing"). Thus conscience may be posited as a "seeing with."

Affection (*agape*): that which is shown by monks towards Anthony. Because of this, he intends to speak of what he had seen about demonic practices; note emphasis upon *seeing* (*eido*), as though such seeing flowed from his "con-science" in the paragraph above.

In this lengthy section of paragraph 39 Anthony goes into some detail about his past experiences with demons, the underlying theme centering upon their multiplicity which tends to communicate itself

through confusion. It is interesting that Anthony considers himself to be a “deaf man,” citing the words of Ps 37.14, that is, deaf to demonic clamor.

The assaults Anthony presents may be briefly listed as follows: a rising river, soldiers in full armor, horses, wild beasts, creeping things, the form of light, earthquake, noises, whistling and dancing. Towards the end of this paragraph Anthony says that the Lord *brought* them *down* (*katerchomai*) and *made* an *example* (*paradeigmatizo*) of them. The noun derived from this verbal root was noted above, *paradeigma*, again with reference to demons. “Since they crucify the Son of God on their own account and *hold him up to contempt*” [Heb 6.6]. This verse shows the basic meaning of the verb as applied to making a public display and for drawing contempt. The object is demonic *daring* (*tolma*) and *madness* (*mania*), the second term connoting frenzy; both are consistent with the devils’ crowd-like nature.

40.

Now a demon *appeared* (*phantasia*, noun) to Anthony pretending to represent God in the form of divine *power* (*dunamis*) and *Providence* (*pronoia*). Note that he was “exceedingly high,” that is, had adopted a lofty physical appearance as if to make up for his inherent smallness. This false impression (“big as he was”), coupled with other demons, quickly disappears when Christ’s *name* (*onoma*) is mentioned. “That at the *name* of Jesus every knee should bow, in heaven and on earth and under the earth” [Phil 2.10].

After the demon disappears he returns, this time with *craft* (*dolios*) which as noted above, connotes subtlety and treacherous behavior. Such craft is intended, as it were, to disguise the demon’s huge physical size; he learned from this mistake to assume the form of a monk which is equal to Anthony. Nevertheless, Anthony sees through their *devices* (*methodeia*) or “methods.”

Later in this section Anthony quotes Rom 8.35 & 9 (“Nothing shall separate me from the agape of Christ”), a verse situated in the larger context of death, life, angels, principalities, things present, things to come, powers, height and depth. I.e., such agape transcends all forces brought about by the devil.

Anthony is *mindful* (*mnemoneuo*) of Roman’s words—*noted above regarding other scriptural verses*—which makes him *transfer* (*metaschematizo*) them to (literally, “into”) himself. This verb has been used as pertaining to the demons changing their forms. Such transference enables him not to faint in his askesis, not to fear the devil nor the *delusions* (*phantasia*) stemming from demons.

41.

Fool (*aphron*): lacking reflection in the positive sense, perhaps in contrast to the pursuit of wisdom by Greeks as noted several times earlier. Anthony proceeds to question a visitor at his door (“great size and tall,” as the huge size of the demon above) who then identifies himself as Satan. Note Anthony’s question regarding why Satan is *troubling* (*enochleo*) monks; it was mentioned above as “crowding” them with multiplicity. Satan says that he is not responsible for these “crowds” but that monks are *troubling* (*tarasso*) themselves, that is, creating their own distractions.

A bit later Satan complains (citing Ps 9.6) that he no longer has a *city* or *polis* because Christians have populated the desert and have made it a *polis* in the Greek sense of the term discussed at the beginning of the **Life**. This dialogue has a humorous note in that Satan is complaining bitterly to Anthony almost as though he came to seek comfort. Satan’s weakness issues from “the *coming* (*elthon*) of Christ.” Note the present participle of this verb indicates continuous arrival, not as having occurred nor as occurring in the future.

Upon having heard Christ's name, Satan *vanishes* (aphanes), i.e., becomes *not* (a-) manifest. "For you are a mist that appears for a little time and then *vanishes*" [Jms 4.14]. Introduction of "mist" here is interesting because in the Life Satan is being burned by the name of Christ or is being dissolved as a mist with the sun's rising.

42.

Confesses (homologeō): by Satan with respect to his loss of power. This verb connotes recognition of truth, of making a profession. "Having *acknowledged* that they were strangers and exiles on the earth" [Heb 11.13].

There is a direct correspondence between *knowledge* (mathano) of the demons' weakness and *despising* (kataphroneō) them, a verb noted earlier. Anthony then gives a three-fold exhortation to his listeners:

- 1) not to *despond* (prokatapipto), a graphic word comprised of the root "to fall" and prefixed by two prepositions, pro and kata. Such despondence is liable to occur in our *minds* or dianoia, our rational faculty.
- 2) not to put a *thought* (logizomai, verb) of cowardice in our *heart* (psuche); note the plural possessive pronoun with a singular noun, a corporate psuche, if you will. In a sense, Anthony is advising the cessation of thoughts and therefore emotions and images which give rise to thoughts.
- 3) not to *frame* (anaplassō) fear, that is, form-*anew* or all over again.

Anthony continues by saying that we should not *have in mind* (enthumeomai) any fears, that is, situated *in* (en) our thumos or our capacity to experience passion.

This paragraph concludes with a further exhortation, namely, to *consider* (logizomai) within our *soul* (psuche). Here it may be understood as employing thoughts (the verb being used positively here) within the seat of our desires and affections in order to give them a form, if you will. The goal: realization that the Lord is with us, alluding to Christ's birth where he receives the name Emmanuel, "God with us" (cf. Mt 2.23). Furthermore, Anthony mentions evil spirits, alluding to 1 Cor 2.6 which deals with the passing of this age's wisdom and its rulers, perhaps having in mind the Greek pursuit of wisdom, that is, its parallel with demonic forces.

Two injunctions: 1) *consider* (dianoemai) in the sense of going *through* (dia) our *thoughts* (dianoia). 2) lay to heart (enthumeomai); cf. two paragraphs above in the sense of putting *in* our thumos. Both are contingent upon the Lord being with us as the last paragraph had mentioned. Thus what Anthony is about to regard may be summed up in the three prepositions, dia, en and meta (*with*).

These injunctions center around the relationship between demons and monks, the latter's *state* or ennoia at a given time. This term means the act of thinking as well as the mind. "Piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and *intentions* of the heart" [Heb 4.12].

The demons *adapt* (aphomoiōō) their *delusions* (phantasia) that they may find us in the sense passing off into an image or a mold. "But *resembling* the Son of God he (Melchizedek) continues a priest forever" [Heb 7.3]. Thus they are experts as changing or shifting shapes as the **Life** has amply demonstrated up to this point. It is helpful to keep in mind that we or our condition sets the stage for the demons' activity.

One particular area demons probe: our *thinking* (logizomai) in order to add images to our imaginative faculty. Note that Anthony says they *add* (prostheke) to these thoughts, i.e., impart their crowd-like nature to them. On the other hand, they are dismayed should they find monks rejoicing in the Lord and *contemplating* (logizomai: note positive use of this verb) *future bliss* (mellonton agathon or *goods*). The second is in the context of Heb 10.1 where the author posits a distinction between “shadow of the good things to come” and the “true *form* (eikon, in the sense of image) of these realities.”

Mindful (enthumeomai): noted just above as “laying to heart,” here with respect to the Lord and alluding to 1 Cor 7.32 or the context of an unmarried man being free from anxiety.

Deeming (dialogizomai): careful deliberation; this frequently encountered verb is prefixed by the preposition dia (*through*). “Now some of the scribes were sitting there, *questioning* in their hearts” [Mk 2.6]. In the **Life**, such deeming is with respect to God holding creation in his hand.

Demons lack *power* (exousia) over Christians. Cf. Job 2.6 cited earlier with respect to this word: “Behold, he is in your *power*; only spare his life.”

Thoughts (logismos): positive reflections (“fortified” in the sense of being safe from falling, asphalizo) resulting from what had just been enumerated: rejoicing in the Lord, contemplating future bliss, mindful of the Lord and deeming that he holds all things in his hands.

Anthony compares Job who was fenced in with such thoughts and Judas who was *unguarded* (gumnos), literally, “naked.”

Ponder over (logizomai): with reference to “*things* (ta) of the Lord,” that is, enthumeomai as with 1 Cor 7.32 noted earlier in the context of a man being unmarried. While engaged in such considerations, note the parallel with demons have the ability to *look forward* (prosdokao) in the sense of expecting to their fate which lies in fire prepared for them.

43.

This paragraph concludes Anthony’s address to monks where he offers a *sure sign* (tekmerion) or proof in the context of *apparitions* (phantasia). “To them he presented himself alive after his passion by many *proofs*” [Acts 1.3]. This takes the form of two questions regarding spirits, “who” and “where,” that is, their identity and their source. In contrast to phantasia, note optasia or *apparition* of “holy ones” mentioned earlier as well as with respect to the good. On the other hand, Anthony cautions that an optasia can come from the devil. Such a vision becomes *feeble* (exasthenao) or weakened; the prefix ex (*from*) denotes through feebleness.

“Firm purpose of mind:” that is, one’s dianoia being erromenos or “in good health.”

