

## Chapter Eighteen

**NB:** Because this paragraph contains biblical quotes, appropriate words are inserted in the text. And forgive [*aphiemi* \*] us our Debts [*ophlema*] as we also have forgiven our Debtors [Mt 6.12], or as Luke has it, And forgive [*aphiemi* \*] us our Sins [*hamartia* \*], for we also ourselves forgive [*aphiemi* \*] everyone in Debt [*opheilema* \*] to us [Lk 11.4]. Concerning debts the Apostle also says: Pay [*apodidomai* \*: *apo-*] your debts [*opheile*] to all--to whom you owe tribute, tribute, to whom fear, fear, to whom taxes, taxes, to whom honor, honor: owe no man anything save mutual love [Rom 13.7-8]. We owe [*opheilo* \*] therefore in having certain duties not only in giving [*apodidomai* \*: *apo-*] but also in kind speech [*logos* \* modified by *prosenes, pros-*] and corresponding actions [*ergon* \*], and indeed we owe [*opheilo* \*] a certain disposition [*diathesis* \*: *dia-*] towards [*pros*] one another. Owing these things, we either pay [*apodidomai* \*: *apo-*] them through discharging [*epitello* \*: *epi-*] the commands [*prostasso* \*: *pros-*] of the divine law [*nomos* \*], or failing to pay them, in contempt of the salutary word [*logos* \* modified by *hugies* or *healthy*], we remain in debt [*meno* \* with *opheilo* \*].

The like reflection applies to debts toward brothers, to those who in the religious sense have been born again with us in Christ, as well as to those who have a common mother or father with us. We also have a certain debt toward fellow citizens, and another toward all men in common, in particular toward guests and toward men at the age of fatherhood, and another toward such as it is right that we should honor as sons or as brothers. He, therefore, who does not have is a debt to be discharged to brothers remains a debtor for what he has not done. So, too, should we fail in what falls, at the prompting of the **524** charitable spirit of wisdom, to human beings also at our hands, our indebtedness becomes the greater. Indeed, we also have debt in personal concerns--to use the body in a certain way, so as not to wear out the flesh of the body through love of pleasure, and on the other hand to treat the soul with a certain care, and to take forethought for the keenness of the mind, and for our speech that it be without sting and helpful and not trifling. Whenever we fail to perform what we owe, even to ourselves, the heavier does our debt become.

We must be of the same mind [*noeteon*: one must conceive] regarding our debts [*opheilema* \*] towards [*pros*] the brethren, both those who are regenerated with [*sunanagennao*: *sun-* & *ana-* or with and up] us in Christ according to the word of our religion [*logos* \* & *thosebeia* \* with *kata*] and those who are born of the same mother or father as ourselves. There is also a debt towards [*opheile* \* with *pros*] our fellow citizens and another one common [*polites* & *koinos* \* with *pros*] to us all towards all men, especially concerning strangers [*xenos*] and those who are old enough to be our fathers, and yet another towards certain whom it is right [*eulogos* \*: *eu-*] for us to honor [*timao* \*]

as sons or brothers. Thus he who does not perform the things that ought [*opheilo* \*] to be fulfilled [*epiteleo* \*: *epi-*] for the brethren remains a debtor [*meno* \* & *opheiletes*] concerning things he has not done [*poieo* \*]. In the same way if when things are due [*epiballo* \*: *epi-*] to men from us out of the kindly spirit of wisdom [*sophia* \* & *philanthropos*], we should be found lacking [*elleipo* \*], the debt [*opheile* \*] is greater. Moreover, in what concerns [*eis*] ourselves we owe a debt [*opheilo* \*] to use [*chrao* \*: also as to proclaim, consult] the body in a certain way and not waste [*katatribo*: to wear down; *kata-*] the flesh of the body through love of pleasure [*philodonia* \*]. We owe a debt [*opheilo* \*] to apply the same care [*epimeleia*: *epi-*] to the soul [*psuche* \*] and to make provision for the sharpening of the mind [*oxutes* & *pronoia*: *pro-*] and of our speech [*logos* \*] that it may be without barb and profitable [*ophelimos* \*] and in no way idle [*argos*: not working the ground]. Indeed, whenever we fail to perform [*prasso* \*] towards [*eis*] ourselves those debts [*opheilo* \*] which we owe ourselves, our debt [*ophlema* \*] becomes heavier [*barus*: also, wearisome].

Besides all these, being above all a creation and formation of God, we owe it to preserve a certain disposition towards Him with love that is from a whole heart and from a whole strength and from a whole mind, and if we fail to achieve this we remain God's debtors, sinning against the Lord. And who in that case shall pray for us? For if a man sinning against a man, then shall they pray for him: but if he sin against the Lord, who shall pray for him? as Eli says in the first book of Kings. Moreover, we are debtors to Christ who bought us with His own blood, just as every house slave is also debtor to his purchaser for the sum of money given for him. We have also a certain indebtedness to the Holy Spirit: we are paying it when we do not grieve Him in whom we were sealed unto a day of redemption, and when, without grieving Him, we bear the fruits demanded of us, He being present with us and quickening our soul. And even though we do not know precisely which is our individual angel that looks upon the face of the Father in heaven, it is at least manifest to each of us upon reflection that we are debtors to him also for certain things. And inasmuch as we are in a world theater both of angels and of men, one must know that as the performer in a theater owes it to say or do certain things in sight of the spectators, and if he fails to perform this is punished as having insulted the whole theater, so we, too, owe to the whole world, to all the angels and the race of men alike, those things which, if we have the will, we shall learn of wisdom.

In addition to all these debts, since we are God's handiwork and fashioning [*poiema*: anything made & *plasma* \*] above all else, we owe a debt [*opheilo* \*] to preserve [*sozo* \*] a certain disposition towards [*diathesis* \*: *dia-* with *pros*] him, even love [*agape* \*] with all our heart and with all our strength and with all our mind [*kardia* \* & *ischus* \* & *dianoia* \*: *dia-*; all used with the preposition *ex* or from] (Lk 10.27 & Mk 12.30). Unless we succeed [*kathorthoo*: *kata-*] in this, we remain God's debtors [*meno* \* & *opheiletes* \*],

sinning against [*hamartano* \* with *eis*] the Lord. And who shall pray on our behalf [*euchomai* \* with *peri*] for this? “For if a man sins against [*hamartano* \* with *eis*] a man, then they shall pray for [*proseuchomai* \*: *pros-* with *peri*] him. But if he sins against [*hamartano* \* with *eis*] the Lord, who shall prayer for [*proseuchomai* \*: *pros;* with *peri*] him” as Eli says in First Kings (Chap 2.25 & 1Sam 2.25)? But we are also debtors [*opheiletes* \*] of Christ who purchased [*oneomai*: to bargain] us with his own blood, even as every slave is a debtor [*opheiletes* \*] of his purchaser [*oneomai* \*] since so much money [*chrema*: goods, property] has been given for him. There is also a debt towards [*opheile* \* with *pros*] the Holy Spirit [*Pneuma* \*] which we pay [*apodidomai* \*: *apo-*] when “we do not grieve [*lupeo* \*] him whereby we are sealed [*sphagizo*] to [*eis*] the day of redemption [*apolutrosis*: *apo-*; a ransoming]” (Eph 4.30). If we do not grieve [*lupeo* \*] him, we bear [*phero* \*] the fruits which are required of [*apaiteo*: *apo-*] us since he himself is with [*suniami* \*: *sun-*] us and quickens our soul [*zoopoieo*: literally, to make life & *psuche* \*]. Again, even if we do not know exactly [*eido* \* & *epimelos* \*: *epi-*] who the angel [*aggelos* \*: messenger] of each one of is that beholds [*blepo* \*] the Father’s face which is in heaven (Mt 18.10), yet it is clear [*phaneros* \*] to each of us, if we consider [*episkopeo* \*: *epi-*] it, that we are debtors [*opheiletes* \*] in certain respects to him also. If we are in the theater of the world [*kosmos* \*] and of angels [*aggelos* \*] and of men (1Cor 4.9), we must know [*isteon*: one must know; from *eido* \*] that just as he who is in a theater owes a debt [*opheiletes* \*] to say or to do certain things in the sight [*opsis*] of the spectators, and if he does [*prasso* \*] not do them, he is punished [*kolazo* \*] since he has affronted [*hubrizo*: to insult, maltreat] the whole theater, so also we are debtors [*opheilo* \*] to the whole world [*kosmos* \*] and to all the angels [*aggelos* \*] and to the race of men in respect of those things which, if we will [*boulomai* \*], wisdom will teach us [*sophia* \* & *manthano* \*].

Apart from those more general debts, there is a certain indebtedness to a widow who is being provided for by the church, a second to a deacon, another to an elder, while that to a bishop is heaviest of all--being demanded by the Savior of the whole church and avenged if not paid. As already said, the Apostle mentions a certain common debt between husband and wife, when he says: Let the husband pay his indebtedness to the wife and wife likewise to the husband, and continues Deprive not one another. But what need is there, when **525** readers of this writing select their own examples from the record, for me to speak of all the things we owe which we either fail to pay and so come to be restrained or else pay and come to be free? Suffice it to say that it is impossible while in this life to be without debt at any hour of night or day.

And apart from these more general debts [*katholikos* \*] there is a debt [*opheile* \*] of a widow who is provided for [*pronoeo* \*: *pro-*] by the church and another of a deacon and another of a presbyter while the debt [*opheile* \*] of a bishop is the heaviest [*barus* \*] of all, required [*apaiteo* \*: *apo-*] by the Savior of the whole church and recompense [*ekdikeo*: to

revenge, punish; *ek-*] is taken if he should not repay [*apodidomai* \*: *apo-*] it. The apostle speak of a common debt [*opheile* \*] of husband and wife when he says “Let the husband render [*apodidomai* \*: *apo-*] to the wife the debt [*opheile* \*]; and likewise the wife to the husband” (1Cor 7.3). He adds, “Do not defraud [*apostrepho* \*: *apo-*] each other” (1Cor 7.5). Since it is possible for those who read [*analego* \*: *ana-*] this work to gather [*entugchano* \*: *en-*], from what has been said what their own debts [*opheilo* \*] are, what need [*deo* \*] is there for me to say how many debts we owe, debts for which we shall either be held [*katecho*: to restrain; *kata-*] if we don’t repay [*apodidomai* \*: *apo-*] them or released [*eleutheroo*: to set free] if we pay [*apodidomai* \*] them? But it is not possible for one who is in this life not to be a debtor [*opheilo* \*] every hour of night and day.

In owing, a man either pays or else withholds the indebtedness. He may either pay or withhold in this life. Some indeed owe no man anything; others pay off most and owe little; others pay little and owe more; and a man may conceivably pay nothing and owe everything. And besides, he who pays all so as to owe nothing may at sometimes effect his object if he prays for forgiveness for previous indebtedness, inasmuch as such forgiveness may reasonably be thought obtainable by one who has for sometime made it his ambition to reach the position of having no obligation unpaid and thus owing nothing. Our very activities in transgression leave their impression within our mind and become the indictment against us on which we shall be brought to trial when, as it were, the books that have been indicted by us all shall be brought forth, in the time when we shall all stand before the judgment seat of Christ that each may receive what he has earned through the body according to his conduct whether good or bad. It is also in reference to such indebtedness that it is said in the Proverbs: Give not yourself in certainty to your shame, for if the man shall not have ability to pay, they shall take your bed that is under you.

When he is a debtor [*opheilo* \*], a man either repays [*apodidomai* \*: *apo-*] the debt [*opheile* \*] or else defrauds [*apostrepho* \*: *apo-*] somebody of it. Now in this life it is possible [*dunatos* \*] to repay as well as to defraud [*apodidomai* \*: *apo-* & *apostereo* \*: *apo-*]. There are some who owe [*opheilo* \*] no man anything; and some, paying back [*apodidomai* \*: *apo-*] much, owe [*apotinummi*: *apo-*] little; and others, repaying [*apodidomai* \*: *apo-*] a little, owe [*opheilo* \*] more. Perhaps there is one who repays [*apodidomai* \*: *apo-*] nothing but owes [*opheilo* \*] everything. But he at least who repays [*apodidomai* \*: *apo-*] everything so as to owe [*opheilo* \*] nothing, achieves [*katorthoo* \*: *kata-*] this in time although he needs remission [*deo* \* & *aphesis*: *apo-*] for his former debts [*opheile* \*]. This remission [*aphesis* \*: *apo-*] can be gained well [*tugchano* \* & *eulogos* \*: *eu-*] by one who for some time has been zealous [*philotimeomai*: to love or seek honor; *philos-*] to become the sort of man who owes [*opheilo* \*] none of things for which, as being unpaid [*apodidomai* \*: *apo-*], he was liable [*epiballo* \*: *epi-*]. These lawless actions [*energeia* \*: performance modified by *paranomos*: *para-*] engraved [*tupoo*] in the

mind [*hegemonikos* \*] become the hand writing that is against us (Col 2.14) by which we shall be judged [*dikazo* \*] as though from documents written by us all, so to speak, with our own hand [*cheirographo*], to be produced as evidence [*proago*: to bring forward; *pro-*] as when we shall all stand before [*paristemi* \*: *para-*] the judgment seat of Christ that everyone may receive [*komizo*: to attend, give heed] the things done in his body according to that he has done [*prasso* \*] whether good or bad [*agathos* \* & *phaulos*: petty, mean] (Rom 14.10). The following passage in Proverbs also refers to these debts [*opheile* \*]: “Give not yourself in certainty to your shame [*aischuno*], for if the man shall not have ability [*pothen*: whence] to pay [*apodidomai* \*: *apo-*], they shall take [*lambano* \*] your bed that is under you” (Prov 22.26-27, LXX).

But if we owe to so many, it is certain that men owe to us also. Some owe to us as to human beings, others as to fellow citizens, others as to fathers, some as to sons, yet others as wives to husbands or as friends to friends. Whenever, accordingly, any of our very numerous debtors have behaved too remiss in the matter of payment of their dues to us, our more charitable course will be to bear them no grudge and to remember our own indebtedness and how often we have failed to discharge them not only towards men but also towards God himself. Remembering what as debtors we have not paid but withheld during the time which it was our duty to have done this or that for our neighbor had run by, we shall be gentler toward those who have fallen in debt to us in turn and have not paid their indebtedness, especially if we do not forget our transgressions against the Divine and the unrighteousness we have spoken against the Height either in ignorance of the truth or else in displeasure at the misfortunes that have befallen us.