Again, Anthony counsels his listeners to ask any vision the fundamental questions of “who” and “where.” Both are a tekmerion of *coolness* (ataraxia) noted above as calmness or being untroubled by imaginations, thoughts and passions. Anthony gives two examples, Joshua (son of Nun) and the prophet Daniel. The former refers to an angel, “commander of the army of the Lord” prior to the fall of Jericho. The latter, to Daniel’s question of those men who brought false accusations against Susanna.

+ End of this section +

*NB: Part II is separate on the Lectio Divina Home Page. It has been divided into two sections for easier downloading, etc. The same applies to the **Life** itself.*

Notes to St. Anthony's Life II
(sections 44-94)

44.

Note the close connection between Anthony *speaking* (dialegomai) and his audience *rejoicing* (chairō), that is, with regard to the address he had just completed. The former verb pertains to pondering as well as to conversing, so it has both an inner and outer sense. "And Paul went in as was his custom, and for three weeks he *argued* with them from the scriptures" [Acts 17.2]. Dialegomai occurs with some frequency in the Acts, so Anthony may be paralleled with Paul and the other Christian apologists engaged in evangelization, although in different ways.

Results of Anthony's discourse, that is, how his listeners accepted his words:

-*love* (eros), a strong term involving emotions, here regarding arete.

-*carelessness* (ologoria): "My son, do not *regard lightly* the discipline of the Lord" [Heb 12.5, citing Prov 3.11].

-*self-conceit* (oiesis): more specifically, maintaining one's opinion.

-*despise* (kataphroneo): "Or do you *presume* upon the riches of his kindness and forbearance and patience" [Rom 2.4]? In the **Life**, it is with regard to the Evil One's assaults.

-*marveled* (thaumazo): a frequently used expression with regard to both Anthony and the divine wonders manifested through him, here the discerning spirits.

Cells (monasterion) are compared to *tents* (skene); this second term suggests a nomadic existence similar to the Israelites who wandered forty years in the Sinai desert as well as the tent of meeting, God's equally nomadic dwelling. Here skene is used in conjunction with Lk 16.9: "Make friends for yourselves by means of unrighteous mammon, so that when it fail they may receive you into the eternal *habitations*." Note the irony of this Gospel verse as used with monastic life.

Athanasius proceeds to list monastic practice, two of which stand out: "hope to come" and "*harmony* (sumphonia) with one (literally, into) another." Sumphonia: sum (*with*) + phonia (-e) or "with sound." This can apply to music: "He heard *music* and dancing" [Lk 15.25].

"Land set by itself:" i.e., a monastic polis noted earlier filled with *piety* (theosebia) and *justice* (dikaiosune) for its governing principles.

Ascetics (asketes): those who comprise this polis; they have as their *purpose* (phronema) the practice of arete. "To set the *mind* on the flesh is death, but to set the *mind* on the Spirit is life and peace" [Rom 8.6]. Note the parallel between "purpose" and "aim" (lacking in the Greek text) or "*into* (eis) arete."

Order (taxis): smaller units, as it were, set in a larger context, that is, the monastic polis. This term plus "purpose" are the exact opposite of the demons' multiplicity as noted earlier. Athanasius cites Balaam's oracle in Numbers where he beheld "Israel encamping tribe by tribe" [24.2]; he was the one who "hears the words of God, who sees the vision of th Almighty" [vs. 4].

45.

The last section sums up the monks' response to Anthony's address after which he returns to his cell *according to* (his) *custom* (sunethos); this term was used in section 9, towards the beginning of his ascetical practice. Here at a later stage it shows continuity between that period and the present. The only difference: Anthony *increased* (epiteino) his askesis; cf. #30 as well as #12 where this term is used as "to confirm."

"Mansions in heaven" (mone): a permanent dwelling as opposed to the skene (*tents*) noted above. Allusion is to Jn 14.2; also cf. Jn 14.23: "And we will come to him and make our *home* with him." It is for these (plural) mansions that Anthony *sighed* (stenazo). "Here indeed we *groan* and long to put on our heavenly dwelling" [2 Cor 5.2]. In this verse oiketerion is used, another term used for a permanent abode.

Anthony *desires* (enthumeomai) such heavenly dwellings, that is, he sets his thumos "in" them as though physically present. Such intense longing leads to *pondering* (skopeo) or having aim with regards to the heavenly mansions' opposite, the shortness of life. "Brethren, join in imitating me, and *mark* those who so live as you have an example in us" [Phil 3.17]. I.e., not simply to observe but to impose a stamp, as it were.

This distinction between heavenly mansions and earthly existence is further enhanced by considering as shame bodily functions vis-a-vis *thinking* (logizomai, positive use of this word) about the soul's *spiritual faculties* (noeron). This term can also apply to that which is intellectual as well as referring to a person being made in God's image and likeness.

Recollecting (anamimnesko): a term freighted with Platonic meaning in the sense of recollecting the soul's pre-existence and the Forms; cf. **Phaedo**. Here it pertains to *spiritual* (pneumatikos) food, alluding to the Eucharist.

Compare Anthony's physical separation from the monks ("far off from them") with the just noted separation between heavenly mansions and shame felt towards corporeal needs. Note that aidomai (*to feel shame*) also means to revere and have respect for someone or something. Contrast this sentiment with Anthony's *speaking boldly* (parresiasomai), a verb connoting freedom of speech by the citizen of a polis.

"We *had courage* in our God to declare to you the Gospel of God in the face of great opposition" [1 Ths 2.2].

Time (skole) in the sense of leisure devoted for study with regard to one's psuche as opposed to kairos, usually associated with a special (divine) intervention but here in reference to bodily needs. The importance of skole is re-iterated with its verbal form, skolazo (*give the remainder* of time or of applying kairos to it), again, concerning one's psuche.

Purpose of skolazo: not to have the soul *dragged down* (kathelko), which assumes that the soul is light and does not have its proper residence in anything heavy. *Subjection* (doulagogeo) or "led away (as a slave)" is an example of such heaviness produced by the passions which Anthony cautions regarding the soul's lightness.

Anthony's extended citation of Mt 6.31-3 situates the contrast between skolazo and doulagogeo in terms of being *anxious* (merimnao). For a positive sense which may apply to the monastic

community: "That there may be no discord in the body, but that the members may *have* the same *care* for one another" [Mt 12.25].

46.

The **Life** now moves into a larger social context, that of persecution, which in a way is an exteriorization of Anthony's private struggles and for which he is well prepared. The term for *persecution* is *diogmos* as in Mt 13.21: "When tribulation or *persecution* arises on account of the word, immediately he falls away." Anthony bids his monks to follow him to Alexandria and presents two options: either to *contend* (*agonizomai*, as used above regarding monastic askesis) or to *behold* (*theoreo*), that is, to apply *theoria* to those Christians who are persecuted. I.e., Anthony wants his monks to see externally that which he had undergone in an interior fashion.

Longed (*pothos*): with regard to martyrdom in the physical sense; Anthony had used such *pothos* in his personal ascetical practices as noted earlier.

Ministered (*hupereteo*): literally, to act as a rower. "For David, after he had *served* the counsel of God in his own generation, fell asleep" [Acts 13.36]. If Anthony could not undergo martyrdom, he would serve those who are doing so.

"Very *zealous*" (*spoude*): as noted in the **Life**, with respect to monastic practices; here is another instance where Anthony transfers that which is interior to that which is exterior. In the context at hand, such *zeal* is aimed towards stirring up *readiness* (*prothumia*), that intensification of *thumos* signified by the preposition *pro* (*before, in front of*). Such persons to whom this is directed are engaged in a *contest* (*agonizomai*) as well as those being martyred.

The final goal of *spoude*: until those being persecuted are *perfected* (*teleioo*), that is, to the completion of their struggles. "Not that I have already obtained this or am already *perfect*; but I press on to make it my own" [Phil 3.12].

Anthony and his monk companions are not similarly persecuted, perhaps because their experience in the desert has shielded them from exterior threats. I.e., it has made them fearless and endowed with *spoude* visible to the judge. Another instance of such *fearlessness* (*atremes*, adverb; literally, not trembling) is when Anthony appeared before the governor.

Anthony also manifested *readiness* (*prothumia*) as noted above regarding confessors and martyrs. Here the use of the preposition *pro* (*before, in front of*) takes on new meaning in that such *thumos* is "before" the governor for him to behold.

Despite such heroic measures, Anthony did not suffer martyrdom. Athanasius gives the reason: the Lord was *keeping* (*phulasso*) him to profit others. "When a strong man, fully armed, *guards* his own palace, his goods are in peace" [Lk 11.21]. Note that such guarding is *for* (*eis*, literally, *into*) the monks' good, more specifically, to see the unity between Anthony's askesis and his *manner of life* (*politeia*).

Despite Anthony being back with his fellow monks, use of Heb 13.3 suggests that they too are undergoing martyrdom by their askesis: "Remember those who are in prison as though in prison with them." This verse sets the stage for the next few paragraphs of the **Life** which treats monasticism as a living martyrdom.

Ministry or *huperesia* ("rowing") is applied in this context as it was to the Christians who were

imprisoned.

47.

Note the connection between the *testimony* (martureo, martyrdom) of blessed Peter and Anthony being a martyr in his *conscience* (suneidesis). “Love that issues from a pure heart and a good *conscience* and sincere faith” [1 Tim 1.5]. For Anthony, his martyrdom takes place daily or within the context of chronos-logical time where he *contends* (agonizomai) as in earlier instances and as having witnesses that contending by Christians in Alexandria.

Anthony undertakes a severer askesis “until the *end*” or teleute, a word here connoting both death and the *perfection* (telos) of the Christian life. Another form of this word, a verb (teleutao) is found shortly afterwards in reference to his “completion” or death.

Note the parallel between *conflicts* (athlesis) or athletic contests and Anthony’s *naked* (gumnos) body, the latter implying that he had “stripped down” to engage in spiritual combat or askesis.

48.

To fix a *time* or chronos, i.e., as if Anthony were establishing the temporal nature of existence or transforming it into a kairos event by isolating himself. Despite this, Martinianus *disturbed* (di’ ochlou) him, literally, “through crowd,” an expression reminiscent of the demons’ crowd-like nature and multiplicity.

In response to this officer’s request to cure his daughter, Anthony cites three scriptural verses, the last one being Mt 8.13 which must have touched home with Martinianus because it pertains to the centurion’s request.

This paragraph recounts healings done by Anthony while in his monasterion or *cell* as if to show that his remaining there transcended any active work or miracles while at the same time effecting good.

49.

This paragraph presents a conflict between Anthony’s *intent* (gnome) towards withdrawal and what the Lord seemed to request of him through examples of healing. “That you be united in the same *mind* and the same judgment” [1 Cor 1.10]. The Greek text lacks “signs” and reads “doing *through* (dia) him.”

Anthony *considers* (skeptō) to leave for the upper Thebaid, a more isolated region, that is, a verb suggesting looking about in the sense of reconnoitering. This verb occurs later in the paragraph while Anthony was awaiting a boat, an incident having a certain parallel to the prophet Jonah who wished to escape God’s wish for him to preach to Nineveh. While engaged in “reconnoitering,” he hears a voice questioning his intent, again similar to God’s dealing with Jonah.

Multitude (ochlos): reference to those who wished that Anthony work miracles and reminiscent of the demons’ crowd-like nature. Also, note the verb to *disturb* (tarasso) which was used in some instances pertaining to the manifestation of “crowds” of demons. In the case at hand, the crowds prevent Anthony from being *quiet* (eremazo) or to be at rest. “That we may lead a *quiet* and peaceable life, godly and respectful in every way” [1 Tim 2.2].

The voice which Anthony was accustomed to hear made him rightly distrustful in case it were from the devil. Here it bids him to depart into the inner desert. Note the play on words even though they

come from different verbal roots: *quiet* (eremazo) and *desert* (eremos); this desert is *inner* (esoteran) which could signify deeper penetration of Anthony's spirit. This incident alludes to Elijah witnessing signs which did not manifest the Lord except by "a still, small voice" [vs. 12].

This voice which resembles that heard by Elijah gives Anthony a sure sign, that is, to follow some Saracens who unwittingly were instruments of divine *Providence* (pronoia). Cf. #8 where this word is analyzed. Anthony's journey of three days and three nights with Saracens is reminiscent of Jesus Christ being in the belly of the earth for a similar duration (cf. Mt 12.40). Keep in mind Christ's reference to the prophet Jonah to whom Anthony was compared above. Also, his arrival at the mountain can allude to Israel coming to Mount Sinai.

50.

Keep in mind that Anthony had just arrived at the mountain and was *moved* (kineo), a word clearly suggesting physical activity which here has God as the agent. He manifested *love* (agapao) for this spot, a term usually reserved for people, not places. In the **Life** this place has special significance as the arena for Anthony's monastic askesis. Anthony *recognizes* (epiginosko) this place as his *home* (oikos), perhaps not unlike Israel upon reaching Mount Sinai. The verb with its preface of *epi* (*upon*) suggests full comprehension, almost as though Anthony had been to this place despite not actually having seen it. "Now I know in part; then I shall *understand* fully, even as I have been fully *understood*" [1 Cor 13.12]. In this verse compare the two *epi*'s, one "upon" God and the other "upon" by God with regards to Paul.

This place was *pointed out* (semaino) to Anthony earlier, more accurately, was given to him as a sign. "He said this to *show* by what death he was to die" [Jn 12.33].

The Saracens who were presumably not Christians and who had helped Anthony earlier *saw* (theoreo...had theoria with regard to) his *earnestness* or prothumia. Again, keep in mind that despite Anthony's isolation he was known by other people.

In his self-support Anthony is anxious not to be *troublesome* (ochleros), that is, not to behave like a crowd. It is almost as though he were identifying himself with the demons who troubled him and applying this affliction to his fellow monks.

Command (paraggelia): with respect to wild beasts who ravaged Anthony's garden, his means of subsistence. This term connotes an announcement and giving a message. "For you know what *instructions* we gave you through the Lord Jesus" [1 Ths 4.2].

51.

It seems as though the whole **Life** is a movement or withdrawal from outward concerns, a gesture which turns into a deeper paradox, namely, that Anthony is afflicted more severely by demons and is sought out more actively by monks and lay persons for his counsel. Keeping with this theme, section 51 commences with the phrase *in the inner* (eis to eso). Contrast such inner-ness with Moses being on the top of Mount Sinai. It was here that Anthony was *spending* (his) *time* (skolazo) which as noted above connotes leisure for the pursuit of such things as *prayer* (euche) and askesis.

Passed (his) *life* (anastrepho): literally, to turn upside down, to overturn; it vaguely connotes a life filled with turmoil, a fact borne out by Anthony having undergone *wrestlings* (pale), a technical term noted early in the **Life**. The contest is against "*opposing* (antikeimai) demons;" to date all demons have been opposing Anthony in various ways, this adjective being used as though to describe a more

intense struggle situated in the larger context of Eph 6.12.

This information is gathered from those who *visited* (eiserchomai) pros (Greek text only, in the direction-towards-which) Anthony, suggesting not a social visit but an intense discussion and sharing between the two parties. Also this data resembles that spoken of earlier by similar visitors where both are described in vivid terms.

“*Marvelous* (thauma) thing:” a common observation made about Anthony throughout the **Life**. It is in conjunction with his *contending* (agonizomai) and *praying* (proseuchomai). One phenomenon, the object of this wonder, is that Anthony did not fear beasts which assaulted him; note this in allusion to Acts 10.12, Peter’s vision of a great sheet let down from heaven. “What God has cleansed, you must not call common” [vs. 15]. I.e., those which assailed Anthony may be said to have turned into clean beasts. Then we have a direct quote from Ps 124.1 where trust in the Lord is equivalent to Mount Zion or Anthony’s location in the “inner mountain.”

Anthony’s *mind* (noos) remained unshaken and undisturbed, that is, like Zion/inner mountain. As a result, the beasts “kept peace *with* (pros, in the direction towards-which) him.”

52.

Observed (paratereo): as noted in #4; the verb tereo prefaced by the preposition para, *by, alongside*, here referring to the devil who was gnashing his teeth. The same verb is used with regard to the Pharisees and scribes (Lk 6.7) in order to accuse Jesus. Despite this, Anthony was *consoled* (parakaleo; cf. #16) by the Savior; note the use of para, with a different sense as applied to the devil.

Unhurt (ablabes): as in #5 with respect to the devil’s *wiles* (panourgia, literally, “all works”) and varied *devices* (methodeia) noted earlier in his assaults. While engaged in *watching* (agrupneo) during the night, an activity discussed earlier, here pertaining to hyenas. Anthony remained in the *midst* (mesos) of them which as mentioned in the previous section, is situated in the larger context of being in the “inner mountain.”

Trick (techne): the attack by hyenas; #11 alternately translates this term as “guile” which connotes a particular skill or craft diametrically opposed to Anthony’s watching.

Note the contrast between *power* (exousia) used here in a negative sense with Anthony being a *servant* (doulos) or slave of Jesus Christ, realization of which caused the demons to flee at such a *word* or logos.

53.

When confronted by a beast resembling a man, Anthony again quotes Rom 1.1, that is, finds strength in being a doulos of Christ, this term suggestive of something negative in the culture of his time.

Note the beast’s speed, a refinement of the crowd-like nature noted often in the **Life**, which causes him to die. Compare this *beast* (therion), for example, with that of Rev 19.20: “And the *beast* was captured and with it the false prophet...These two were thrown alive into the lake of fire that burns with sulphur.”

The beast and his cohorts *strove* (spoudazo) to *lead* (katago) Anthony from the desert. The first verb as used in #4 is used with his emulation of other ascetics; the second more properly means to lead down, as though to lead Anthony down from the mountain upon which he was living.

54.

Compare the just noted verb *katago* used by the devil with Anthony's fellow monks who sought to have him *come down* (*katerchomai*), a different sense of the preposition *kata*. Their intent: that he *visit* (*episkeptomai*) them in the sense of having "epi" with regards to their welfare. "What is man that you are mindful of him, or the son of man that you *care for him*" [Heb 2.6, citing Ps 8.4]?