If we are debtors [*opheilo* \*] to so many, there are certainly some also who are the same to us. For some are debtors [*opheilo* \*] to us because we are men, some because we are citizens, others because we are fathers, some because we are sons and besides these, wives are debtors to husbands and friends to friends. Thus whenever any of our many debtors [*opheiletes* \*] behave somewhat negligently [*asthenes*: without strength, weak] in the matter of repayment [*apodosis*: restitution, *apo-*] of what is due [*kathekontos* \*: *kata-*] to us, we shall act [*anastrepho* \*: *ana-*] the more kindly [*philanthropos* \*], bearing [*phero* \*] ourselves without malice [*amnesikakos*: adverb] towards them, mindful [*mimnesko* \*] of how many of our own debts [*opheilo* \*] we have failed [*paraleipo*: to leave to one side, *para-*] often to pay, not only to [*pros*] men but also to [*pros*] God himself. For mindful [*mimnesko* \*] of the things which, being debtors [*opheiletes* \*], we have not paid [*apodidomai* \*: *apo-*] but kept back [*apostereo* \*: *apo-*] when the time [*chronos* \*] elapsed [*paratrecho*: to overtake; *para-*] in which we ought to have performed certain deeds towards [*chre*: it must needs with *pros*] our neighbor, we shall be more gentle towards [*praos* with *pros*] those who are in debt [*opheilo* \*] to us and have not paid their debt [*apodidomai* \*: *apo-* with *opheile* \*]. Particularly so if we do not forget [*epilanthano* \*]:

*epi-*] our transgressions [*paranomeo* \*: *para-*] against the Godhead [*Theios*: adjective, with *eis*] and the wickedness [*adikia*] against the Highest [*Hupsos* \* with *eis*] which we have uttered either in ignorance of the truth [*agnoia* \* & *alethos* \*] or in displeasure [*dusaresteris*: distress; *dus-* or bad] at circumstances [*peristatikos*: accidental, extraneous; *peri-*] which have befallen [*sumbaino* \*: *sum-* with *pros*] us.

**NB:** Because this paragraph contains several lengthy biblical quotes, appropriate words are inserted in the text. But if we refuse [*boulomai* \*: with negative] to become gentler towards [*praos* \* with *pros*] those who have fallen in debt [*opheilo* \*] to us, our experience [*peitho* \*] will be that of him who did not remit [*sugchoreo*: to make way, yield; *sug-*] the hundred shillings to his fellow servant and of whom, according to the parable set down [*keimai* \* with *kata*] in the Gospel, though already pardoned [*prosugchoreo* \*: *pros-* & *sug-* or towards which and with], the master exacts [*prasso* \*] in severity [*eneileo*: to 528 engage, come to blows; *en-*] what had already been remitted [*prosugchoreo*: *sug-*], saying to him: “Wicked servant and slothful [*poneros* \* & *okneros*: shrinking, timid], was it not right [*deo* \*] for you to pity [*eleao* \*] your fellow servant as I also pitied [*eleao* \*] you? Cast him into [*ballo* \* & *eis*] prison until he pay [*apodidomai* \*: *apo-*] all that is owed [*opheilo* \*]. And the Lord continues: “So shall the heavenly Father do to you also if you forgive [*aphiemi* \*] not each his brother from your hearts [*kardia* \*]” [Mt 18.30-35]. It is however on profession of penitence [*metanoeo* \*: *meta-*] that we are to forgive those who have sinned against [*hamartano* \* with *eis*] us, even though our ] debtor [*opheiletes* \*] often does so; for He says: “If your brother sin against [*hamartano* \* with *eis*] you seven times a day and seven times turn [*epistrepho* \*: *epi-*] and say, ‘I repent [*metanoeo* \*: *meta-*],’ you shall forgive [*aphiemi* \*] him” [Lk 11.4]. It is not we who are harsh towards the impenitent, but they who are wicked to themselves, “for he that spurns [*apotho*: to drive away, *apo-*] instruction [*paideia*: rearing of a child, education] hates [*miseo*] himself.” Yet even in such cases we should seek [*zeteteon*: one must seek] in every way [*tropos* \*] that healing [*therapeia*: service done to gain favor] arise within him who is so completely perverted [*diastrepho*: to turn in different ways, *dia-*] as not even to be conscious of [*sunaiathanomai*: literally, to feel with or *sun-*] his own ills [*kakos* \*] but to be drunken with a drunkenness more fatal [*olethrios*: destructive] than from wine, from the darkening of evil [*kakia* \*].

When Luke says Forgive us our Sins he means the same as Matthew, since sins are constituted when we owe and do not pay, though he does not appear to lend support to him who would forgive only penitent debtors when he says that it is enacted by the Savior that we ought in prayer to add: for we ourselves also forgive everyone in debt to us. And it would seem that we have all authority to forgive the sins that have been committed against us as is clear from both clauses: as we also have forgiven our debtors; and for we ourselves also forgive everyone in debt to us. But it is when a man is inspired by Jesus as were the

apostles, when he can be known from his fruits to have received the Spirit that is Holy and to have become spiritual through being led by the Spirit after the manner of a Son of God unto every reasonable duty, that he forgives whatsoever God has forgiven and holds those sins that are irremediable, and as the prophets served God in speaking not their own message but that of the divine Will, so he too serves the God who alone has authority to forgive.

When Luke says, “Forgive us our sins [*aphiemi* \* & *hamartia* \*]” (for sins are constituted [*hamartema* \*: note spelling & *sunistemi*: *sun*-] when we are debtors and do not pay [*opheilo* \* & *apodidomai* \*: *apo*-), he means the same as Matthew who does not seem to give a place to the man who is willing [*boulomai* \*] only to forgive those debtors [*aphiemi* \* & *opheilo* \*] who repent [*metanoeo* \*: *meta*-], for he says that it was laid down [*nomotheteo* \*] by the Savior that we must add it in our prayer [*prostithemi* \*: *pros*- & *euche*\*], “For we also ourselves forgive everyone who is indebted [*aphiemi* \* & *opheilo* \*] to us” (Lk 11.4). However, we all have power [*exousia* \*] to forgive sins committed [*aphiemi* \* & *hamartano* \*] against us as clear [*delos* \*] from the words “As we also forgive our debtors [*aphiemi* \* & *opheilo* \*]” (Mt 6.12) and “For we also ourselves forgive [*aphiemi* \*] everyone who is indebted [*opheilo* \*] to us” (Lk 11.4). But he who is breathed upon [*empneo*: *em*- or *en*-] by Jesus as were the Apostles and can be known [*gignosko* \*] by his fruits as having received [*choreo* \*] the Holy Spirit [*Pneuma* \*] and been made spiritual [*pneumatikos* \*] by being led [*ago* \*] by the Spirit [*Pneuma* \*] like the Son of God to all those things which are to be done in accord with reason [*prasso* \* & *logos* \* with *kata*], forgives whatsoever God forgives [*aphiemi* \* (twice) and retains those sins [*krazo* \* & *hamartema* \*] which cannot be cured [*aniatos*] and in this, just as the prophets when they spoke not their own but the things of the divine will [*boulema*], he ministers [*huperetes* \*: *huper*-] to God who alone has power [*exousia* \*] to forgive [*aphiemi* \*].

In the Gospel according to John the language referring to the forgiveness exercised by the apostles runs thus: Receive the Holy Spirit: whosoever's sins you forgive, they are forgiven unto them: whosoever's you hold, they are held. Anyone taking these words without discrimination might blame the apostles for not forgiving all men in order that all might be forgiven but holding the sins of some so that they are held with God also on their account. It is helpful to take an example from the Law with a view to understand God's forgiveness of sins through men. Legal priests are

**529** prohibited from offering sacrifice for certain sins in order that the persons for whom the sacrifices are made may have their misdeeds forgiven; and though the priest has authority to make offerings for certain involuntary or willful misdeeds, he of course does not presume to offer a sacrifice for sin in cases of adultery or willful murder or any other more serious offence. So, too, the apostles, and those who have become like apostles, being priests according to the Great High Priest and having received knowledge of the service of

God, know under the Spirit's teaching for which sins, and when, and how they ought to offer sacrifices, and recognize for which they ought not to do so. Thus Eli the priest, knowing that his sons Hophni and Phineahas are sinners, with a sense of his inability to cooperate with them for forgiveness of sins, confesses his despair of such a result in his words: If a man sins against a man, then shall they pray for him, but if he sin against the Lord, who shall pray for him?

The passage in [*kata*] John's Gospel concerning forgiveness [*aphesis* \*: *apo-*] which is of the Apostles is as follows: "Receive [*lambano* \*] the Holy Spirit [*Pneuma* \*]. Whose sins [*hamartia* \*] you forgive, they are forgiven [*aphiemi* \*: *apo-*]. Whose sins [*hamartia* \*] you retain, they are retained [*krateo* \*]" (Jn 20.22-23). If a man takes [*eklambano* \*: *ek-*] this without examination [*abasanistos*: not tortured], he might blame [*egkaleo*: to accuse] the Apostles for not granting forgiveness [*aphesis* \*: *apo-*] to all in order that all might be forgiven [*aphiemi* \*: *apo-*]. Whereas they retain [*krateo* \*] the sins [*hamartia* \*] of some so that because of them those sins are retained with [*krateo* \* with *para*] God as well. It will be useful to take an example from the law [*paradeigma* \* & *nomos* \*] to understand [*noeo* \* prefaced by *pros*] that remission of sins [*aphesis* \*: *apo-* & *hamartema* \*] which comes from God to men through men. Those who are priests according to the law [*nomos* \* & *kata*] are prevented from [*koluo* \*] offering [*prosphero* \*: *pros-*] sacrifice for certain sins [*hamartema* \*] that their trespasses [*plemmelema*] may be forgiven [*aphiemi* \*: *apo-*] for whom the sacrifices are offered. And the priest who has the power [*exousia* \*] over certain involuntary sins [*akousios* or literally, not listening] and an offering for misdemeanors [*anaphora*: *ana-* & *plemmelema* \*], does not, it is to be supposed even to this day, offer [*prosphero* \*: *pros-*] a burnt offering and a sin [*hamartia* \*] offering for adultery or wilful bloodshed or any other more grievous offence (Num 15.27 & 31). So, then, the Apostles and those made as Apostles, being priests after the order of the Great High Priest in that they possess knowledge [*lambano* \* & *episteme* \*: *epi-*] of God's service [*therapeia* \*], know [*eido* \*], being taught by the Spirit [*didasko* \* & *Pneuma* \*], for what sins [*hamartema* \*] sacrifices may be offered [*anaphero* \*: *ana-*] and when and how [*tropos* \*] and they know [*gignosko* \*] too for what sins this may not be done. Even so the priest Eli, knowing [*epistemi* \*: *epi-*] that his sons Hophni and Phineas were sinners [*hamartano* \*], when he was unable [*dunamai* \*] to help [*sunergeo* \*: *sun-*] them in any way to repentance of their sins [*aphesis* \*: *apo-* with *eis* & *hamartano* \*], confesses [*homologeo* \*] even that he despairs [*apogignosko* \*: *apo-*] of this happening: "If a man sins against [*hamartano* \* with *eis*] a man, then they shall pray for [*proseuchomai* \*: *pros-* with *peri*] him. But if he sins against [*hamartano* \* with *eis*] the Lord, who shall pray for [*proseuchomai* \*: *pros-* & *peri* ] him" (1Sam 2.5)?

I know not how it is, but there are some who have taken upon themselves what is beyond priestly dignity, perhaps through utter lack of accurate priestly knowledge, and are proud



of their ability to pardon even acts of idolatry and to forgive acts of adultery and fornication, claiming that even sin unto death is absolved through their prayer for those who have dared to commit such. They do not read the words: There is sin unto death; not for it do I say that a man should ask. Nor should we omit to mention the resolute Job's offering of sacrifice for his sons, with the words: Perhaps my sons have had evil thoughts in their minds toward God. Though the sinful thoughts are doubtful and at worst have not reached the lips, he offers his sacrifice for them.

There are some whom I know [*eido* \*] not how have taken to [*epitrepho* \*: to support, maintain; *epi*-] themselves powers beyond the priestly dignity [*axia* \*], perhaps because they are unversed in the craft [*akriboo* \*: to make exact & *episteme* \*: *epi*-] of the priesthood and boast [*aucheo*] that they can forgive [*sugchoreo* \*: *sug*-] idolatries and remit [*aphiemi* \*: *apo*-] fornication and adulteries as though through their prayers [*euche* \*] for those who have dared [*tolmao* \*] to do these things, the sin [*hamartia* \*] which is unto [*pros*] death is loosed [*luo* \*]. For they do not read [*anagnosko* \*: *ana*-] the text, “There is a sin unto [*hamartia* \* with *pros*] death. I do not say that a man shall pray for [*erotao*: to ask for with *peri*] it” (1Jn 5.16). Neither must we pass over in silence [*aposiopao*: *apo*-] the most valiant [*andreios* \*] Job who offers sacrifice [*anaphero* \*: *ana*-] for his songs saying “It may be that my sons have devised evil [*ennoeo* \*: *en*- & *kakos* \*] in their hearts [*dianoia* \*: *dia*-] against [*pros*] God,” Job 1.5). For he is offering sacrifice for sins [*anaphero* \*: *ana*- & *hamartano* \*] of which there is [*diatasso* \*: *dia*-] a doubt whether they have been committed and moreover which have not proceeded [*phthano* \*] even as far as the lips.

Lk 10.27: You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and your neighbor as yourself.

Mk 12.30: and you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.

1Sam 2.25: “If a man sins against a man, God will mediate for him; but if a man sins against the Lord, who can intercede for him?” But they would not listen to the voice of their father; for it was the will of the Lord to slay them.

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Eph 4.30: And do not grieve the Holy Spirit of God in whom you were sealed for the day of redemption.

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

1Cor 4.9: For I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men.

1Cor 7.3: The husband should give to his wife here conjugal rights and likewise the wife to her husband.

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

Col 2.14: having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross.

Prov 22.26-27: Be not one of those who gives pledges, who become surety for debts. If you have nothing with which to pay, why should your bed be taken from under you?

Mt 18.30-35: He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their Lord all that had taken place. Then his Lord summoned him and said to him, `You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant as I had mercy on you?' And in anger his Lord delivered him to the jailers till he should pay all his debt. So also my heavenly Father will do to every one of you if you do not forgive your brother from your heart."