Outer cells (*exo monasteria*): perhaps those situated at the base of the mountain upon which (rather, in which) Anthony dwelt, not unlike Israel encamped at the base of Mount Sinai while Moses remained on top of it (cf. Ex 19.16-24). Compare this distinction between two types of dwellings with "joy in the mountains" suggesting that the "outer cells" were similarly on mountains but not like Anthony's "inner mountain." The verbal form of *chara* (*joy*) or *chairo* is used with respect to him beholding the *earnestness* or *prothumia* of his fellow monks.

Also for the first time since the **Life's** beginning we have introduced the sister of Anthony who was a leader of virgins.

55.

Many *resorted* to him: the verb here is *eiserchomai* which as noted above reads "came into" coupled with the preposition *pros*, *towards*, and can signify full attention and presence by visitors to Anthony.

This section contains numerous injunctions given by Anthony which may be outlined as follows along with other aspects related to them:

-*Continually* (*sunechos*): literally, "holding together" with respect to a *precept* (*paraggelma*) which in the context of the Acts verse refers to the Gentiles or Greeks. Coupled with belief in God is that they *love* (*agapao*) him.

-*keep* (*phulasso*): in the sense of maintaining a military guard with respect to "filthy *thoughts* (*logismos*) and fleshly pleasures."

-do not be deceived (*apato*): as noted in #27, here regarding the intake of food.

-pray *continually*: *sunechos* as just above.

-avoid *vainglory* (*kenodoxia*): literally, "empty opinion," opinion being an alternate reading of *doxa*.

-*"sing psalms:"* note that it is during the period of sleeping, better, from the point of falling off from consciousness through to the point of returning to awareness or waking.

-*hold* (*apostethizo*): in the sense of learning by heart or repeating from memory, often with regard to Scripture. Here it is to take place in the heart.

-*be mindful* (*mnemoneuo*): in the sense of keeping in one's memory the deeds of saints.

-*put in remembrance* (*hupomimnesko*): connected with being mindful and directed towards divine commandments. This verb has the preposition *hupo* (*under*) as a prefix to signify a more intent recollection, as if to put the object "under" one's memory and sit on it.

-*brought into harmony* (*rhuthmizo*): or to have one's *psuche* in "rhythm" with the saints' zeal.

-*meditate* (*melete*): in the sense of practicing, of paying close attention; here regarding the passion of anger. For an example of the verb which connotes attending to something: "*Practice* these duties, devote yourself to them, so that all may see your progress" [1 Tim 2.15].

-*good* (*kalos*): in the sense of being beautiful, here that Anthony's listeners do not suffer condemnation for maintaining *thoughts* (*enthumesis*) of evil. Note the root *thumos* prefixed by the preposition *en* or *in*.

-state: lacking in the Greek text and referring to the avoidance of sin. Anthony exhorts that it make be *kept* (*perisozo*), that is, kept alive. Note the preposition *peri* (*around*), as though to surround a

person.

- keep* (pulasso): with respect to 2 Cor 13.5; *trying* (anakrino) in the sense of investigating and *proving* (dokimazo) in the sense of seeing if anything is genuine or not.
- take an *account* (logos): with respect to one's actions both by day and by night.
- a contrast with respect to sin: an exhortation to cease from it and if not, then not to be boastful about it. For the latter (kauxaomai), cf. 1 Cor 3.21: "So let no one *boast* of men."
- abide* (epimeno): with respect to that which is *good* (kalon). Note the preposition epi (*upon*), as if to "remain upon" the good.
- such "remaining upon" continues, quoting 1 Cor 4.5, until the coming of the Lord who will search *hidden things* (ta krupta), that is, looking under which we have "remained upon."
- a contrast between doing things while being *unaware* (lanthano) or secretly without knowing. "And he entered a house and would not have anyone know it; yet he could not be *hid*" [Mk 7.24].
- see* (katalambano): in the sense of grasping. "Do you not know that in a race all the runners compete but only one *receives* the prize [1 Cor 9.24]?"
- to have sympathy* (sumpascho): in the sense of "suffering with." "If one member suffers, all *suffer together*" [1 Cor 12.26].
- bear* (each other's) *burdens* (bastazo): "I have yet many things to say to you, but you cannot *bear* them now" [Jn 16.12].
- examine* (anakrino): noted above as "trying," here with respect to *filling up* (anapleroo) what we lack. "Risking his life to *complete* your service to me" [Phil 2.30].
- safeguard* (asphaleia): as in #9; literally, that which cannot fall down. It takes two forms: *note* (semeioo): in the sense of making a sign which is then written; the connotation is a writing with a stylus on a wax tablet. These, in turn, are with respect to actions and the psuche's *impulses* (kinema) or movements, a physical term applied to that which is invisible. Both are done as though we are to *relate* (apaggello) them to each other, that is, announce openly.
- assured* (tharreo): to be of good courage and hopeful regarding public knowledge of our sins. This effects not having base *thoughts* (enthumeomai) in our minds; cf. #2 as "pondering over." The Greek text literally reads, "to think anything little" in the sense of that which is common or base.
- record* (grapho) or of writing on a wax tablet with a stylus, an image which can prevent us from having private sins and vile *thoughts* (logismos) made public.
- fellow hermits* (sunasketes): better, "with ascetics" or those who practice asceticism with each other.
- to consider* (enthumeomai): a verb just noted, here regarding that which is *unseemly* (phaulos); the same word used for "vile" two sentences above.
- fashioning* (tupto): with regard to ourselves; it suggests being struck or stung and therefore involves a certain violence. In the context of 1 Cor 9.27, Paul subdues his body in order not to be disqualified; this is in conjunction with vs. 24, an image of a race.
- devices* (methodeia): "methods" coming from the enemy or devil as in #7.

56.

Advice (paraggello): from a verb meaning to announce or relate as in the section just above. "These twelve Jesus sent out, *charging* them" [Mt 10.5]. It is directed towards those who *came* (apantao) to Anthony, more specifically, those who met him.

Sympathized (sunpascho): as in the section above, to "suffer with." Anthony *prayed* (sun + euchomai) with these persons. Also note the play on words: pollakis (*often*) and many (pollois).

Gave thanks (eucharisteo): as in #6, which Anthony fulfilled *always* or aei, a term which connotes eternity. He does this with respect to *healing* (therapeia) which comes from God; this term has a broader meaning, service and worship. "And cured those who had need of *healing*" [Lk 9.11]. Afflicted

persons equated Anthony's *words* (logos) with such therapeia. At the end of this section therapeia is equated with *giving thanks* or eucharisteo to God.

57.

Disease (oiktros), literally, something which is pitiable. Despite Anthony's command to Fronto for him to be *healed* (therapeuo), he is not, so Anthony bids Fronto to behold a *sign* (semeion) in Egypt. "For I have hardened his heart and the heart of his servants, that I may show these *signs* of mine among them" [Ex 10.1]. Having gone there, Fronto becomes *whole* (hugies). "The man went away and told the Jews that it was Jesus who had *healed* him" [Jn 5.15].

Fronto was healed from his *suffering* (pathos), a term related an affection of the mind; also, passionate desire. "For this reason God gave them up to dishonorable *passions*" [Rom 1.26].

Revealed (manthano): in the sense of learning, here in the Greek text, "*from* (para) the Savior." This preposition connotes being in the presence of someone, of being at one's side.

58.

Maiden (parthenos): in the sense of being a virgin as in the case of Anthony's sister. Like Fronto, she was afflicted by a *disorder* or pathos. As the example of a woman healed by Jesus is alluded to here (Mt 9.20), the maiden's parents seek her *cure* (therapeuo). Note that the Gospel verse alludes to great faith in that the afflicted woman wishes only "to touch his garment" [vs. 21].

Confessor (homologetes): referring to Paphnutius who, despite being a bishop having suffered during a persecution, was nevertheless *outside* (echo) the mountain or place where Anthony resided.

Anticipated (phthano): for another sense, cf. Lk 11.20: "But if it is by the finger of God that I cast out demons, then the kingdom of God has *come upon* you."

Accomplishment (katorthuma): with respect to the girl's healing which Anthony attributes to God. This term also means a right action; from a verb meaning to make upright, erect.

Anthony then alludes to three biblical references: every *place* (topos), *pity* (eleos) and *call upon* (epikaleo). All may be summed up in terms of divine *loving-kindness* (philanthropia); cf. #4.

Wonder (thauma): with respect to the girl's cure or having been made *whole* (hugiaino). "Those who are well have no need of a *physician* (verb), but those who are sick" [Lk 5.31].

59.

Despite the death of one monk and the other about to die, Athanasius presents Anthony as sitting *on* (en, literally, in) the mountain, an allusion to the prophet Elijah. The context: King Ahaziah sends a group of fifty men to seek healing from Elijah, yet they were consumed by fire. Anthony shares the prophet's spiritual gifts, that is, the tragedy was *revealed* (apokalupto) to him in prayer, literally, it was "uncovered" to him.

Old man (geron): a title of dignity as applied to Anthony. The incident described in this section is presented as a *punishment* or krima. For another use of this word: "For with the *judgment* you pronounce you will be judged, and measure you give will be the measure you get" [Mt 7.2].

Watchful (nepho): with respect to the heart; literally, to drink no wine. "So then let us not sleep as

others do, but let us keep awake and *be sober*" [1 Ths 5.6]. In Anthony's case "sobriety" is in conjunction with his remaining or sitting literally "in" the mountain. This watchfulness has the ability to see things transpiring afar; i.e., "sobriety" is thus equated with sensitivity to God imparting vision.

60.

A vision of someone being raised into the air, again reminiscent of the prophet Elijah on the mountain. Note that shortly after Elijah's experience with King Ahaziah's emissaries he ascended into heaven. Anthony's response: *wonder* (thaumazo) and considering *those* (in the Greek text choros or band as for a dance) to be *blessed* (makarizo); cf. #33.

Anthony first *prayed* (euchomai) in order to *learn* (manthano, as noted above) the nature of the vision which was a monk named Amoun renowned for having *persevered* (diameno; literally, remain through) with respect to his askesis.

Another instance of the verb thaumazo, *to wonder*, here regarding the *death* (teleutao) of Amoun. The latter verb connotes bringing to perfection, to a telos.

Signs (semeion): wrought by Amoun when he was alive.

"*Good man*" (eulabes): in the sense of being cautious and revering God. "Now there were dwelling in Jerusalem Jews, *devout* men from every nation under heaven" [Acts 2.5].

Determination (philoneikos): literally, love of strive. "A *dispute* also arose among them, which of them was to be regarded as the greatest" [Lk 22.24].

The incident recounted in this section alludes to Peter's request to Jesus that he walk on water towards him. As the larger Gospel picture indicates, Peter's lack of faith caused him to sink under the water.

Marked (semeioo): with regard to Amoun's anniversary of death; as just noted, semeion suggests a deeper understanding than a memorial. The verb koimao (*to fall asleep*) is used here. "Our friend Lazarus has *fallen asleep*, but I go to awake him out of sleep" [Jn 11.11].

Amoun is also called a geron or *old man* just like Anthony above, a term for respect.

Purity (kathoros): of Amoun's psuche which monks saw at the great distance of thirteen days' journey.

61.

"*Outer mountain*" (exo): as opposed to the "inner mountain" of #51. Note #55 where Anthony's fellow monks resided in the former.

Count Archelaus bids Anthony to *pray* (proseuchomai) for Polycratia which he does, euchomai being the verb. Note the first verb prefixed by the preposition pros, signifying in the direction-towards-which or as though the Count prayed to God through the medium of Anthony. The result: Polycratia was made *whole* (hugis) as with Fronto above.

Wonder (thaumazo): that familiar expression in the **Life**, here in conjunction with their *knowing* (epignosko) that God has relieved Polycratia of her affliction. Cf. #21 for the latter verb. Such "knowing *upon* (epi)" comes at the same time Anthony was praying for her as well as *invoking*

(parakaleo) the Savior's *goodness* (agathotes). Such goodness is an inclusive term, typically Greek, which suggests divine grace.

Note the use of two prepositions: para-kaleo and peri (*on behalf of*) Polycratia: i.e., "besides" coupled with "around."

62.

Foretold (prolego): with respect to Anthony knowing about impending visitors. "For when we were with you, we *told you beforehand* that we were to suffer affliction" [1 Ths 3.4].

Aware (aisthanomai): a fuller sense of knowing which involves the senses and mind as in #5, here with respect to visitors having profited from seeing Anthony. "It was concealed from them that they should not *perceive it*" [Lk 9.45].

Wonder (thaumazo): this verb is used twice: negatively as applied to Anthony and positively as applied to God.

To know (gignosko): applied to God and alluding to Gal 4.9: "But now that you have come to *know* God, or rather to be *known* by God." Most likely Anthony is suggesting the latter in this scriptural verse.

63.

Outer cells (exo monasteria): as with the "outer mountain" above where the monks lived. Note the verb katerchmai: Anthony *descended* there, not unlike Moses having descended Mount Sinai, his proper dwelling and relationship with Israel encamped at the base.

Perceived (antilambano): with regard to an unpleasant smell, a verb connoting the laying hold of something and partaking of it. Here it was initially taken coming from fish and salted meat but later discovered to be from a youth with an evil *spirit* (daimon). "By so toiling one must *help* the weak" [Acts 20.35]. In Greek, daimon pertains to a god or goddess with an inferior rank but in the New Testament, it means an evil spirit. "And the unclean *spirits* came out and entered the swine" [Mk 5.12].

Rebuked (epitimao): Anthony's response to the evil spirit in the youth; a verb also meaning "to show honor." "And Peter took him and began to *rebuke* him" [Mt 16.22]. Anthony rebukes the spirit in the name of the Lord Jesus Christ with the result that the young was made *whole* (hugies) as in the case of Fronto and Polycratia above.

64.

Besought (parakaleo): also as in #61, "invoking," here directed towards Anthony for the cure of a man possessed by a daimon. Anthony pitied (sumpatheo...suffered with) the man; he also *prayed* (euchomia) and *kept watch* (sunagrupto) with him, possibly in the sense of having this man practice monastic askesis.

Be mad (chalepto): in the sense of (not) oppressing the afflicted person in Anthony's company who was already oppressed by the daimon. Anthony *rebukes* (epitimao) not the man but the spirit as in #63 just above.

Raging mad (mainomai): the demon's response to Anthony's rebuke. "Paul, you are *mad*" [Acts 26.24].

Give thanks (doxazo): Anthony's response to his fellow monks, here towards God, this verb connoting splendor and *glory* (doxa). "And *give glory* to your Father who is in heaven" [Mt 5.16].

The demon's attack on Anthony was interpreted as a *sign* (semeion) as in #60 and elsewhere. The man becomes *whole* (hugies; cf. above), alluded to Jn 5.9, the man paralyzed for thirty-eight years.

Right mind (sophronizo): as in #6 with the connotation of self-control. The healed man's response: *to give thanks* (eucharisteo) as in #56.

65.

The perception of many monks with regard to Anthony is summed up by their mutual *agreement* (sumphonos) and *unanimity* (homalos): the first word is an adverb, literally "with + voice" or harmony. The second is also an adverb, implying being on the level. Such accord is that "other such like things were done *by him*," dia or *through* Anthony.

Perceived (aisthanomai): as in #62. Here it refers to Anthony's ecstasy which bears a certain parallel with Paul having been caught up into the third heaven [cf. 2 Cor 12.2]. Both did not realize whether they were in or out of their bodies (cf. vs. 3). In Anthony's case, it was his *spirit* or dianoia (connotes intelligence, first mentioned in #2). Here this faculty seems to be one's true self because in and by it Anthony beholds himself "from *outside* (exothern) himself."

Athanasius then recounts that bitter and terrible *beings* (tinas, relative pronoun) sought to prevent his passage (presumably following Paul's example) into the third heaven. Anthony had *conductors* (hodegeo, verb), literally, "to lead on the way" which may be taken as angels. "When the Spirit of truth comes, he will *guide* you into all the truth" [Jn 16.13].

This scene takes on a conflict not so much with Anthony *per se* but between his conductors and the bitter and terrible beings. The latter attempted to account for Anthony's past but his guides prevented them. Nevertheless, the evil spirits were allowed a *reckoning* or logos only with respect to the time when Anthony started his monastic life. It was this time that Anthony *devoted* (epaggello) himself to God, this verb also meaning "to announce" with respect to oneself. "Let us hold fast the confession of our hope without wavering, for he who *promised* is faithful" [Heb 10.23].

Since the demons could not accuse Anthony—certainly having in mind their past defeats at his hands—his *way* (hodos; as in hodego just above) was free and unhindered. This "way" does not lead to Paul's third heaven but to Anthony "standing *by* (pros, towards-which) himself," that is, his dianoia is the one doing this pros.

Holos or *whole*: in reference to dianoia/pros just noted; an adjective is lacking in the Greek text and signifies that Anthony was restored to health or soundness of both spirit and body.

Astonished (thaumazo): here with respect to the strength of opponents through *wresting* (pale) as noted earlier in the **Life**; this incident is after Anthony has had much experience with similar contests. More specifically, the wrestling has to do with his experience of being caught up in ecstasy, of "passing through the air," which may be seen as going against the downward pull of gravity.

At this point note the importance of memory: Anthony *remembered* (mnemoneuo), that is, Eph 2.2, quoted in full: "in which you once walked, following the course of this world, following the prince of

the power of the air, the spirit that is now at work in the sons of disobedience.” Note the paradox: “once walked” and “course of this world” (i.e., earthly things) follow the “prince...of the air” (i.e., what resides not on earth but in the air). This following of earth in the air is equivalent to disobedience.

Anthony has recourse to two more scriptural passages, the first one referring to spiritual armor. He then quotes 2 Cor 12.2 which applies to his own ecstasy. However, Anthony’s own experience differs in that although having come to the air (the border between earth and heaven), he had to *contend* (agonizomai), that is, referring to his experience of pale or *wrestling*, until he obtained freedom.

66.