Lk 11.4: and forgive us our sins, for we ourselves forgive everyone who is indebted to us; and lead us not into temptation.

Lk 11.4: and forgive us our sins, for we ourselves forgive everyone who is indebted to us; and lead us not into temptation.

Mt 6.12: And forgive us our debts as we also have forgiven our debtors.

Lk 11.4: and forgive us our sins, for we ourselves forgive everyone who is indebted to us; and lead us not into temptation.

Jn 20.22-23: And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Num 15.27 & 31: If one person sins unwittingly, he shall offer a female goat a year old for a sin offering...Because he has despised the word of the Lord and has broken his commandment, that person shall be utterly cut off; his iniquity shall be upon him.

1Sam 2.25: "If a man sins against a man, God will mediate for him; but if a man sins against the Lord, who can intercede for him?" But they would not listen to the voice of their father; for it was the will of the Lord to slay them.

1Jn 5.16: If anyone sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that.

Job 1.5: And when the days of the feast had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all.

## Chapter Nineteen

And bring us not into Temptation but deliver us from Evil. In Luke the words but deliver us from Evil are omitted. Assuming that the Savior does not command us to pray for the impossible, it appears to me to deserve consideration in what sense we are bidden to pray **532** not to enter into temptation when all human life on earth is a test. In that on earth we are beset by the flesh which wars against the spirit and whose intent is enmity to God as it is by no means capable of being subject to the law of God, we are in temptation.

“And lead us not into [*eisphero*: *eis-* with *eis*] temptation [*peirasmos* \*] but deliver us from evil [*rhuomai* \* & *poneros* \*]” (Mt 6.13). The phrase “but deliver us from evil [*rhuomai* \* & *poneros*]” is omitted by [*para*] Luke (11.4). Unless the Savior is bidding [*prostasso* \*: *pros-*] us pray [*euchomai* \*] for impossible things [*adunatos* \*], it seems [*phaino* \*] to me worth [*axios* \*] inquiring [*zeteo* \*] how we are bidden to pray [*keleuo* & *euchomai* \*] that we do not enter into temptation [*eischerchomai* \*: *eis-* & *peirasmos* \*] when the whole life of men upon earth is a time of temptation [*peirasmios*, adjective]. For inasmuch as we are on the earth invested with [*perikeimai* \*: *peri-*] the flesh that wars against the spirit [*strateuo* & *pneuma* \* with *kata*] (1Pt 2.11 & Gal 5.17) whose mind is enmity against [*phronema* \* & *exthros* with *eis*] God since it cannot [*dunamai* \* with negative] in any way be subject to God’s law *hupotasso*: \* *hupo-* \* & *nomos* \*], we are in temptation [*peirasmos* \*].

**NB:** Because the next five paragraphs contain several lengthy biblical quotes, appropriate words are inserted in the text. That all human life on earth is a trial [*peirasmos* \*] we have learned [*manthano* \*] from Job in the words: “Is not the life of men on earth a trial [*peiraterion*]” (Job 7.1, LXX), and the same thing is made plain [*deloo* \*] from the seventeenth psalm in the words: “In you will I be delivered from trial [*rhuo* \* & *peiraterion* \*]” (Ps 17.29, LXX). Paul, too, writing to the Corinthians says that God bestows [*charizomai* \*] not freedom from temptation [*peirazo* \* with negative *me*] but freedom from temptation beyond one's power [*peirazo* \* & *dunamis* \* with *para*]. “More than human temptation [*peirasmos* \*] has not possessed [*lambano* \*] you, and God is to be trusted [*pistos* \*] not to let you be tempted beyond your power but to make the temptation [*peirasmos* \*] be accompanied by the outlet of power [*ekbasis*: *ek-* & *dunami* \*] to endure [*hupophero* \*: *hupo-*] it ” (1Cor 10.13). Whether our wrestling [*pale*] is with the flesh that lusts or wars against the spirit [*epithumeo*: to set one’s heart upon, *epi-* & *strateuo* \* with *pneuma*\*], or with the soul [*psuche* \*] (Eph 6.12 & Gal 5.17) of all flesh (Lev 17.11)--in other words the ruling faculty [*hegemonikos* \*], called the heart [*kardia* \*], of the body in which it resides [*egkatoikeo*: to dwell in a place]--as is the wrestling [*pale* \*] of those who are tempted with human temptations [*peirazao* \* & *peirasmos* \*], or, as advanced and maturer [*diabaino*: to stride, walk; *dia-* & *teleiotes* \*] athletes, who no longer wrestle with

[*palaio* with *pros*] blood and flesh nor are reviewed [*exetasso*: to examine, prove; *ex-*] in the human temptations [*peirasmos* \*] which they have already trampled down [*katapateo*: *kata-*], “our struggles [*agonisma*] are with the principalities and authorities and world-rulers [*arche* \*, *exousia* \* & *kosmokratos*: with *pros*] of His darkness and the Spiritual forces [*pneumatikos* \*] of evil [*poneros* \*]” (Eph 6.12), we have no release from temptation [*apallasso* \*: *apo-* & *peirazo* \*].

In what sense then does the Savior bid us pray [*keleuo* \* & *euchomai* \*] not to enter into temptation [*eiserchomai* \*: *eis-* with *eis* & *peirasmos* \*], when God in some sense tempts [*peirazo* \*] all men? “Think you [*manthano* \*],” says Judith, “not only to the elders of that day but also to all readers of her writing, of all that He did with Abraham and all His temptations [*peirazo* \*] of Isaac and all that befell Jacob in Mesopotamia of Syria while he shepherded the flocks of Laban, his mother's brother. For it is not that whereas He tested them by fire for the proving of their hearts [*kardia* \*], the Lord who, for their admonishment [*nouthetesis*], scourges those who approach [*eggizo* \*] Him, now wreaks vengeance upon [*ekdikeo* \*: *ek-* with *eis*] us” (Jud 8.26-27). And David declares as a general truth concerning all righteous men that “Many are the afflictions of the righteous [*dikaios* \*]” (Ps 34.16), while in the acts the Apostle says: “because it is through many afflictions that we must enter into [*eiserchomai* \*: *eis-* with *eis*] the kingdom of God” (Acts 12.22).

And if we failed to understand [*suniami* \*: *sun-*] what escapes [*lanthano* \*] most men in reference to prayer that we enter not into temptation [*eiserchomai* \*: *eis-* with *eis* & *peirasmos* \*], we would at this point say that the apostles were not heard [*epakouo*: *epi-*] in their prayers [*euchomai* \*] since throughout their whole time they endured countless sufferings [*peitho* \*]: in toils more abundantly, in blows more abundantly, in prisons above measure, in deaths often (2Cor 11.23), while Paul in particular: five times received **533** forty stripes save one at the hands of Jews, thrice was beaten with rods, once was stoned, thrice was shipwrecked, passed a night and a day in the deep, a man in every way afflicted, in straits, persecuted, cast down (2Cor 4.8-9), confessing [*thlibo* \*, *aphorao*: to look away from, *apo-*, *dioko* \*, *kataballo*: *kata-* & *homologeo* \*]: Until the present hour we have hungered, thirsted, gone naked, been buffeted, lacked rest, toiled at work with our own hands. Reviled, we have blessed [*loidoreo* & *eulogeo*: *eu-*]; persecuted, we have borne up [*dioko* \* & *anecho*: *ana-*]; slandered, we have exhorted [*blasphemeo* & *parakaleo* \*: *para-*] (2Cor 4.11-13). When the apostles have failed in prayer [*epitugchano* \*: *epi-* & *euchomai* \*], we might ask what hope [*elpis* \*] there is for any of their inferiors to obtain [*tugchano* \*] God's hearing [*epekoos* \*: *epi-*] when one prays [*euchomai* \*]?

One ignorance of the true meaning [*boulema* \*: will modified by *akribos* \*] of the Savior's command [*protaxis*: a positioning in front, *pro-*] will have reason to suppose [*eulogos* \*]:

adverb & *hupolambano* \*: *hupo-*] that the words in the twenty-fifth psalm, Test [*dokimazo* \*] me, O Lord, and try [*peirazo* \*] me; assay [*puroo* \*: to burn with fire] my reins and my heart [*nephros* \* & *kardia* \*] with fire (Ps 25.2), are in opposition [*enantios* \*: adverb] to our Lord's teaching [*didasko* \*] about prayer [*euche* \*]. And when has anyone ever believed [*nomizo* \*] that those of whom he had complete knowledge [*sumplerokos*: adverb; *sum-* & *eido* \* with *logos* \*] were free of temptations [*peirasmos* with *exo* or outside]? And what time [*kairos* \*] can be conceived during which a man could be lighthearted [*kataphroneo* \*: to look down upon, *kata-*] as though he did not struggle [*agonizomai* \*] to avoid sinning [*hamartano* \* with negative]? Is a man poor [*peinao*: to be hungry]? Let him beware [*eulabeomai* \*: *eu-*; to be discreet, circumspect] lest one day he steal and forswear [*omnumi* \*: to swear] by the name [*onoma* \*] of God (Prov 30.9). Again, is he rich [*plouteo*]? Let him not be lighthearted [*kataphroneo* \*: *kata-*], for he may become completely false [*pseudes* \*] and say in exaltation [*epairo* \*: to life up; *epi-*], "Who sees [*horao* \*] me?" Even Paul, for all his riches (1Cor 1.5), in all manner of discourse and in all manner of knowledge [*logos* \* & *gnosis* \*], is not released from [*apallasso* \*: *apo-*] the danger of sinning [*kindunos* \* & *hamartano* \*] on their account through excessive exaltation [*huperairo*: to lift up, *huper-*], but needs a stake of Satan (2Cor 12.7) to buffet [*kolazo* \*] him in order that he may not be excessively exalted [*huperairo* \*: *huper-*]. Even though a man may have a comparatively good conscience [*sunoida* \*: *sun-*] and fly up in alarm from things evil [*kakos* \*], let him read [*anagignosko* \*: *ana-*] what is said in the second book of the Chronicles of Hezekiah (2Chron 32.25), who is said to have fallen from the elevation [*pipto* \* & *hupsos* \*] of his heart [*kardia* \*].

And if, because I have not dwelt on the case of the poor, someone is lighthearted--as though poverty involved no temptation--he must know that the Plotter plots to cast down the needy and the poor, especially since according to Solomon, the needy endure no threats. And what need is there to tell how many, because of their material riches which they had failed to manage rightly, have found a place in punishment along with the rich man in the Gospel? And how many, because they bore poverty ignobly, with behavior more servile and base than was seemly in Saints, have fallen away from their heavenly hope? Even they who are midway between these extremes of riches and poverty are not by any means released from sinning according to their possession, moderate though it be.

Since we have not said much about the poor man [*penetos*], let anyone who is confident [*kataphroneo* \*: *kata-*], as though there were no temptation concerning poverty [*peirasmos* \* & *penia*], know [*ero*: \*] that the Snarer lays snares [*epibouleuo* (twice): *epi-*] to cast down [*kataballo*: *kata-*] the poor and needy [*ptochos* & *penes* \*] (Ps 37.14) and especially when according to [*kata*] Solomon, "the poor man [*ptochos* \*] withstands no threatening [*huphistemi* \*: *hupo-* & *apeile*: boastful promises]" (Prov 13.8). What need

[*deo* \*] is there to relate how many have received their allotted place [*lambano* \* & *chora*] in punishment [*kolasis*] along with the rich man in the Gospel (Lk 16.22-24) because of their corporeal riches which they haven't administered rightly [*oikonomeo* \* & *kalos* \*, adverb], and how many who bear their poverty ignobly [*phero* \* & *agenos*: literally, of no family], living [*anastrepho*: *ana-*] in a more servile and base manner [*doulouprepes* & *tapeinos* \*] than befits saints [*prepo* \* & *hagios* \*, prefaced with *en*], have fallen away from the heavenly hope [*apopipto* \*: *apo-* & *elpis* \*]? Nor are those who are between these, between riches and poverty [*ploutos* & *penia* \*], entirely free [*apallasso* \*: *apo-*] from sinning [*hamartano* \*] in their moderate possessions [*ktisis* \* modified by *summetros* \*: *sum-*].

Again, one who is in bodily health and well being imagines that by virtue of his mere health and well being he is outside of all temptation. And yet, whose sin it is, apart from those in well being and in health, to corrupt the temple of God, no one will venture to say because the meaning of the passage is clear to everyone. And who in sickness has escaped the incitements to corrupt the temple of God, having leisure at such time and readily admitting 536 thoughts of unclean things, not to speak of all the others things beside these which trouble him unless he guards his heart with all vigilance? Many a man, overcome by troubles and incapable of bearing sickness manfully, has been shown to be suffering at the time from sickness rather of the soul than of the body, and many another, ashamed to bear the name of Christ nobly, has, through shunning disrepute, fallen into eternal shame.

But the man who is healthy in body and strong [*hugiainos* & *euektes*: of a good habit, *eu-*] thinks [*hupolambano* \*: *hupo-* & *tugchano* \*] he is beyond the reach of all temptation [*peirasmos* \*] because of his very health and strength [*hugiaino* \* & *euekteo*: to be in a good condition, *eu-*]. And to what others except those who are strong and healthy [*euekteo* \*: *eu-* & *hugiaino* \*] belongs the sin [*hamartema* \*] of defiling [*phtheiro*: to be destroyed, perish] the temple of God (1Cor 3.17) no man will venture [*tolmao* \*] to say because the meaning of the passage [*ekkeimai*: to set forth; *ek-* & *topos* \*: place, with *kata*] is clear [*saphos* \*] to all. What man who is sick [*noseo* \*] escapes from the incitements [*ekphugo* \*: *ek-* & *erethismos*: irritation] to defile [*phtheiro* \*] the temple of God since he has the opportunity at that time [*scholazo* \* & *kairos* \*] and very easily admits thoughts of impurity [*logismos* \* & *akatharos*: unclean with *pragma* \*]? But what need is there to tell how many things besides such thoughts disturb [*tarasso* \*] him unless he keep his heart [*tereo*\* & *kardia* \*] with all diligence [*phulasso* \*] (Prov 4.23)? For many who are overcome by trouble [*nikao* \* & *ponos*: hard work, labor] and knowing [*ephistemi* \*: *epi-*] not how to bear sickness bravely [*phero* \* & *nosos* \*] are proved [*elegcho*: to cross examine] to be sick in soul [*noseo* \* & *psuche* \*] rather than in their bodies. They are many because they shun dishonor [*pheugo* \* & *adoxia*], being ashamed to bear

[*epaischuno: epi- & phero \**] the name of Christ nobly [*eugenos \*: eu-*], have fallen [*katapipto*] into everlasting shame [*aischune \**].