Note the parallel of having been caught up into the air with Anthony now sitting on the mountain, the highest point he could attain, speaking in earthly terms. Anthony received a divine *favor* (charisma) or gift while experiencing *perplexity* (aporeo) with regard to his *meditations* (zeteo). The Greek text reads, “seeking *towards* (pros) himself.” While in such disorder, divine *Providence* (pronoia...pro + nous, “before mind” which counters Anthony’s pros) makes a revelation to him.

The revelation consists in making Anthony realize that he is *happy* (makarios, as with regards to the Beatitudes), more specifically, by being *taught by God* (theodidaktos); the Hebrew verb lamad in Is 54.13, quoted by Jesus Christ, is often used in the Psalter and involves becoming a disciple.

Discussion (dialexis): between Anthony and visitors with regard to the *state* (diagoge) of the human psuche, the second term implying more a way of life, of how the psuche conducts itself. Similarly, the discussion centers upon the soul’s topos or *place*, this word connoting a physical location.

Afterwards Anthony has a vision at night of a giant attempting to prevent the ascent of souls into heaven, a vision variously used in monastic literature and ultimately traceable to Jacob’s ladder and alluded to by Jesus Christ regarding angels in Jn 1.51.

Anthony instinctively knew to *obey* (hupakouo) the voice bidding him to look at this vision which parallels yet is opposite to that of Abraham who was commanded to look at the stars in the night sky, symbolic of his future descendants.

Understand (noeo): the voice questions whether Anthony grasped the vision’s meaning. “Do you not yet perceive or *understand*? Are your hearts hardened” [Mk 8.17]?

Next, Anthony’s *understanding* (dianoia) was *opened* (dianoigo); note two uses of the preposition dia, *through*, as though his dia-noia was able to pass “through” to heaven. Such insight pertains to the *passing* (parados) of souls.

The giant was unable to restrain those not subservient to him, i.e., they could *pass upwards* (huperanabaino), a verb comprised of two prepositions, huper (*above, beyond*) and ana (*into*). I.e., a thorough passage from earth to heaven is intimated.

Being reminded (hupomimnesko): another verb pertaining to memory, here after Anthony had the vision which made him *struggle* (agonizo) with greater intensity, more specifically with reference to *advancing* (prokopto) towards what is *before* (emprosthen). Note the preposition pros embedded in this term, another indication of direction-towards-which.

Tell (apaggello): Anthony does not wish to discuss his visions; cf. use of this verb, #55; instead, he

spent (much) *time* (chronizo) in *prayer* (euche) or sanctified chronos-logical time by it.

Amazed (thaumazo): Anthony's attitude towards those who asked him about what he had witnessed.

Note the correspondence between Anthony's *conscience* (suneidesis, i.e., his "knowing together") which here is *clear* (katharos, that is pure) and the *account* (diegema) of the visions he intends to give. His sole intention: that their monastic askesis bear fruit and that on occasion such visions be *beneficial* (paramuthios) for them, this adjective connoting consolation. "On the other hand, he who prophesies speaks to men for their upbuilding and to encouragement and *consolation*" [1 Cor 14.3].

67.

Two qualities proper to Anthony:

1) His *disposition* (ethos): related to sunetheia or *intimacy*; ethos connotes totality of behavior which has the ability to transmit itself outwards, that is, towards "intimacy" with other persons. Here it is *tolerant* (anexikakos), literally, without evil. "And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, *forbearing*" [2 Tim 2.24].

2) His *spirit* (psuche) which is *humble* (tapeinophroneo), literally "to feel and think humbly."

Rule (kanon): as applied to the Church, its proper sphere of activity. "But we will not boast beyond limit, but will keep to the limits (in Greek, 'measure of *rule*') God has apportioned us, to reach even to you" [2 Cor 10.13]. Anthony holds this rule *most rigidly* (huperphuos), literally, "beyond nature."

Two terms which are closely related and apply to Anthony's countenance: he had an exceptional *grace* (charis) which Athanasius attributes this to a *gift* (charisma) from the Savior; note the preposition para, *besides*.

Appearance (opsis): Anthony's, to which people were attracted; compare with prosopon (*countenance*) above. "And his *face* was like the sun shining in full strength" [Rev 1.16].

Anthony does not have any outstanding physical characteristics. However, Athanasius notes two features:

- 1) his "serenity of manner" or in the Greek text, "state of his *habit*" (ethos) as noted above.
- 2) his purity of psuche. Athanasius continues by saying that Anthony's psuche is free from disturbances which transmits itself outwards to his calm *appearance* (aisthesis), a term suggesting perception and involves the senses. Note that the verb aisthanomai is used (*to perceive*) with regard to the condition of Anthony's psuche, that is, his bodily movements point there. Several scriptural references are given to demonstrate how the human face reveals the soul's condition, its ethos.

The harmony between soul and body is *recognized* (epiginosko) by other persons; cf. #35, that is, people have "knowledge *upon* (epi)" this harmony.

In sum, Anthony's soul was *at peace* (galeniosos) and his *mind* (dianoia) was *joyous* (chairouses).

68.

Wonderful (thaumastos): the Greek text reads, "in the *faith* (pistis) wonderful and *religious* (eusebes)." This latter term connotes a broader sense of piety and godliness. "That we may lead a quiet and peaceful life, *godly* and respectful in every way" [1 Tim 2.2].

Held communion (koinoo): that is, to have koinonia or fellowship (i.e., that which is held in common), something Anthony avoided with regard to the Meletians (cf. both Sources Cretiennes and Meyer's translation for information). For use of the verb, cf. Heb 2.14: "Since therefore the children *share* in flesh and blood, he himself likewise partook of the same nature."

"From the *beginning*" (arche): Anthony was aware of the Meletians' apostasy right away, perhaps not through first hand knowledge while in the desert but through visitors and his trip to Alexandria when he sought to relieve martyrs suffering there. Anthony is also aware of the apostasy belonging to the Manicheans and other heretics.

Change (metabole): Anthony's desire with respect to the above mentioned heretics adopting *piety* (eusebeia), better, "*into* (eis) piety" which implies that they become fully imbued with the practice of true religion.

Friendship (philia) and *association* (homilia): that is, with heretics, is detrimental to one's psuche.

Erroneous belief (kakopistia): literally, "evil faith," here with respect to the Arians.

Impiety (asebeo): here a verbal form of asebeia, again, concerning *Arian madmen* (Ariomanitos), literally, "with the Arian madness" or mania which connotes frenzy. Anthony expelled them from the mountain, presumably visitors or even monks.

69.

Phroneo: *to set one's mind* as in #9, lacking in the English translation; here it is used with regard to the Arians who lied and considered their views the same as Anthony's.

Angry (thaumazo): the familiar verb "to marvel" is used negatively to reveal Anthony's attitude not so much of anger but of astonishment at the Arians' false assumptions.

Descended (katerchomai): associated with Anthony going into Alexandria in response to having been summoned by the bishops where he *denounced* (apokerusso) the Arian heresy, a verb which suggests a public quality, of doing this in public.

Note that Anthony instructs people as opposed to bishops and clergy, that is, with respect to the Son of God not being a *created being* or ktisma who did not come from *non-existence* (ouk onton). Instead, Jesus Christ is both Logos and Sophia of the Father's *Essence* (Ousia). Cf. negative use of sophia below with regard to philosophers. Note the first two words which deal with expression, of coming from a source, the very idea of which humanly speaking suggests a type of inferiority not applicable to the Son of God. Use of the adjective *co-existent* (sunuparchon) corrects this misunderstanding. It consists of two prepositions: sun (*with*) apo (*from*) joined to the verb archo, *to begin*. I.e., Christ is "with-from-the beginning."

Sunuparchon connotes being-with which is highlighted by using related terms, though in a negative sense, *fellowship* and *communion*, koinonia used in both occasions.

"*Good Christians*" (eusebeo), i.e., those who practice eusebeia as noted earlier.

Note the three-fold use of the same term: *created being* (ktisma), that which is *created* (ktisei) and

creator (ktisanta: “creating”).

Number with (sunarithmeo): the object being the Creator with those things which are *originated* (genetois).

70.

Anathematized (anathematizo) or condemned as not being worthy of eusebeia. Again note that those who rejoice at Anthony condemning the Arians are people, i.e., the common Christian believers.

Church (kuriakon): literally, the “Lord’s house” as seen at the very beginning in the **Life**. Perhaps the root Kurios (*Lord*) is intended in conjunction with the Arian tendency to view Jesus Christ (i.e., the Kurios) as inferior to the Father. The Greeks, traditionally associated as persons who seek wisdom, enter the kuriakon. They call Anthony the “man of God” which further stresses the superiority of Christianity over Arianism.

As often recorded, Anthony struggled against demons and prevailed as well as having cured people in the desert. Here he repeats the two-fold mission of cleansing and healing of *those who were mad* (blabentas ten dianoia), literally, “hurting the mind.”

The parallel between Anthony’s experience with demons in solitary combat and the *crowds* (ochlos) not so much the Arians, is brought out clearly here. Note again the use of the verb *wrestle* (palaio). I.e., there is direct correspondence between what Anthony experienced privately and publically.

71.

Prayed (proseuchomai): an intense form of euchomai as revealed by the preposition pros (direction-towards-which) which here is coupled with *called upon the name* (onomazo) of Christ. Note the distinction between name and Christ himself.