Again, a man may think that he has respite from temptation when he is in honor among men. Yet is not the Lord's saying, They have their reward from men, proclaimed to those who are elated over their popularity? Do not the words strike dismay: How can you have come to believe, when you have received glory from one another, and seek not the glory which is from God alone? And what need is there for me to recount the crimes done in pride by the reputed noble, and the fawning submission of the so-called low born towards the reputed noble by reason of their ignorance, a submission which separates from God men who are devoid of genuine friendliness but feign that fairest of human possessions--love.

A man thinks [*oiomai \**] he enjoys rest [*anapauo: to stop, hinder; ana-*] as not suffering temptation [*peirazo \**] when he receives glory in the eyes of [*doxazo \** with *para*] men. And is it not a hard thing that is announced [*chalepos & apaggello \**] to those who are exalted [*epairo \*: epi-*] by their glory [*doxa \**] in the eyes of many as though it were for good [*agathos \**]-“They have their reward [*apecho: apo- & misthos \**] from men” (Mt 6.2)? And is not this an astonishing saying [*epiplektikos: epi-*], how can you believe [*dunamai \** & *pisteuo \**] who receives honor from [*lambano \** & *doxa \** with *para*] one another and do not seek the honor that comes from [*zeteo \** & *doxa \** with *para*] God (Jn 5.44)? Why should I make a list [*katalego \*kata-*] of the sins of pride [*huperephania: arrogance; huper-*] of those who are considered [*nomizo \**] noble [*eugenos \*: eu-*] and the cringing submission [*huperephania: huper- & ptaisma: stumbling, misfortune*] of those who are called ignoble [*dusgenos: dus- or bad*] towards those who are thought [*nomizo \**] their betters [*eugenos \*: eu-*]-cringing submission [*hupotosis: hupo- & thopeutikos: disposed to flattering*] which is due to their ignorance [*anepistemon: ignorant, unskilled*] and which turns away from [*aphistemi \*: apo-*] God those who have no true [*gnesios: belonging to the race, genuine*] friendship [*philia \**] in them but only simulate [*hupokrino: to expound, represent; hupo-*] what is the fairest thing [*kallos \**] among men, even love [*agape \**]?

The whole life of man on earth is therefore a trial, as has already been said. Let us for that reason pray for deliverance from trial not through being exempt from it--that is an utter impossibility for beings on earth--but through not succumbing under it. It is when a man succumbs in the moment of tempting, I take it, that he enters into temptation, being held in its nets. Into those nets the Savior entered for the sake of those who had already been caught in them, and in the words of the Song of Songs, looking out through the meshwork makes answer to those who have been already caught by them and have entered into temptation, and says to those who form His bride: Arise, my dear one, my fair one, my

dove. To bring home the fact that every time is one of temptation on earth, I will add that even he who meditates upon the law of God day and night and makes a practice of carrying out the saying, A righteous man's mouth shall meditate on wisdom, has no release from being tempted.

As has been said above, the entire life of man upon earth is a temptation [*peiraterion* \*] (Job 7.1, LXX). Therefore let us pray [*euchomai* \*] to be delivered from temptations [*ereuo*: to ward off & *peiraterion* \*], not by not being tempted [*peirazo* \*] (for this is impossible [*amechanos*], especially for those who are on earth), but by not being overcome [*hessaomai* \*] when we are tempted [*peirazo* \*]. Him who is overcome when he is tempted [*hessaomai* \* & *peirazo* \*] I take [*hupolambano* \*: *hupo*-] to enter into temptation [*eiserchomai* \*: *eis*- with *eis* \* & *peirasmos* \*], being entangled in [*enecho*: *en*-] its nets. And the Savior, having entered into [*eiserchomai* \*: *eis*- with *eis*] those nets for the sake of those who had been caught previously [*prokatalambano* \*: *pro*- & *kata*-] in them, bending and looking forth through [*ekkupto*: to peep] the nets, as is said in the Song of Songs (2.9, LXX), gives answer [*apokrino* \*: *apo*-] to those who have been caught previously [*prokatalambano* \*: *pro*- & *kata*-] by them and have entered into temptation [*eiserchomai* \*: *eis*- & *eis* with *peirasmos* \*] and says to those who are his bride, Rise up, come [*anistemi*: *ana*- & *erchomai* \*], my neighbor, my fair one [*kalos* \*], my done (Sg 2.10). I will add [*prostithemi* \*: *pros*-] this in order to prove that there is no time [*kairos* \*] free of temptation [*peirasmos* \*] for men: not even he who meditates [*meletao*] upon the law [*nomos* \*] of God day and night (Ps 1.2) and practices to effect [*askeo* \*: to train, form by art & *katorthoo* \*: *kata*-] the saying, The mouth of the just [*dikaios* \*] shall meditate wisdom [*meletao* \* & *sophia* \*] (Prov 10.31), is released from temptation [*apallasso* & *peirazomai* \*].

How many in their devotion to the examination of the divine Scriptures have, through misunderstanding the messages contained in Law and Prophets, devoted themselves to godless and impious or to foolish and ridiculous opinions? What need is there for me to answer, when there are countless examples of such mistakes among those who do not seem to be open to the charge of righteousness in their reading? The same fate has also overtaken many in their reading of the Apostles and Gospels inasmuch as, through their own lack of discernment, they fashion in imagination a Son or a Father other than the One divinely conceived and truly recognized by Holy Writ. For one who fails to have true thoughts of God or His Christ has fallen away from the true God and from His Only **537** Begotten, and his worship of the imaginary Father and Son, fashioned by his lack of discernment, is no real worship. Such is his fate through having failed to recognize the temptation present in the reading of Holy Writ to arm himself and take a stand as for a struggle already upon him.



Why need I tell how many have misinterpreted [*parekdechomai: para- & ek-*] what is proclaimed [*apaggello \**] in the Law and Prophets when they have devoted [*anatithemi: to attribute; ana-*] themselves to the study [*exetasis \*: ex-*] of sacred Scripture and have devoted [*anatithemi \*: ana-*] themselves either to ungodly and impious doctrines [*dogma \* modified by atheos \* & asebes \**] or to those who are foolish and ridiculous [*elithios \* & geloios*] since so many who do not seem [*dokeo \**] to be guilty [*enochos \**] of the charge [*egklema \**] of careless reading [*anagnosma modified by ameleia: indifference*] fail [*ptaio: to fall*] in this way? Many also have failed [*pipto \**] in the same way in their reading [*anagignosko \*: ana-*] of the Apostles' and Evangelists' writings through their own foolishness [*anoia: lack of understanding*] fashioning [*plasso \**] anew another Son or Father different from him who is spoken of [*theologeo \**] and known [*noeo \**] to the saints according to the truth [*aletheia \* with kata*]. For he who does understand the truth about [*phroneo \* & aletheia \* with peri*] God or his Christ has fallen away from [*apopipto \*: apo-*] the true God and his Only-begotten. He does not in reality worship [*proskuneo \*: pros-*] the being whom his foolishness, thinking [*nomizo \**] it to be Father and Son, has fashioned [*anaplasso: to form anew; ana-*]. This happens [*patheo \**] to him because he has not understood [*noeo \**] the temptation [*peirasmos \**] that there is in reading [*anagignosko \*: ana-*] the Holy Scriptures and does not stand armed [*hoplizo: to get ready*] as for a struggle [*agon: gathering, assembly, with para*] which is even at that time close upon [*enistemi \*: en-*] him.

We ought therefore to pray, not that we be not tempted--that is impossible--but that we be not encompassed by temptation, the fate of those who are open to it and are overcome. Now since, outside of the Lord's Prayer, it is written Pray that you enter not into temptation, the force of which may perhaps be clear from what has already been said, whereas in the Lord's prayer we ought to say to God our Father, Bring us not into Temptation, it is worth seeing in what sense we ought to think of God as leading one who does not pray or is not heard into temptation. If entering into temptation means being overcome, it is manifestly out of the question to think that God leads anyone into temptation as though He delivered him to be overcome. The same difficulty awaits one no matter in what sense one may interpret the words Pray that you enter not into temptation, for if it is an evil to fall into temptation, which we pray may not be our fate, must it not be out of place to think of the Good God, who is incapable of bearing evil fruits, as encompassing anyone with evils?

We must pray [*euchomai \**] not that we may not be tempted [*peirazo \**] (for this is impossible [*adunatos \**]) but that we may not be engulfed by temptation [*periballo \*: peri-*] which happens to [*pascho \**] those who are held within it and overcome [*enecho \*: en- & nikao \**]. Since elsewhere than in the prayer [*euche \**] it is written, "That you do not enter into temptation" (Lk 22.40) (and how this can be is clear [*saphes \**] from what

we have said already), while in the prayer [*euche* \*] we must say to God the Father, “Lead us not into temptation [*eiserchomai* \*: *eis-* with *eis* & *peirasmos* \*],” it is worth while [*axios* \*] to see how we must understand [*noeo* \*] that God leads [*eisago*: *eis-*] one who has not prayed [*euchomai* \*] or one whose prayer [*euche* \*] is not answered into temptation [*epakouo* \*: *epi-* & *peirasmos* \*]. For it is incongruous [*apemphaino*: *apo* & *em-* or from and in] to think [*nomizo* \*] when a man who is overcome [*nikao* \*] enters into temptation [*eiserchomai* \*: *eis-* & *peirasmos* with *eis*] that God leads him into temptation [*eiserchomai* \*: *eis-* & *peirasmos* with *eis*] as though delivering [*paradidomai* \*: *para-*] him over to be overcome [*nikao* \*]. The same incongruity [*apemphasis*: contradiction] also is encountered [*perimeno* \*: *peri-*] in whatever way one tries to explain [*exegeomai*: *ex-*] the words, “Pray [*euchomai* \*] that you enter not into temptation [*eiserchomai* \*: *eis-* & *peirasmos* with *eis*].” For if it is an evil thing [*kakos* \*] to fall into temptation [*empipto* \*: *em-* & *peirasmos* \*] (which we pray may not happen [*euchomai* \* & *patheo* \*] to us), is it not absurd [*atopos* \*] to think that the good God who cannot [*dunamai* \*] bring forth evil fruits engulfs anyone in evil [*periballo* \*: *peri-* & *kakos* \*]?

**NB:** Because this paragraph contains several lengthy biblical quotes, appropriate words are inserted in the text. It is of service [*chresimos* \*] to cite [*paratithemi* \*: *para-*] in this connection what Paul has said in the Epistle to Romans--thus: Claiming [*phasko* \*] to be wise they became foolish [*sophos* \* & *moraino*: to be silly] and changed [*allasso* \*] the glory [*doxa* \*] of the incorruptible [*aphthartos*] God into the likeness of an image [*homoionoma & eikon* \*] of corruptible [*phthartos* \*] man and of winged and four footed and creeping things. Wherefore God delivered [*paradidomai* \*: *para-*] them in the lusts of their hearts [*epithumia* \*: *epi-* & *kardia* \*] unto uncleanness [*akatharsia*] to the dishonoring [*atimazo*] of their bodies among [*eis*] themselves (Rom 1.22-24); and shortly after. Therefore God delivered [*paradidomai* \*: *para-*] them unto passions of dishonor [*pathe & atimia*] : for both their females changed [*metallasso*: *meta-*] the natural use into the unnatural [*phusikos & phusis* \* with *para*, both modifying *chresis*, also as advantage], and the males likewise setting aside [*aphiemi* \*: *apo-*] the natural use [*chresis* \*] of the female, were consumed [*ekkaio*: *ek-*] and so on (Rom 1.28). And again shortly after: And as they proved [*dokimazo* \*] not to have God in full knowledge [*epignosis*: *epi-*], God delivered [*paradidomai* \*: *para-*] them unto a reprobate mind [*nous* \* modified by *adokimos*: false, spurious] to do the unseemly [*katheko*: with *me* or negative, \**kata-*]. We may simply confront dividers of the Godhead [*prosektithemi*: *pros-* & *ek-* or towards & from with *Theotes* \*] with all these passages and put these questions to them since they hold [*nomizo* \*] that the good [*agathos* \*] Father of Our Lord is distinct from [*para*] the God of the law [*nomos* \*]. Is it the good [*agathos* \*] God who leads into temptation [*peirasma* \* with *eisago* \*: *eis-* & *eis*] one who fails in prayer [*tugchano* \* with negative *me* & *euche* \*]? Is it the Father of the Lord who delivers [*paradidomai* \*: *para-*] in the lusts of their hearts [*epithumia* \*: *epi-* & *kardia* \*] those who have already done some sin

[*proamartano: pro-*] unto uncleanness [*akatharsia \* with eis*] to the dishonoring [*atimazo \**] of their bodies among [*en*] themselves? Is it He who, as they themselves say, is free from [*apallasso \**] judging and punishing [*krino \* & kolazo \**], who delivers unto [*paradidomai \*: para- with eis*] passions of dishonor [*pathe \* & atimia \**] and unto a reprobate mind [*nous \* & adokimos \* with eis*] to do the unseemly [*katheko \*: kata-*] men who would not have fallen into the lusts of their hearts [*epithumia \*: epi- & kardia \**] had they not been delivered [*paradidomai \*: para-*] to them by God, who would not have succumbed [*hupopipto: hupo-*] to passions of dishonor [*pathos \* & atimia \**] had they not been delivered [*paradidomai \*: para-*] to them by God, and who would not have lapsed into [*katapipto \*: kata- & nous \**] into a reprobate mind [*nous \* & adokimos \**] but for the fact that the so condemned [*hupopipto \*: hupo-*] had been delivered [*paradidomai \*: para-*] to it by God.

I am well aware that these passages will trouble such thinkers exceedingly. Indeed they have fashioned in imagination a God other than the Maker of heaven and earth, because **540** they find many such passages in the Law and the Prophets and have been offended by the author of such utterances as not good. But I on my part, for the sake of that question, raised in connection with the words Bring us not into Temptation, which led to my citation of the apostle's words also, must now consider whether I in turn find a solution of apparent contradictions worth considering. Well, it is my belief that God rules over each rational soul, having regard to its everlasting life, in such a way that it is always in possession of free will and is itself responsible alike for being, in the better way, in progress towards the perfection of goodness, or otherwise for descending as the result of heedlessness to this or that degree of aggravation of vice. Accordingly, since a swift and somewhat short cure gives rise in some men to a contempt for the disease into which they have fallen, with the possible result of their incurring it a second time, He will in such other cases with good reason allow the vice to increase to a certain extent, suffering it even to be aggravated in them to the verge of incurableness, in order that they may be sated through long continuance in the evil and through surfeit of the sin for which they lust, and may be brought to a sense of their injury, and, having learned to hate what formerly they welcomed, may be enabled when cured to enjoy more steadfastly the health which their cure has brought to their souls. So it was that the mixed throng among the Children of Israel, once fell into lust.

I know [*eido \**] well that these things will disturb them greatly [*tarasso \* & sphodra \*: excessively*], and for this reason they have fashioned [*anaplasso \*: ana-*] another god, one other than the maker [*poiete* prefaced by *para*] of heaven and earth. Discovering [*heurisko \**] many such things in the Law and Prophets they have taken offence at [*proskopto: pros-*] him who utters [*prosphero \*: pros-*] such words as being no good [*agathos \**]. But because of the difficulties [*epaporeo: to raise a new doubt, epi-*]

connected with the phrase “Lead us not into [eisago \*: eis- with eis] temptation [peirasma \*],” on account of which we were led to compare [paratithemi \*: para-] also the words of the Apostle, we must now consider [theoreton] whether we can find [heurisko \*] any worthy explanations [axiologos modifying lysis, a loosening] of the incongruities [apemphasis: absurdity, apo-]. My opinion [hegeomai \*] is indeed that God deals with [oikonomeo \*] each rational soul [psuche \* modified by logikos \*] with a view to its eternal life while each soul always possesses its own free will [autexousios] and of its own volition [aitia \* with para] either it is in a better state according as it ascends to the height [epanabasis: epi- & ana- or upon & above] of goodness [agathos \*] or else it descends [katabaino \*: kata-] in different ways [diaphoros \*: adverb, dia-] because of negligence [aprosexia: want of attention: privative & pros-] to such or such a great depth of evil [chusis: flood, stream & kakia \*]. Since a speedy and short recovery [therapeia \* modified by taxeios & suntomos: sun-] gives rise in some to contempt [kataphronesis: kata-] for those diseases [nosema: plague] into which they have fallen [empipto \*: em-] as being easily curable [eutherapeuo: eu-] so that after regaining their health [hugiazo] they fall into [peripipto \*: peri-] the same a second time in the case of such it is reasonable [eulogos \*: eu-] that he will allow the evil [kakia \*] which to a certain extent increases [auxano \*], permitting [huperorao \*: to look down with disdain; huper-] it to be diffused [chao] so widely in them as to be incurable [aniatos: incorrigible] in order that by lingering long in the evil [prosdiatribo: pros- & dia- or towards & through] and having their fill [emphoreo: to pour in, em-] of the sin they lust after [hamartia \* & epithumeo \*: epi-], they may become satiated [korenumi] and perceive the harm [aisthanomi & blabe \*] they have taken, hate what they formerly welcomed [miseo \* & apodexomai: apo-], and being cured [therapeuo \*] may find themselves able [dunamai \*] more surely [bebaios \*] to derive benefit [oninemi \*] from the health of their souls [hugeia \* & psuche\*] which consists [huparcho \*: hupo-] in their being healed [therapeuo \*].

**NB:** Because this paragraph contains several lengthy biblical quotes, appropriate words are inserted in the text. For example, the mixed multitude once among the children of Israel, fell as lusting [epithumeo \*: epi- & epithumia \*: epi-]. Sitting down they and the Children of Israel cried out [klaio] saying, "Who will give us flesh to eat? We remember [mimnesko \*] the fish we used to eat freely in Egypt, and the cucumbers and melons and leeks and onions and garlic, but now is our soul parched [psuche \* & kataxeros: kata-]; our eyes are on nothing save the manna" (Num 11.4-6). Then, shortly after, it is said: And Moses heard them crying [klaio \*] in their tribes; each was at his door (Num 11.10). And again shortly after the Lord says to Moses: And you shall say to the people, "Sanctify [hagiazo \*] yourselves for the morrow, and eat flesh, because you have cried [klaio \*] before the Lord saying, Who will give us flesh to eat, because it was well [kalos \*] with us in Egypt,' and the Lord shall give you flesh to eat. So eat flesh! Eat it not one nor two nor five days, not ten nor twenty days; for a month of days eat till it issue from your nostrils,

and it shall make you ill, because you have disobeyed [*apeitheo*] the Lord who is among [*en*] you, and have cried [*klaio* \*] before Him, Wherefore have we left Egypt (Num 11.18-20)?”

Let us therefore see whether the narrative I have laid before you as a parallel is of help towards a solution of the apparent contradiction in the clause Bring us not into temptation and in the words of the apostle. Having fallen into lust, the mixed throng among the **541** Children of Israel cried and the Children of Israel with them. Plainly so long as they were without the objects of their lust, they were not able to be sated with them or cease their passion. In fact, it was the will of the benevolent and good God, in giving them the object of their lust, not to give it in such a way that any lust should be left in them. For that reason He tells them to eat the flesh not one day--for had they partaken of the flesh a short time their passion would have remained in their soul which would have been kindled and set ablaze by it--nor does He give them the object of their lust for two days. It being His will to make it excessive for them, He utters what is, to one who can understand, a threat rather than a promise of their apparent gratification, saying, "Neither shall you pass five days eating the flesh nor twofold those, nor yet twofold those again, but eat flesh for a whole mouth, until such time as your imagined good shall issue from your nostrils with choleric affection, and with it your culpable and base lust for it. So shall I set you free from all further lust of living, that when you have come out in such condition you may be pure from lust and may remember all the troubles through which you were set free from it. Thus you shall be enabled either not to fall into it again, or, should that ever happen through forgetfulness during the long lapse of time of your sufferings on account of lust, if you take no heed to yourselves and not appropriate the Word that completely frees you from every passion, if you fall into evil and at a later time, through having come to lust again for creation, require a second time to obtain the objects of your lust--in hatred of that object revert again to the good and heavenly nourishment through despising that which you longed for the most."

Let us consider [*eido* \*], then, the story [*historia*] and see whether it has been of use [*chresimos* \*] to you that we have adduced to [*paraballo* \*: *para-*] it to explain the incongruity [*apoemphaino* \*: *apo-* & *em-* or from & in] in the clause, “Lead us not into temptation [*eisphero* \*: *eis-*” and in the words of the Apostle. The mixed multitude among the children of Israel fell a lusting [*epithumeo* \*: *epi-* & *epithumia* \*: *epi-*] and wept [*klaio* \*] and the children of Israel with them. It is clear [*phaneros* \*] that as long as they did not possess [*echo* \*] what they lusted after [*epithumeo* \*: *epi-*] they could not be satiated [*dunamai* \* & *lambano* \* with *koros*: satiety] nor be rid of their evil condition [*pauo* \* & *pathos* \*]. But the merciful and good [*philanthropos* \* & *agathos* \*] God, when he gave them what they lusted after [*epithumeo* \*: *epi-*], wanted [*boulomai* \*] to give it in such a way as not to leave [*kataleipo*: *kata-*] in them any lust [*epithumia* \*: *epi-*].

Therefore he says that they shall eat flesh not for one day only (for the evil condition [*pathos* \*] would have remained in the soul [*meno* \* & *psuche* \*] which would have been on fire and aflame with it if they had participated in [*metalambano* \*: *meta-*] the flesh only for a short while). And neither does he give them what they lust after [*epithumeo* \*: *epi-*] for two days, but wishing to satiate [*boulomai* \* & *proskores: pros-*] them with it, it is not as if he promises [*epaggello* \*: *epi-*] it but rather (to him who is able to understand [*dunamai* \* & *suniami* \*: *sun-*] he threatens [*apeileo*] them through those things which he seemed to bestow [*dokeo* \* & *charizomai* \*] on them when he says, “Nor shall you spend [*poieo* \*] five days only in eating flesh nor twice this number nor yet twice that, but for so long shall you eat, devouring flesh for a whole month until that which you thought good [*nomizo* \* & *kalos* \*] and your lusting [*epithumia* \*: *epi-*] for it, so blameworthy and base [*psektos* \* & *aischros* \*], comes out of your nostrils like a choleric disease [*pathos* \* & *cholerikos*] in order that I may release [*apallasso* \*: *apo-*] you from mortal men who are pure from lust [*katharos* \* & *epithumeo* \*: *epi-*] and remembering [*mimnesko* \*] by how many pains you were released [*ponos* \* & *apallasso* \*: *apo-*] from it, you may be unable [*dunamai* \*] in any way to fall into [*peripipto* \*: *peri-*] it again. If this ever happens after long intervals of time [*periodos: one who goes the rounds, peri- & chronos* \*], if forgetful [*epilanthano* \*: *epi-*] of the sufferings you endured [*pascho* \*] through your lust [*epithumia* \*: *epi-*], do not take need [*prosecho* \*: *pros-*] to yourselves and do not assimilate the Word [*analambano* \*: *ana-* & *Logos* \*] which perfectly frees [*apallasso* \*: *apo-* & *teleios: adverb*] you from every disease [*pathos* \*] that you may fall into evil [*peripipto* \*: *peri-* & *kakos* \*], and that later when the lust [*epithumeo* \*: *epi-*] of earthly things has come upon you, you may again pray [*deo* \*: to stand in need] to obtain [*tugchano* \*] a second time the things you now lust after [*epithumeo* \*: *epi-*], after a period of hating [*miseo* \*] them and thus hasten back to the good things [*palindromao* & *kalos* with *epi*], even the heavenly food which men despise [*kataphroneo* \*: *kata-*] when they yearn [*orego*] after the worse.

The like fate, accordingly, will overtake those who have changed the glory of the incorruptible God into the likeness of an image of corruptible man and of winged and four-footed and creeping things, and who are forsaken of God and thereby delivered in the lusts of their hearts unto uncleanness to the dishonoring of their bodies as men who have brought down to soulless insensible matter the name of Him who has bestowed upon all sentient rational beings not only sense but even rational sense, and to some indeed a complete and excellent sense and intelligence. Such men are reasonably delivered to passion of dishonor by the God whom they have forsaken, being forsaken by Him in return, receiving the requital of error through which they came to love the itch for pleasure. For it is more of a requital of their error for them to be delivered to passions of dishonor than to be cleansed by the fire of Wisdom and to have each of their debts exacted from them in prison to the last farthing. For in being delivered to passions of dishonor

which are not only natural but many of the unnatural, they are debased and hardened by the flesh and become as though they had no soul or intelligence any longer but were flesh **544** entirely, whereas in fire and prison they receive not requital of their error but benefaction for the cleansing of the evil contracted in their error, along with salutary sufferings attendant in the pleasure-loving and are thereby set free from all stain and blood in whose defilement and pollution they had to their own undoing been unable even to think of being saved. So their God shall wash away the stain of the sons and daughters of Zion and shall cleanse away the blood from their midst with a spirit of judgment and a spirit of burning: for He comes in as the fire of a furnace and as soap, washing and cleansing those who are in need of such remedies because it has not been their clear desire to have knowledge of God. After being delivered to these remedies they will of their own accord hate the reprobate mind, for it is God's will that a man acquire goodness not as under necessity but of his own accord. Some, it may well be, will have had difficulty in perceiving the baseness of evil as the result of long familiarity with it, but then turning away from it as falsely taken to be good.

A fate like theirs they will suffer [*peitho* \*] who have changed [*allasso* \*] the glory of the uncorruptible [*doxa* \* & *aphthartos* \*] God into an image [*homoiosis* \*] made like corruptible [*phthartos* \*] man and to birds, four-footed beasts and creeping things (Rom 1.23) being abandoned and given up [*egkatalaipo*\* & *paradidomai* \*: *para*-] through the lusts of their own hearts [*epithumia* \*: *epi*- & *kardia*], to uncleanness and dishonor [*akatharsia* \* & *atimazo*] their own bodies (Rom 1.24) the name [*onoma* \*] of him who has given [*charizomai* \*] to all sentient and rational creatures [*aisthanomai* \* with *logikos* \*] the power not only of perception [*aisthanomai* \*] but also of rational perception [*aisthanomai* \* & *logikos* \*] and to some even the power of perfect and moral perception [*aisthanomai* \* & *noeo* \* with *teleios* \* & *enaretos*: *en*-] and understanding. Justly [*eulogos* \*: *eu*-] are such men forsaken [*paradidomai* \*: *para*-] in their turn by the God whom they have forsaken [*katalambano*: \* *kata*-] and given up [*antikatalaipo*: *anti* & *kata*-] by him to [*eis*] vile affections [*pathe* \* modified by *atimia* \*], receiving [*apolambano* \*: *apo*-] the recompense of the error [*antimisthia*: *anti*- & *plane*] (Rom 1.27) by which they loved [*agapao* \*] filthy pleasure [*psorodes*: scabby & *hedone* \*]. For the recompense of their error [*antimisthia*: *anti*- & *plane*] comes when they are given up [*paradidomai* \*: *para*-] to vile affections [*pathe* \* with *eis* & *atimia* \*] rather than when they are purged [*katharizo* \*] in the fire of wisdom [*phronimos*: in one's right mind] and when in prison they have each of their debts [*ophlema*: fine incurred in a lawsuit] exacted from them to the last coin (Mt 5.25-26). For when they are given to [*paradidomai* \*: *para*-] vile affections [*pathe* \* & *atimia* \*] (not only those which are in accord with nature [*phusis* \* with *kata*] but many which are unnatural [*phusis* \* with *para*), they are contaminated and coarsened [*moluno* \* & *pachuno*: to thicken] by the flesh as though no longer possessing [*echo* \*] soul or mind [*psuche* \* & *nous* \*] but becoming nothing but

flesh. But in the fire and prison it is not the recompense of their error [*antimisthia* \* & *plane* \*] (Rom 1.27) that they receive [*lambano* \*] but (together with salutary pains) God's beneficence [*soterios* \*] for the purifying [*katharsis*] of the evils of their error [*kakos* \* & *plane* \*] which come upon [*hepo* \*] the lovers of pleasure [*philedonos* \* with *ponos* \* or work, exertion], and they are delivered from [*apallasso* \*] all the filth and blood when they were soiled and wallowed [*rhupao* & *phuro*: to mix as to spoil], they were not even able to think of [*ennoeo* \*: *en-*] their salvation [*sozo* \*] by reason of the destruction in which they were involved [*apoleia* \* & *dunamai* \*]. Therefore God shall wash away the filth [*ekpluno*: *ek-* & *rhupos*] of the sons and daughters of Zion and shall purge [*ekkatharizo*: *ek-*] the blood from their midst by the spirit of judgement [*pneuma* \* & *krisis* \*] and by the spirit [*pneuma* \*] of burning (Is 4.4). For he comes like a furnace fire and like a fullers' soap (Mal 3.2), washing and cleansing [*kathairo*] those who are in need of such medicines [*deo* \* & *pharmakon*] because they did not like [*ethelo* \*], when tested [*dokimazo* \*], to retain [*echo* \*] God in their knowledge [*epignosis* \*: *epi-*] (Rom 1.28). If they are given over willingly to these medicines [*paradidomai* \*: *para-*], they will come to hate [*miseo* \*] the reprobate mind [*nous* \* modified by *adokimos* \*] (Rom 1.28). For God wills [*boulomai* \*] not that good [*agathos* \*] should come to anybody as by compulsion [*anagke* \* with *kata*] but by free will [*ekousios*: adverb] (since there may be some who from their long association with evil [*homologeo* \* & *kakia* \*] scarcely realize the shame [*katanoeo* \*: *kata-* & *aischos* \*] of it and turn away from [*apostrepho* \*: *apo-*] it because they falsely conceive [*hupolambano* \*: *hupo-* & *peudos*: adverb] it to be good [*kalos* \*]).