As a result, the child becomes *whole* or hugies in the sense of restored to health in contrast to having been unclean.

The mother of the child whom Anthony cured *blessed* (eulogo) God; compare with the other persons present who *gave thanks* (eucharisteo).

72.

Prudent (phronimos): a quality which Anthony had “exceedingly” along with being *ready-witted* (agchinous) and *sagacious* (sunetos). The first implies intelligence and mindfulness of one’s interests. “A *wise* man who built his house upon the rock” [Mt 7.24]. The second, shrewdness while the third being learned. “That you have hidden these things from the *wise* and understanding and revealed them to babes” [Lk 10.21]. Such qualities were the object of *wonder* (thaumastos) among people.

These qualities were also the object of curiosity by Greek philosophers who attempted to “try their *skill*” (peirazo) on Anthony, a verb which connotes tempting.

There is a direct correspondence between Anthony being in the “*outer* (echo) mountain” as opposed to the “inner mountain” and his having *recognized* (suneimi) the Greek philosophers from their *appearance* (prosopon), literally, “face.” It was as though Anthony was a watchman with keen vision and able to behold the intent to try their *skill* or peirazo on their facial expressions.

Foolish (moros): such is what Anthony calls himself, a term connoting lack of learning or erudition.

“God chose what is *foolish* in the world to shame the wise” [1 Cor 1.27].

Imitate (mimeo): what is good (ta kala), an expression which the Greek philosophers would understand immediately, here intended by Anthony about Christianity. His visitors left in *wonder* (thaumazo) seeing that demons feared Anthony, perhaps alluding to the fact that they themselves were not unlike these demons.

73.

Another incident where Anthony is in the “outer mountain,” this time when visitors *mocked* (chleuazo) him, again, for not being learned. “But others *mocking* said, “They are filled with new wine” [Acts 2.13], referring to the Holy Spirit’s manifestation at Pentecost.

Anthony then poses a question regarding priorities: *mind* (nous) or *letters* (gramma), the former being our spiritual faculty which also pertains to the understanding. A bit later Anthony says that a *sound* (hugiaino) nous takes priority over letters.

As a result of Anthony’s response, there are two instances of wonder: *amazement* (ekplesso) and *marveling* (thaumazo). For the former, cf. Mt 6.2: “And many who heard him were *astonished*.” Both have as their object Anthony’s *understanding* (sunesis), literally, a “flowing together.” “When you read this you can perceive my *insight* into the mystery of Christ” [Eph 3.4]. The other element which may be said to “flow” here is that understanding was found in an *ignorant* (idiotes) which suggests someone who keeps to himself and does not relate to other persons.

Manners (ethos): as noted in #67, “habit,” suggesting totality of one’s comportment. In Anthony both were *graceful* (charieis) and *polite* (politikos), the latter suggesting qualities belonging to the resident of a city or polis.

74.

Wise (sophos): other visitors considered so by the Greeks, perhaps by those philosophers who had visited Anthony earlier. Most likely these persons were Sophists who made a living as teachers of wisdom, that is, selling it.

Dispute (sullogizomai): literally, to “collect” with an attempt at reckoning. Perhaps this synthetic approach suggests the method of teaching used by Anthony’s visitors, that is, of assembling together various threads of knowledge without knowing how they are related.

Preaching (kerugma): here related to the “divine cross.” “For they repented at the *preaching* of Jonah” [Lk 11.31].

Skillfully (kalos): literally, “beautifully,” as applied to the interpreter of Anthony’s words in response to those who were mocking him. Note that in the Greek text the **Life** uses the word kallion (*more beautiful*; comparative of kalos) with respect to a question.

Two similar words with different nuances: *Sign* (tekmerion) of *courage* (andreia) and *token* (gnorisma) of contempt; the former as in #43 (“proof”) and the later as in #24 (also as “proof”).

Anthony goes into a relatively long explanation of the orthodox Christian position with regard to the divine Logos, possibly using this familiar term so his opponents could hopefully make the connection between it and the person of Jesus Christ.

Changed (planao): fundamentally, to err as in #33 with regard to the divine Logos, a position held by Anthony's adversaries.

Jesus Christ assumed a human body for two purposes: the *salvation* (soteria) and *well-being* (euergesia) of humanity. Note the second term, literally, "good deed" or something "done well."

Two contrasts with the same verb koinoneo: *to partake*, that is, Christ in human birth or having koinonia or fellowship with it; also as man *partaking* in *divine* (theios) and *spiritual* (noeros) nature.

Objects of reverence (ta sebasmata): by *wise men* (sophos) or most likely Sophists as noted above. Note the former's close affinity with eusebeia (*piety*) as often noted in the **Life**. Here they are used negatively: *senseless* (alogos; i.e., deprived of logos) animals, beasts and *likenesses* (eikon) of men as opposed to the divine eikon.

Appear (phaneroo): used by Anthony's opponents with regard to the orthodox position which held that Jesus Christ became incarnate. Contrast with the often used phantasma as applied throughout the **Life** in reference to demons, etc. In contrast to the correct Christian understanding implied by the manifestation of Christ, Anthony accuses his foes of bringing "the *soul* or psuche from heaven" which is equivalent to maintaining that it has *strayed* (planao; cf. above as "changed"). Note that *to bring* is horizo in the sense of defining or setting bounds to the psuche which originated in the Nous which here is translated as *heaven*.

Two verbs prefixed with the preposition meta: *passes* (metabaino) and *changes* (metapipto), both used by the heretical position that the psuche remained only human and changes into animals.

Coming (parousia): this word also connotes presence, here with regard to Christ and salvation.

Anthony's foes consider the psuche as *not generated* (agennetos) whereas "we" consider Christ's incarnation as not being impossible. Such a position is due to divine *power* (to dunaton) together with the *loving-kindness* (philanthropos) proper to divine *Providence* (pronoia, cf. #66).

The heretical position considers the psuche an eikon of nous which is acceptable to Anthony yet errs in three ways: when connecting psuche with *falls* or ptoma, that it is *changeable* (treptos; that is, through *myths* (muthologeo) and the nous is similarly treptos by reason of the psuche.

Remember (enthumeomai): in the sense of "being *in* (en)" thumos or desire, rage, passion. Anthony uses this strong word as a reminder to his foes that they err against God the Father when considering that the concept of a *likeness* (eikon) can be applied to nous or *mind*.

75.

Better (beltion): in the sense of being morally superior, here regarding the bearing of Christ's cross which is compared with current myths which Anthony briefly mentions. He equates them as "your *wisdom*" (sophia), certainly having in mind that Jesus Christ is wisdom incarnate.

Anthony also equates injustice with not having *carefully* (gnoesios) read Scripture, this adverb implying reading it with gnosis or *knowledge*.

76.

Anthony continues his theme by stating the futility of current legends, literally, “to speak mythically.” He implies that they are *senseless creatures* (alogos) which produce only *senselessness* (alogia), most likely in contrast to the Christian perception of Christ as Logos.

Anthony does concede that his opponents consider creation as *beautiful* (kalos), the basis for having composed legends. I.e., they should have stopped at this perception of beauty and not fabricate gods to explain it. This tendency is heightened by the worship of created things instead of the *Creator* (Demiourgos). This term literally means “one who works for the people” or more commonly as “craftsman.” “For he looked forward to the city which has foundations, whose builder and *maker* is God” [Heb 11.10].

Master builder (architekton): the heretics’ proclivity to confuse the Maker with the house he had constructed and alluding to Moses in Hebrews. Note that 3.2 reads that “Moses was faithful in God’s house,” that is, the one he had constructed, in comparison with Christ who was “faithful over God’s house” [vs. 6]. “According to the grace of God given to me, like a skilled *master builder* I laid a foundation and another man is building upon it” [1 Cor 3.10].

Mockery (chlue): in the sense of Christ’s cross being a joke or in the context of Anthony’s rhetorical question to his opponents.

77.

The turning “hither and thither” by Anthony’s opponents signal confusion at his refutation of their heretical views, not unlike the demons who had tempted him in the desert yet came away defeated.

Conviction (elegchos): in reference to *sight* (opsis) which means perception of objects, perhaps used to show that the orthodox Christian teaching is obvious for anyone to behold. “Faith is the assurance of things hoped for, the *conviction* of things not seen” [Heb 11.1]. Note the two uses of this term with regard to visible and invisible reality.

Demonstrative (apodeiktikos) argument: here as an *art* (techne) used in philosophical discussions. For a Christian use, cf. 1 Cor 2.4: “My speech and my message were not in plausible words of wisdom but in *demonstration* of the Spirit and of power.”

Recognition (gnosis): of God as by demonstrative arguments, this term is also reminiscent of gnostic tendencies. Note its use with the verb “accurately *known*” (diaginosko), the verbal root of gnosis prefixed by the preposition dia, *through*, indicating thoroughness.

Working (energia): contrasted with demonstrative arguments; here it is applied to faith and alluding to Gal 5.6 which reads “For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith *working* through love.”

Anthony poses a question regarding the superiority of faith and such arguments, asking which is *better* (presbuteros), this adjective connoting something which is elder or senior and therefore endowed with authority as opposed to a simple comparison.