Consider too, whether God's reason for hardening the heart of Pharaoh also is that he may, because hardened, be unable to say, as in fact he did, "The Lord is righteous, but I and my people are impious." Rather it is that he needs more and more to be hardened and to undergo certain sufferings, in order that he may not, as the result of a too speedy end to the hardening, despise hardening as an evil and frequently again deserve to be hardened. If their nets are not wrongfully stretched for birds, according to the statement in the Proverbs, but God rightly leads men into the snare, as one has said, You led us into the snare, and if not even a sparrow, cheapest of birds, falls into the snare without the counsel of the Father, its fall into the snare being due to the failure to use aright its control of its wings given to it to soar, let us pray to do nothing to deserve being brought into temptation by the righteous judgment of God, as in the case with everyone who is delivered by God in the lusts of his own heart unto uncleanness, or delivered unto passions of dishonor, or as not having proved to have God in full knowledge, is delivered unto a reprobate mind to do the unseemly.

Consider [*ephistemi* \*: *epi-*] whether it is for this reason also that God hardens the heart [*skleruno* & *kardia* \*] of Pharaoh that he might be able [*dunamai* \*] to say what he actually did say when his heart was not hardened [*skleruno* \*] and say that "the Lord is



righteous [*dikaïos* \*], and I and my people are wicked" [*asebes* \*] (Ex 9. 27). But he needs to be hardened [*deo* \* & *skleruno* \*] further, and to endure sufferings [*pascho* \*] lest because he ceases to be heartened [*pauo* \* & *skleruno* \*] too quickly, he belittles the hardening [*kataphroneo* \*: *kata-* & *skleruno* \*] as an evil [*kakos* \*] and comes to deserve [*axios* \*] a hardening [*skleruno* \*] even more so. If it is not unfitting [*adikos*: adverb] that nets are spread from birds (Prov 1.17, LXX) as it is said in Proverbs, while God with good reason leads us into [*eisago* \*: *eis-* with *eis*] the net, according to him who said "You have brought us into [*eisago* \*: *eis-* with *eis*] the net" (Ps 66.11), and without the will [*boule* \*] of the Father not even the meanest sparrow among the birds of the air falls into the net (Mt 10.29) (for what falls into the net falls because it is not rightly use the power [*exousia* \*] of the wings which were given it to raise itself aloft [*hupsoo* \* with *epi*]), let us pray [*euchomai* \*] that we may do nothing which will merit our being led into temptation [*eisphero* \*: *eis-* & *peirasmos* \*] by the righteous judgment [*krisis* \* modified by *dikaïos* \*] of God since everyone who is given up to [*paradidomai* \*: *para-*] uncleanness [*akatharsia* \* with *eis*] through the lusts of his own heart [*epithumia* \*: *epi-* & *kardia* \*] is led into temptation, and so is everyone who was given up [*paradidomai* \*: *para-*] to vile affections [*pathe* \* modified by *atimia* \* with *eis*], and every one who inasmuch as he did not like to retain [*dokimazo* \*] God in himself, is given over to [*paradidomai* \*: *para-*] a reprobate mind [*nous* \* modified by *adokimos* \* with *eis*], to do those things which are not convenient [*katheko* \*].

The use of temptation is somewhat as follows. Through temptations the content of our soul, which is a secret to all except God, ourselves included, becomes manifest, in order that it may no longer be a secret to us what manner of men we are but that we may have fuller knowledge of ourselves and realize, if we choose, our own evils and be thankful for the blessings manifested to us through temptations. That the temptations which befall us **545** take place for the revealing of our true nature or the discerning of what is hidden in our heart, is set forth by the Lord's saying in Job and by the scripture in Deuteronomy, which runs thus: Think you that I have uttered speech to you for any reason other than that you may be revealed as righteous? And in Deuteronomy: He afflicted you and starved you and gave you manna to eat, and He led you about in the wilderness where biting serpents and scorpions and thirst are, that the things in your heart might be discerned.

The usefulness of temptation [*chreia* \* & *peirazo* \*] is this: through temptations [*peirasmos* \*] those things which our souls [*psuche* \*] has admitted [*dechomai* \*] and which are unknown [*lanthano* \*] to all except God, unknown even to ourselves, become manifest [*phaneros* \*] that we may no longer be unaware [*lanthano* \*] what manner of men we are but recognizing [*epigignosko* \*: *epi-*] them, may perceive [*sunaiathomai*: *sun-*], if we will [*boulomai* \*], our own evils [*kakos* \*] and give thanks [*eucharisteeo* \*: *eu-*] for the good [*agathos* \*] that has been shown to us through the temptations [*phaneroo* \* &

*peirasmos* \*]. That the temptations [*peirasmos* \*] which come upon us come that we may appear [*anaphaino: ana-*] what we are, of that which is hidden in our heart [*krupto* \* & *kardia* \*] may be made known [*diagignosko: dia-*], is shown [*paristemi* \*: *para-*] by what is said by the Lord in Job, and what is written in Deuteronomy. The passages are as follows: “Do you think [*oiomai* \*] that I have answered [*chrematizo* \*] you otherwise than that you should appear righteous [*anaphaino* \*: *ana-* & *dikaios* \*]” ( Job 40.3)? In Deuteronomy, “he humbled you and suffered [*kakoo: to maltreat* & *limagchoneo: to be weakened by hunger*] you to be hungry and fed you with manna and let [*diago: dia-*] you in the wilderness where there was the serpent that bites and the scorpion and drought and that which was in your heart [*kardia* \*] might be made known [*diagignosko* \*: *dia-*]” (Dt 8.3; 15.2).

If we desire references to plain history, it is matter of knowledge that Eve's readiness to be deceived and unsoundness of thought did not originate when in disobedience to God she hearkened to the serpent, but had already been betrayed, the reason for the serpent's having engaged her being that with its peculiar wisdom it had perceived her weakness. Nor was it the beginning of evil in Cain where he slew his brother, for already the heart-knowing God had little regard for Cain and his sacrifices. It was simply that his wickedness became manifest when he took Abel's life. Had Noah not drunk of the wine that he cultivated and become intoxicated and uncovered himself, neither Ham's indiscretion and irreverence towards his father nor his brother's reverence and modesty towards their parent would have been revealed. Though Esau's plot against Jacob seemed to have provided an excuse for his being deprived of the blessing, his soul even before that had roots of fornication and profanity. And we should never have known of the splendor of Joseph's self-control, prepared as he was against falling a victim to any lust, had his master's wife not fallen in love with him.

If we recall the story [*anamimnesko* \*: *ana-* with *boulomai* \* & *historia* \*], we must know [*isteon: one must see*] that Eve's proneness to be deceived [*euexapatetos: eu-* & *ek-* or well & from] and the corruption of her imagination [*sathros: unsound* & *logismos* \*] did not arise [*huphistemi* \*: *hupo-*] at the time that she disobeyed [*parakouo* \*: *para-*] God and listened to the serpent but had been betrayed [*elegcho* \*] her with its own wisdom [*phronimotes: practical wisdom*] it had perceived [*antilambano* \*: *anti-*] her weakness [*astheneia* \*]. Neither did wickedness [*poneria* \*] begin [*archo* \*] to exist in Cain when he killed his brother (for even before ‘to Cain and to his offspring God who knows the heart [*kardiognostes*] did not have respect’ [*prosecho* \*: *pros-*] (Gen 4.5), but his wickedness [*kakia* \*] came out into the open [*phaneros* \*] when he slew Able. If Noah who drank the wine which he had made had not become drunk and made himself naked, neither the rashness and impiety [*propeteia: pro-* & *asebeia* \*] of Ham towards [*eis*] his father nor the respect and reverence [*semnotes* & *aidos* \*, with *pros*] of his brothers towards him who

gave birth to them would have been shown (Gen 9.20-24). Esau's plot [*epiboule: epi-*] against Jacob seemed [*doxazo \**] to have the theft of his blessing [*eulogia \*: eu-*] as an excuse [*aphairesis \*: apo-*], but even before this his soul [*psuche \**] had the roots of one who did fornication and profanity [ *pornos & bebelos*]. We should not have known [*gignosko \**] the shining [*lamprotes: splendor*] example of Joseph's self-control [*sophrosune \**], fortified as he was against being taken [*haliskomai: to seize*] by any lust [*epithumia \*: epi-*], if the wife of his master had not loved [*erao \**] him.

Let us therefore, in the intervals between the succession of temptations, make a stand against the impending trial, and prepare ourselves for all possible contingencies--in order that, come what may, we may not be convicted of unreadiness but may be shown to have braced ourselves with the utmost care. For when we have carried out all our part, the deficiency caused by human weakness will be filled up by God who cooperates for good in all things with those who love Him, and whose future growth has been foreseen according to His unerring knowledge.

Therefore in the intervals [*kairos \**] between the succession of temptations [*diadoche: succession; dia- & peirasmos \**] let us make a stand [*histemi \**] against those that to come and let us make preparations [*paraskeuazo \*: para-*] for all that can happen [*enistemi \*: en- with pros*] in order that whatever may come [*dunamai \* & sumbaino \*: sum-*], we may not be convicted [*elegcho \**] of being unprepared [*anetoimos*] but may be known [*phaneroo \**] to have composed ourselves with utmost care [*sugkroteo: literally, to knock together or sug- & epimeles \*: epi-*]. When we bring to perfection [*epiteleo \*: epi*] all that is in our power [*kath' heautous*], God, who works together for good [*sunergo \*: sun- & agathos \** with *eis*] in all things for those who love him [*agapao \**](Rom 8.28), will supply what is lacking because of human weakness, for by his unfailing foreknowledge [*apseudos modifying prognosis \*: pro-*] he foresees [*proorao \*: pro-*] what they will one day be.

On the words Bring us not into Temptation Luke seems to me to have virtually taught Deliver us from Evil also. In any case it is natural that the Lord should have addressed the briefer form to the disciple as he had already been helped, but the more explicit to the many who were in need of clearer teaching. God delivers us from Evil, not when the enemy does not engage us at all in conflict through any of his own wiles or those of the ministers of his will, but when we make a manful stand against contingencies and are victorious. In that sense I have also taken the words: Many are the afflictions of the righteous: and He delivers them from them all. For God delivers us from afflictions not when afflictions are no more--and surely Paul's expression in everything afflicted implies **548** that affliction had never yet ceased--but when, by God's help, under affliction we are not straitened. According to a usage native to Hebrews, affliction' denotes misfortune that happens without reference to a human will, whereas straitening' refers to the will overcome

by affliction and surrendered to it: hence Paul well says: in everything afflicted but not impoverished. And I consider the words in Psalms 'In affliction you set me at large to be similar, for by setting at large' is meant the joyousness and cheerfulness of temper which comes to us from God in the season of misfortune through the cooperation and presence of God's encouraging and saving Word.

In the words "Lead us not into temptation" [*eisago* \*: *eis-* with *eis* & *peirasmos*] Luke seems to me to have included [*didasko* \*] also the force of the words, "Deliver [*rhuo* \*] us from evil [*poneros* \*]." And surely it is natural that the Lord should have spoken more briefly to [*pros*] the disciples inasmuch as he had been helped [*opheleo* \*], but to the majority who needed we are teaching [*didaskalia* \*] more plainly [*tranos* \*]. Now God delivers us from evil [*rhuo* \* & *poneros* \*] not when the enemy that wrestled [*echthros* \* & *antipalaio*] against us does not attack us at all with his own devices [*methodia*: craft, wiliness], whatever they may be [*proseimi* \*: *pros-*], or through the ministers of his will [*huperetes* \* & *themema* \*], but rather when we conquer manfully [*nikao* \* & *andreios* \*: adverb] making a stand against the things that happen to [*histemi* \* & *sumbaino* \*: *sum-*] us. In this way also we interpret [*eklambano* \*: *ek-*] the words "many of the afflictions of the righteous [*thlipsis* \* & *dikaiois* \*]: and he delivers [*rhuo* \*] them out of them all" (Psalm 34.19). For God delivers from afflictions [*rhuo* \* & *thlipsis* \*] not when afflictions [*thlipsis* \*] no longer come upon us (at least if Paul intends the words 'afflicted [*thlibo* \*] on every side' [2Cor 4.8] to mean, 'not yet free from affliction [*thilbo* \*]'), but when being afflicted [*thilbo* \*], by God's help [*boetheia*: support] we are by no means distressed [*stenochoreo*: *stenos* or narrow, straight], the word "afflicted [*thilbo* \*]" traditionally [*patrios*: belonging to one's father] among [*para*] the Hebrews signifying [*semaino* \*] a calamity which happens [*peristatikos*: in critical circumstances, *peri-* & *sumbaino* \*: *sum-*] against one's will [*aproairetos*: with no purpose with *epi* & *peristatikos*], while the word "distressed" is used of one who with full power of choice [*proairetikos*: *pro-*] is overcome by tribulation [*stenochoreo* \*: *stenos-*] and has surrendered to it [*endidomai*: to show, concede, *en-* & *nikao* \* with *thlipsis* \*]. Wherefore Paul rightly [*kalos* \*: adverb] says "we are afflicted in every side yet not distressed [*thilbo* \* & *stenochoreo* \*: *stenos-*]." I consider [*nomizo* \*] that the following verse in the Psalms is also similar to it: "you have enlarged me when I was in affliction [*platuno* & *thilbo* \*]" (Ps 4.1). For by the help and presence [*sunergia* \*: *sun-* & *parousia* \*: *para-*] of the Word [*Logos* \*] of God who comforts and saves [*parmutheomai*: *para-* & *sozo* \*] us, our cheerfulness and dependability [*hilaros* & *euthumos*: *eu-*] of mind [*dianoia* \*: *dia-*] which comes from God in the time [*kairos* \*] of calamity is called [*onomazo* \*] "enlargement [*platusmos*]."

In the same way, therefore, we are accordingly to understand deliverance from evil in the same way. God delivered Job, not through the Devil's failure to receive authority to beset

him with certain temptations--for he did receive it--but through his own avoidance of sin in the sight of God amidst all that befell him and through the exhibition of his righteousness. Thus he who had said: Does Job revere God for nothing? Have you not fenced about with a circle his goods without and his goods within the house and the goods of all who are his, and blessed his work and made his flocks and herds to abound on the earth? But send forth your hand, and touch all that he has, and surely he will curse you to your face, was put to shame as having thereby spoken falsely against Job, for he, after all his suffering, did not, as the Adversary said, curse God to His face, but even when delivered to the tempter he continued steadfastly blessing God, reproving his wife for saying Speak you some word against God and die, and rebuking her in the words: As one of the senseless women have you spoken. If we have accepted the good from the Lord's hand, shall we not endure the evil? And a second time concerning Job the Devil said to the Lord: Skin for skin; all that the man has he will pay for his soul. Nay but send forth your hand and touch his bones and his flesh, and surely he will curse you to your face. But he is overcome by the champion of virtue and shown to be a liar, for Job in spite of the severest sufferings stood firm committing no sin with his lips in the sight of God. Two falls did Job wrestle and conquer, but no third such struggle did he undergo, for the threefold wrestling had to be reserved for the Savior, as it is recorded in the three Gospels, when the Savior known in human form thrice conquered the Enemy.

In the same way, therefore, we had to think of [*noeteon* \*] a man being delivered from evil [*rhuo* \* & *poneros* \*]. God [*rhuo* \*] delivered Job not by the fact that the devil had not received power [*lambano* \* & *exousia* \*] to surround him with these or those temptations [*periballo* \*: *peri-* & *peirasmos* \*] (for he had received [*lambano* \*] it), but by the fact that in all that happened [*sumbaino* \*: *sum-*] to him he sinned [*hamartano* \*] not at all before the Lord but was proved to be righteous [*anaphaino* \*: *ana-* & *dikaiois* \*]. For he who has said, “does Job fear [*sebomai*: to do homage] God for nothing? Have you not made a hedge around him and about his house and about all that he has on every side and blessed [*eulogeo* \*: *eu-*] his works and increased his cattle in the land? But put forth your hand and touch [*hapto* \*] all that he has, and surely he will curse [*eulogeo* \*: note the opposite meaning here, *eu-*] you face to face” (Job 1.9-11), was put to shame [*kataischuno* \*: *kata-*] as having falsely accused [*katapseudomai*: *kata-*] Job who, having suffered [*pascho* \*] these great calamities, does not, as the adversary [*antikeimai* \*: *anti-*] say, curse [*eulogeo* \*: *eu-*] God to his face but even when delivered over to [*paradidomai* \*: *para-*] the tempter [*peirazo* \*] perseveres in blessing [*epimeno* \*: *epi-* & *eulogeo* \*: *eu-*] of the Lord, rebuking [*epitimao*: *epi-*] his wife when she said “Curse the Lord [*rhema* \*: with the verb *eipon*, to say] and die [*teleutao*: to accomplish, bring to an end],” and reproving [*epiplesso*: to punish, strike; *epi-*] her in the words, “You speak as one of the foolish woman [*aphron*: without sense]. If we have received good things [*dechomai* \* & *agathos* \*] at the hand of the Lord, shall we not endure the evil [*hupophero* \*: *hupo-* & *kakos* \*]”

(Job 2.9-10)? And the second time also the devil spoke to the Lord about Job, “Skin for skin, all that a man has [*huparcho* \*: *hupo-*] will he pay for his life [*ektino: ek-* & *psuche* \*]. But put forth your hand and touch [*hupto* \*] his bone and his flesh, and he will surely curse [*eulogeo* \*: *eu-*] you to your face” (Job 2.4-5). But overcome [*nikao* \*] by the champion of virtue [*athletes* \* & *arete* \*], he is proved false [*apodeiknumi* \*: *apo-* & *pseudos* \*]. For although he suffered [*pascho* \*] the greatest hardships [*chalepos* \*], he persevered [*epimeno* \*: *epi-*], in not sinning [*hamartano* \*] with his lips before God. But Job, having had two struggles and conquered [*nikao* \*], does not have to undergo a third such contest [*agonizomai* \*]. For the wrestling with three temptations has to be reserved for [*tereo* \*] the Savior, as is recorded [*anagrapho* \*: *ana-*] in the three Gospels when our Savior, known [*noeo* \*] in [*kata*] his manhood, overcame the enemy [*nikao* \* & *echthros* \*] in all three.

In order therefore to ask of God intelligently that we enter not into temptation and that we be delivered from Evil, let us consider these things and investigate them in our own minds more carefully. Through hearkening unto God let us become worthy to be heard by Him, and let our entreaty be that when tempted we may not be brought to death, and that when assailed by flaming darts of evil, we may not be set on fire by them. All whose hearts are [as one of the Twelve Prophets says, as an ember-pan] are set on fire by them, but not so **549** they who with the shield of faith quench all the flaming darts aimed at them by the Evil One, since they have within themselves rivers of water springing up into life eternal which do not let the fire of the Evil One prevail but readily undo it with the flood of their inspired and saving thought that is impressed by contemplation of the truth upon the soul of him whose study is to be spiritual.

Therefore having examined [*exetasso* \*: *ek-*] these things with some care [*epimeles* \*: *epi-*] and scrutinized [*ereuno* \*] them among ourselves that we may know [*noeo* \*] what we're doing when we ask [*aiteo* \*] God that we enter not into temptation [*eiserchomai* \*: *eis-* & *peirasmos* \* with *eis*] and that we may be delivered from evil [*rhuo* \* & *poneros* \*], being made worthy [*axios* \*] to be heard [*akouo* \*] of God because we ourselves hear [*akouo* \*] him, let us beseech [*parakaleo* \*: *para-*] him that when we are tempted [*peirazo* \*] we be not killed, and when we are cast [*ballo* \*] beneath the fiery darts of the Evil One [*Poneros* \*] (Eph 6.16), we be not set on fire by them. Now those who are “set on fire” by them are all they whose hearts [*kardia* \*], in the words of one of the twelve prophets, “have become like an oven” (Hos 7.6). But they are not set in fire who, with the shields of faith [*pistis* \*], quench all the fiery darts which are launched at them by the Evil One [*Poneros* \*] (Eph 6.16). For they have within them rivers of water springing up into [*allomai: to leap over with eis*] everlasting life (Jn 4.14) which do not suffer [*eao: to allow*] the attack [*ischuo* \*: to be powerful] of the Evil One [*Poneros* \*] to increase but easily reduce [*eucheros* \*: adverb, *eu-* & *luo* \*] it to nothing by the flood of divine and saving thoughts [*logismos* \*]:

modified by *entheos* & *soterios* \*] which are formed in the soul [*entupoo*: to carve or mold upon, *en-* & *psuche* \*] of him who studies [*askeo* \*] to become spiritual [*pneumatikos* \*] by contemplation of truth [*theoreo* \* & *aletheia* \*].

Mt 6.13: and lead us not into temptation, but deliver us from evil.

Lk 11.4: and forgive us our sins, for we ourselves forgive everyone who is indebted to us; and lead us not into temptation.

1Pt 2.11: Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul.

Gal 5.17: For the desires of the flesh are against the spirit, the desires of the Spirit are against the flesh; for these are opposed to each other to prevent you from doing what you would.

Job 7.1 (LXX): Is not the life of man upon earth a state of trial and his existence as that of a hireling by the day?

Ps 17.29 (LXX): For by you I shall be delivered from a troop; and by my God I will pass over a wall.

1Cor 10.13: No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation he will also provide the way of escape that you may be able to endure it.

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

Gal 5.17: For the desires of the flesh are against the spirit, the desires of the Spirit are against the flesh; for these are opposed to each other to prevent you from doing what you would.

Lev 17.11: For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life.

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

Jud 8.26-27: And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold; besides the crescents and the pendants and the purple garments worn by the kings of Midian and besides the collars that were about the necks of their camels. And Gideon made an ephod of it and put it in his city, in Ophrah; and all Israel played the harlot after it there, and it became a snare to Gideon and to his family.

Ps 34.19: who shows no partiality to princes nor regards the rich more than the poor, for they are all the work of his hands.

Acts 14.22: But the unbelieving Jews stood up the Gentiles and poisoned their minds against the brethren.

2Cor 4.6-8: For it is the God who said “let light shine out of darkness” who has shown in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

2Cor 4.8-9: We are afflicted in every way but not crushed; perplexed but not driven to despair; persecuted but not forsaken; struck down but not destroyed.

2Cor 4.11-13: For while we live we are always being given up to death for Jesus’ sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, “ I believed, and so I spoke,” we too believe, and so we speak.

Ps 25.2: O my God, in you I trust, let me not be put to shame; let not my enemies exult over me.

Prov 30.9: lest I be full and deny you and say, “Who is the Lord?” or lest I be poor and steal and profane the name of my God.

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

2Cor 12.7: in to keep me from being too elated by the abundance of revelations, a messenger of Satan to harass me, to keep me from being too elated.

2Chron 32.25: But Hezekiah did not make return according to the benefit done to him, for his heart was proud. Therefore wrath came upon him and Judah and Jerusalem.

Ps 37.14: the wicked draw the sword and bend their bows to bring down the poor and the needy, to slay those who walk up rightly.

Prov 13.8: The ransom of a man’s life is his wealth, but a poor man has no means of redemption.

Lk 16.22-24: The poor man died and was carried by the angels to the bosom of Abraham. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus in his bosom. And he called out, “father Abraham, have mercy upon me and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in this flame.”

1Cor 3.17: If anyone destroys God’s temple, God will destroy him. For God’s temple is holy, and that temple you are.

Prov 4.23: Keep you’re your heart with all vigilance; for from it flow the springs of life.

Mt 6.2: Thus when you give alms, sound no trumpet before you as the hypocrites do in the synagogues and in the streets that they may be praised by men. Truly I say to you, they have received their reward.

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

Job 7.1 (LXX): Is not the life of a man upon earth a state of trial and his existence is that of a hireling by the day?

Job 2.9 (LXX): And when much time had passed, his wife said to him “How long will you hold out saying, behold I wait a little while expecting the hope of my deliverance?”



Sg 2.10: My kinsman answers and says to me, “Rise, come, my companion, my fair one, my dove.”

Ps 1.2: but his delight is in the law of the Lord, and on his law he meditates day and night.

Prov 10.31: The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off.

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

Rom 1.26-27: For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion from one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.

Rom 1.28: and since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct.

Num 11.4-6: Now the rabble that was among them had a strong craving; and the people of Israel also wept again and said “O that we had me to eat! We remember the fish we ate in Egypt for nothing, the cucumbers, the melons, the leeks, the onions and the garlic; but now our strength is dried up, and there was nothing at all but this manna to look at.”

Rm 11.10: Let their eyes be darkened so they cannot see.

Num 11.18-20: Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of the Lord saying, “Who will give us meat to eat? For it was well with us in Egypt.”

Rom 1.23: and exchanged the glory of the immortal God for images resembling mortal birds or animals or reptiles.

Rom 1.24: Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves.

Rom 1.27: and the men likewise gave up natural relations with women and were consumed with passion from one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.

Mt 5.25-26: Make friends quickly with your accuser while you are going with him to court lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison.

Rom 1.27: and the men likewise gave up natural relations with women and were consumed with passion from one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.

Is 4.4: When the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning.

Mal 3.2: But who can endure the day of his coming, and who can stand when he appears?

Rom 1.28: and since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct.

Rom 2.28 (second reference)

Ex 9.27: Then Pharaoh sent and called Moses and Aaron saying to them, “ I have sinned this time; the Lord is in the right, and I and my people are in the wrong.”

Prov 1.17 (LXX): for nets are not without cause spread for birds.

Ps 66.11: you brought us into the net; you laid affliction on our loins.

Mt 10.29: Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father’s will.

Job 40.3: Do not set aside my judgment: in do you think that I have dealt with you in any other way than that you might appear to be righteous?

Dt 8.3 & 15.2: and he humbled you and let you hunger and feed you with manna which you did not know not did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord...And this is the manner of the release: every creditor shall release what he has land to his neighbor; He shall not exact it of his neighbor, his brother, because the Lord’s release has been proclaimed.

Gen 3.1(and following): now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, “Did God say you shall not eat of any tree of the garden?”

Gen 4.5: But for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell.

Gen 9.20-24: Noah was the first tiller of the soil. He planted a vineyard, and he drank of the wine and became drunk and lay uncovered in his tent. And Ham the father of Canaan saw the nakedness of his father and told his two brothers outside. Then Shem and Japeth took a garment, laid it upon both their shoulders and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father’s nakedness. When Noah awoke from his wine and knew what his youngest son had done to him.

Gen 27 referred to as a whole which deals with Isaac cheating Esau out of his blessing.

Heb 12.16: that no one be immoral or irreligious like Esau who sold his birthright for a single meal.

Gen 39.7 (f): And after a time his master’s wife cast her eyes upon Joseph and said, “lie with me.”

Rom 8.28: We know that in everything God works for good with those who love him, who are called according to his purpose.

Ps 34.19: Many are the afflictions of the righteous; but the Lord delivers him out of them all.

2Cor 4.8: We are afflicted in every way but not crushed; perplexed but not driven to despair.

Ps 4.1: Answer me when I call, O God of my right! You have given me room when I was in distress. Be gracious to me and hear my prayer.