Anthony’s opponents admit that faith is accurate gnosis as opposed to demonstrative arguments. Note the contrast between the correct use of gnosis and the concrete term energia.

Anthony responds positively to his opponents by using Jesus’ words which contain irony; vs. 40 of the Gospel continues, “They no longer dared to ask him any question.”

Disposition (diathesis): also, “arrangement,” indicating thoroughness by the preposition *dia* and here applied to the *psuche* and faith. It is contrasted with *dialectic* (dialektike) and is thus related to *skill* (techne; cf. “art” above) or those arguments used by such groups as Sophists.

Know (noeo) and *prove* (kataskeuazo) are contrasted: the former implies perception with the mind. “When you read this you can *perceive* my insight into the mystery of Christ” [Eph 3.4]. This verb is used in the next sentence: “You are not even able to express what you *understand*.” The latter (kataskeuazo) suggests equipping or construction. “Who shall *prepare* your way before you” [Mt 11.10].

Professional arguments (sophistikon sullogismon): two words which clearly indicate “Sophist” tendencies through “syllogistic proofs.”

78.

This section continues the previous one, namely, the Christian *mystery* (musterion) as opposed to Greek *sophia* as backed up by two allusions to scripture.

Richly supplied (epichoregeo): with regard to mystery and faith in Christ. “...the Head, from whom the whole body, *nourished* and knit together through its joints and ligaments, grows with a growth that is from God” [Col 2.19].

Knowing (epignosko): *gnosis* prefixed with *epi* (*upon*), as though such knowledge were looking down from an elevated position, here applied to divine *providence* (*pronoia*) which as noted in other places, is a *knowing-before* (*pro*).” Such providence extends “*to* (*eis*, literally, ‘into’) all things.”

Faith as *effective* (*energes*): cf. above *energia*, as “energy.” Such faith *supports* (*epereido*) us, this verb suggesting the weight of an attacking army bearing down upon the enemy. Such effectiveness deals with “faith *in* (*eis*) Christ” and differs from that effectiveness of professional *wranglings* (*logomachia*): literally, “word-fighting.”

Portents (*phantasma*): those illusions often noted in the **Life** regarding the devil’s temptations, here connected with idols. In contrast to their demise, the Christian faith is *extending* (*epekteino*) everywhere; cf. #12 as “to confirm.”

Converted (*metapeitho*) or to change one’s persuasion regarding *paganism* (*hellenismon*), an interesting word related to that which is Hellenic or Greek by nature. Such “Hellenism” is contrasted with “faith *on* (*eis*, *into*) Christ.”

Superstition (*deisidaimon*): literally, “fearing the gods,” which is *exposed* (*psilo*) or “made bare.”

Recognize (*epignosko*): Christ’s divinity, a “*gnosis upon* (*epi*).”

Eloquence (*kalliepeia*): note the adjective *kallos* or *beautiful*; a term also meaning “style.”

Note the contrast between the *sign* (*semeion*) of Christ’s cross and *magic* (*mageia*) and witchcraft, this term lacking in the Greek text. Such magic lacks *strength* (*pharmakeia*). “Simon...amazed them with his *magic*” [Acts 8.11]. The latter refers to the use of drugs, as if such magic stupefied gullible persons.

79.

The cross of Christ is contrasted with *oracles* (manteia, cf. #33), *charms* (epaoidiai) and *delusions* (phantasia). That is, they grew weak while the cross arose or made its appearance.

Mockery (chlue): cf. #76 for a similar passage.

Despite the success of paganism, Christianity has managed to both *flourish* (antheo, literally, to be bright or blossom) and multiply in the face of persecution. Further along in this paragraph, Anthony says that Christianity fills the *world* or oikoumene, a term referring to inhabited regions as opposed to the physical nature of the earth. “And the devil took him up and showed him all the kingdom of the *world* in a moment of time” [Lk 4.5].

Knowledge of God (theognosia): i.e., gnosis which is divine and radiates by reason of having filled the oikoumene.

Self-control (sophrosune): in the context of the **Life**, most likely related to monastic ascesis. “Likewise urge the younger men to *control* themselves” [Tit 2.6].

Excellence (arete) or more precisely, “virtue,” here applied to virginity.

Appeared (phaino): a verb as in #25 used in the **Life** with regard to anything deceptive but here positively, Christ’s cross.

Despising (kataphroneo): as in #28 & #44 and here with regard to death.

Undefiled (amiantos): in the sense of lacking deformity. “And let the marriage bed be *undefiled*” [Heb 13.4].

80.

Signs (tekmar): better, a fixed boundary, goal, which can also apply to a pledge and points to something with a more intense meaning compared with semeion as in #78. Here it is used with the *true religion* (thesebeia); compare with #11, “service of God.”

Again, Anthony contrasts faith with those seeking *arguments* (sullogismos) or “syllogistic” reasoning. Christianity has no need for *proof* (kataskeue), a term which connotes adornment, here as related with Greek sophia.

Note the introduction of demons or those persons possessed *by* (hupo, literally, under...their power) them as if to equate them with Greek sophia. This is enhanced by mention of *art* (techne) coupled with *magic* (mageia), two terms noted earlier.

Power (dunamis): here as that of Christ’s cross with which Anthony *signs* (sphragizo) them; the cross is also a *sign* or semeion as in #13.

As a result, people were made *whole* (holokleros, cf. #10 with respect to a building) and restored to their *right minds* (sophronizo; cf. #66 and closely related to self-control, #79) which in turn enabled them to *give thanks* (eucharisteo).

Wondered (thaumazo) and *astonished* (exeplasso): two terms used in #73 and here by philosophers

Trick (techne): not the healing just recounted but done by faith through agape. Note that such faith/agape is done *towards* (eis, into) Christ. This faith/agape is considered *sufficient* (autarke), i.e., not requiring external support.

Another use of thaumazo (*to marvel*), here followed by *saluting* (kataspozomai; connotes an embrace and kiss) him and by *confessing* (homologeō) the benefit received by him.

81.

Fame (pheme): in the sense of a report made to the emperor Constantine. “And the *report* of this went through all that district” [Mt 9.26].

Astonished (thaumazo): i.e., not to act this way at the letter from Constantine; instead, Anthony asks his monks to express this sentiment at the fact of God having spoken to us through his Son.

Anthony does write to Constantine because he *worshiped* (proskuneō) Christ. He thus *gives counsel* (sumballo) by means of a response. This verb literally means “to throw together.” Such counsel consists of not thinking *much* (megalos) of the present, an adjective more precisely meaning “great.”

Anthony counsels the emperor to be *merciful* (philanthropos; cf. #74) as well as to *give heed* (phrontizo; cf. #2) to justice and the poor.

As a result of his wise counsel, Anthony was *dear* (prospheiles) by all, this adjective consisting of the preposition pros prefixed to phileo, *to show affection*.

82.

“*Inner* (endon) mountain:” Anthony returns here to escape external fame. Note the use of the preposition eis (*into*) this place, to signify full penetration of it. There he practices his *accustomed* (sunethos; cf. #45) askesis.

The monks present with Anthony *perceived* (aisthanomai; cf. #5 regarding visible signs) that he was having a *vision* (theoria), this term commonly used for contemplation.

Wrapped (ascholeo): in the sense of being *without* (a-) *leisure* (scholazo), here regarding a *vision* (optasia; cf. #10). Compare optasia with *trance* (ekstasis), the latter use in the New Testament implying amazement: “For trembling and *astonishment* had come upon them” [Mk 16.8]. While in this state of “ecstasy” Anthony groaned at what he *saw* (theoria, noun, in the sense of contemplation just noted).

Anthony foresaw *wrath* (orge; cf. 21) coming upon the Church, that is, by men who were *senseless* (alogos) beasts, that is, devoid of logos.

Table of the Lord's house (trapeza tou kuriakou): obvious reference to the Eucharist; note use of Kurios (*Lord*) regarding “Lord's house” as in #1.

Table (trapeza) as just above in conjunction with an allusion to the prophet Elijah: “But I tell you that Elijah has already come, and they did not know him but did to him whatever they pleased.” I.e., Elijah and the Eucharist are paralleled.

Understood (epignosko): i.e., have gnosis “upon” (epi) with regard to the Arians who were behaving

senselessly or a-logos.

Another use of *theoria* as *vision*. Despite the frightful content of this vision, Anthony foretells that the Church will recover its *order* (*taxis*; cf. #44) which is her *own* (*sunethos*) or “accustomed” as noted just above. The Greek text reads “*beauty* (*kosmos*) of her own order,” a term connoting an adornment as well as the universe.

Those who are persecuted will be *restored* (*apokatistemi*), a verb not unlike *apokatastasis*, the restoration of all things in Christ. Note the two prepositions acting as prefixes: *apo* (*from*) and *kata* (*according to*).

Wickedness (*asebeia*): more specifically, impiety. “He will banish *ungodliness* from Jacob” [Rom 11.26]. This is contrasted with the *pious* (*eusebos*) who speak *boldly* (*parrasiozo*) in every place; the verb applies to the freedom of speech (*parresia*) common to a member of a city state.

Once again Anthony uses the adjective *alogos* as pertaining to the Arians and which is connected with *alogia* a bit later in the same sentence.