Job 1.9-11: Then Satan answered the Lord, “Does Job fear God for nothing? Have you not put a hedge about him and his house and all that he has on every side? You have blessed the work of his hands and his possessions have increased in the land. But put forth your hand now and touch all that he has, and he will curse you to your face.

Job 2.9-10: Then his wife said to him, “do you still hold fast to your integrity? Curse God and die.” But he said to her, “You speak as one of the foolish women would speak. Shall we receive good at the hand of God and shall we not receive evil?” In all this Job did not sin with his lips.

Job 2.4-5: Then Satan answered the Lord, “Skin for skin! All that a man has he will give for his life. But put forth your hand now and touch his bone and his flesh, and he will curse you to your face.”

Eph 6.16: Besides all these, taking the shield of faith with which you can quench all the flaming darts of the evil one.

Hos 7.6: For like an oven their hearts burn with intrigue; all night their anger smolders; in the morning at places like a flaming fire.

Eph 6.16: Besides all these, taking the shield of faith with which you can quench all the flaming darts of the evil one.

Jn 4.14: but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.

## Chapter Twenty

I think it not out of place to add, by way of completing my task in reference to prayer, a somewhat elementary discussion of such matters as the disposition and the posture that is right for one who prays, the place where one ought to pray, the direction towards which one ought except in any special circumstances to look, and the time suitable and marked out for prayer. The seat of disposition is to be found in the soul, that of the posture in the body. Thus Paul, as we observed above, suggests the disposition in speaking of the duty of praying without anger and disputation and the posture in the words lifting up holy hands, which he seems to me to have taken from the Psalms where it stands thus--the lifting up of my hands as evening sacrifice; as to the place I desire therefore that men pray in every place, and as to the direction in the Wisdom of Solomon: that it might be known that it is right to go before the sun to give thanks to you and to intercede with you towards the dawn of light.

After this it seems [*dokeo* \*] to me in place [*atopos* \*] in order to deal completely [*pleroo* \*] with the question of prayer [*problema* \* & *euche* \*] to say [*dialambano* \*: *dia*-] something by way of introduction [*eisagogikos*: *eis*-] about the disposition and posture [*katastasis* \*: *kata*- & *schema* \*] which he who prays [*euchomai* \*] should have and about

the place [*topos* \*] in which prayer [*euchomai* \*] should be made as well as the region [*klima*: slope] toward which one should look [*aphorao* \*: to look away from, *apo*-] if circumstances [*perstasis*: a standing around, *peri*-] permit and about the time [*chronos* \*] suitable and desirable *epitedeios* \*: *epi*- & *exairetos* \*: *ex*-] for prayer [*euche* \* with *eis*] as well as any other similar points. The word “disposition” [*katastasis* \*: *kata*-] is to be referred to [*egkatatheteo*: *en*- & *kata*- or in & according to] the soul [*psuche* \* with *eis*] and “posture” [*schema* \* with *eis*] to the body. As we have said above, Paul is describing disposition [*hupographo*: *hupo*- & *katastasis* \*: *kata*-] when he talks of the necessity of praying [*deo* \* & *proseuchomai* \*: *pros*-] without wrath and doubting [*orge* \* & *dialogismos* \*: *dia*-], but he is describing posture [*schema* \*] in the words “lifting up [*epairo* \*: *epi*-] holy hands” (1Tim 2.8). This seems [*dokeo* \*] to me to have been taken from [*lambano* \* with *apo*] the Psalms where we read “the lifting up [*eparis*] of my hands as the evening sacrifice (Psalm 141.2). And concerning place [*topos* \*], “I will that men pray everywhere” [*proseuchomai* \*: *pros*- & *topos* \*] (1Tim 2.8). As for region [*klima* \*] in the Wisdom [*Sophia* \*] of Solomon “that it might be known [*gignosko* \*] that we must prevent [*phthano* \*] the sun to give you thanks [*eucharistia* \*: *eu*-] and at the dayspring pray [*entugchano* \*: *en*-] to you” (Wis 16.28).

Accordingly it seems to me that one who is about to enter upon prayer ought first to have paused awhile and prepared himself to engage in prayer throughout more earnestly and intently, to have cast aside every distraction and confusion of thought, to have bethought him to the best of his ability of the greatness of Him whom he is approaching and of the impiety of approaching Him frivolously and carelessly and, as it were, in contempt, and to have put away everything alien. He ought thus to enter upon prayer with his soul, as it were, extended before his hands, and his mind intent on God before his eyes, and his intellect raised from earth and set toward the Lord of All before his body stands. Let him put away all resentment against any real or imagined injurer in proportion to his desire for God not to bear resentment against himself in turn for his injuries and sins against many of his neighbors or any wrong deeds whatsoever upon his conscience. Of all the innumerable dispositions of the body that, accompanied by outstretching of the hands and **552** upraising of the eyes, standing is preferred--inasmuch as one thereby wears in the body also the image of the devotional characteristics that become the soul. I say that these things ought to be observed by preference except in any special circumstances, for in special circumstances, by reason of some serious foot disease one may upon occasion quite properly pray sitting, or by reason of fevers or similar illnesses, lying, and indeed owing to circumstances, if, let us say, we are on a voyage or if our business does not permit us to retire to pay our debt of prayer, we may pray without any outward sign of doing so.

It seems [*dokeo* \*] to me, then, that he who intends to come [*mello* \* & *heko*] to his prayer [*euche* \*: with *epi*], if he lays something of a foundation [*huphistemi* \* *hupo*-] and

prepares [*eutrepizo* \*: *eu-*] himself, becomes more attentive and alert [*epistrepthes*: turning one's attention, *epi-* & *eunos*: well-strung, *eu-*] throughout [*pros*] the whole of his prayer [*euche* \*]– if he puts aside [*apoballo* \*: *apo-*] every temptation and disturbance [*peirasmos* \* & *tarache*] of mind [*logismos* \*] and remains himself as far as he can [*hupomimnesko* \* *hupo-* & *dunatos* \* with *kata*] of the majesty to which he draws near [*proserchomai* \*: *pros-*], and that it is impious [*asebes* \*] to draw near to [*proserchomai* \*: *pros-*] yawning and being careless [*aniemi*: to let go, *ana-*], and as it were, contemptuous [*kataphroneo* \*: *kata-*], putting away [*apotithemi* \*: *apo-*] all intruding thoughts [*allogrios* \*] and in this way come to his prayer [*heko* \* & *euchomai* \* with *epi*]. If he stretches forth his soul [*ekteino*: *ek-* & *psuche* \*], so to speak, before his hands and stretches his mind to God [*enteino*: *en-* & *nous* \* with *pros*] before his eyes, and before he takes his standing position, raises his intelligence [*hegemonikos* \*] from the ground and makes it stand before [*pros*] the Lord of the universe, putting away [*apotithemi* \*: *apo-*] all memory of wrongs [*mnesikakia*] against [*pros*] anyone who may seem to have injured [*adikeo* \*] him, just as a man wishes [*boulomai* \*] God not to remember wrongs [*mimnesko* \* & *adikeo* \*] against him, if he has injured and has sinned [*hamartano* \*] against many of his neighbors or if he is conscious [*sunoida* \*: *sun-*] in himself of things done in defiance of right reason [*logos* \* modified by *orthos* \* with *para*]. For neither can a man who bears, as it were, the image [*eikon* \*] of those characteristics which become [*prepo* \*] the soul in prayer [*psuche* \* & *euche* \* with *kata*], doubt [*distazo* \*: to hesitate] in the case of the body also that although there are innumerable dispositions [*katastasis* \*: *kata-*] of the body, that which involves the stretching out of the hands and the uplifting [*anastasis*: extension, *ana-*] of eyes is to be preferred [*prokriteos*: *pro-*] before all. I assert these things must be particularly observed apart from any adverse circumstances [*peristasis*: a standing around, *peri-*]. For when there is an adverse circumstance it is fitting [*prepos* \*] that permission be given sometimes to pray sitting because of some disease of the feet which cannot be regarded lightly or even lying down because of fevers or such sicknesses. In some circumstances, for example, if we are on a voyage a business which does not allow us to return [*anachoreo*: to withdraw, *ana-* & *epitrepo*: to return, entrust; *epi-*] and fulfill [*apodidomi* \*: *apo-*] our obligation of prayer [*opheilo* \* & *euche* \*], it is possible to pray [*euchomai* \*] without any pretense [*prospoieo*: to make over, *pros-*] of doing this.

Moreover, one must know that kneeling is necessary when someone is about to arraign his personal sins against God with supplication for ealing and forgiveness because it is a symbol of submission and subjection. Paul says, “For this cause I bow my knees unto the Father from whom is all fatherhood named in heaven and on earth.” It may be termed spiritual kneeling, because of the submission and self-humiliation of every being to God in the name of Jesus, that the apostle appears to indicate in the words: that in the name of Jesus every knee should bow in heaven and on earth and under the earth. It should not be

supposed that beings in heaven have bodies so fashioned as actually to possess knees, since their bodies have been described possibly as spherical in form by those who have discussed these matters more minutely. He who refuses to admit this will also, unless he outrages reason, admit the uses of each of the members in order that nothing fashioned for them by God may be in vain. One falls into error on either hand, whether he shall assert that bodily members have been brought into being by God for them in vain and not for their proper work, or shall say that the internal organs, the intestine included, perform their proper uses even in heavenly beings. Exceedingly foolish will it be to think that it is only their surface, as with statues, that is human in form and nothing further underneath. This much discussion will suffice, then, of kneeling and of seeing that: in the name of Jesus every knee shall bow in heaven and on earth and under the earth. To the same effect, it is written by the prophet: To me every knee shall bow.

We must know [eido \*] that kneeling is necessary [*anagkaios* \*] when a man is going to accuse [*katagoreo: kata-*] himself of his sins [*hamartia*] before [*epi*] God, beseeching [*hiketewo*] healing for them and remission of them [*iasis & aphasis* \*], for it is a type of [*sumbolon & tugchano* \*] Paul who fell down and humbled [*hupopipto & hupotasso: two uses of hupo-*] himself saying, “for this reason I bow my knee to [*pros*] the Father of whom the whole family in heaven and on earth is named [*onomazo* \*]” [Eph 3.14-15]. When he says “at the name of Jesus every name should bow, things in heaven and things on earth and things under the earth” [Phil 2.11], the apostle seems to be indicating [*dokeo* \* & *phaino* \*] spiritual kneeling called genuflection in that each thing that has being falls down before God at the name of Jesus and humbles itself before him. We must not in any way understand [*hupolambano* \*; *hupo-*] the heavenly bodies to be so formed [*schematizo*] as to possess [*echo* \*] physical knees since their bodies have been proved [*apodeiknumi* \*: *apo-*] to be spherical by those who accurately treat [*dialambano* \*: *dia-*] of these things. But he who will not admit [*boulomai & paradechomai* \*: *para-*] this, will yet admit, unless he shamelessly refuses [*anaideuomai: to behave impudently*] to see reason [*logos* \*: with *pros*], that each member has the function, lest anything should have been created [*demiourgeo: to practice a handicraft*] by God for the heavenly bodies to no purpose [*maten* \*]. He is error [*paradechomai* \*: *para-*] in either case, whether he says that bodily members were made for them by God to no purpose [*maten* \*] and not for their particular work [*ergon* \*] or whether he says that the bowels and rectum perform their own particular function [*epiteleio* \*: *epi-*] even in the heavenly places. And a man will be very foolish [*moros: dull, sluggish & sphodros: excessive*] if he thinks [*nomizo* \*] that, as is the case with statues, the outward appearance [*epiphaneia: epi-*] only is that of a man and not the inward parts [*bathus: deep*]. I make these remarks as I examine [*exetasso* \*: *ex-*] the question of genuflection and observed that “at the name of Jesus every knee shall bow, things in heaven and things on earth and things under the earth” [Phil 2.10]. The same also was written in the prophet, “to me every knee shall bow” [Is 45.23].

In regard to place, it should be known that every place is rendered fit for prayer by one who prays rightly, for in every place sacrifice is offered to me, says the Lord, and I desire **553** therefore that men pray in every place. But to secure the performance of one's prayers in peace without distraction, the rule is for every man to make choice, if possible, of what I may term the most solemn spot in his house before he prays, considering in addition to his general examination of it, whether any violation of law or right has not been done in the place in which he is praying, so as to have made not only himself but also the place of his personal prayer of such a nature that the regard of God has fled from it. And in reference to this matter of place, lengthy consideration leads me to say what may seem to be harsh, but what, if one inquires into it carefully, may possibly not invite contempt, namely that it is a question whether it is reverent and pure to intercede with God in the place of that union which is not unlawful but is conceded by the Apostle's word by way of indulgence not injunction. For if it is not possible to give oneself to prayer as one ought without devoting oneself to it by agreement for a season, the matter of the place also may possibly deserve to be considered if possible. Yet there is a certain helpful charm in a place of prayer being the spot in which believers meet together.

As for place [*topos* \*], we must know [*isteon* \*: from *eido*] that everyplace is made suitable for prayer [*epitedeios* \*: *epi-* & *euchomai* \*] by him who prays well [*euchomai* \* with *kalos* \*, adverb]. “In every place [*topos* \*] offer incense to me, says the Lord” [Mal 1.11], “I will [*boulomai* \*] therefore that men pray [*proseuchomai* \*: *pros-*] everywhere [*topos* \*]” [1Tim 2 .8]. So that every man may perform his prayers [*tasso* \* with *epiteleio* \*: *epi-* & *eucho* \*] in quiet and without distraction [*hesuchia*: stillness with *epi* & *perispao*: to wheel about, *peri-*] it is in order to choose [*epilego* \*: *epi-*] in his own house, if there is room, the place of greatest honor [*semnos* \*], so to speak, and thus to pray [*euchomai* \*] duly considering apart from his general examination of it [*episkopeo* \*: *epi-* & *exetasis* \*: *ex-*], whether sin has ever been committed [*paranomeo* \*: *para-*] or anything contrary to right reason [*logos* \* modified by *orthos* \* with *para*] to has been done in the place in which he prays [*eucho* \*]. For it is though he has made not only himself but also his place of prayer [*topos* \* & *eucho* \*] such that God turns his attention away from [*pheugo* \* & *episkopeo* \*: *epi-*] it. And when I consider [*episkopeo* \*: *epi-*] this topic further, I must give voice to an opinion [*doxa* \*] which, if it be grievous [*barus* \*], yet perhaps is not likely to be disregarded [*kataphroneo* \*: *kata-*] by one who examines the matter carefully [*basanizo*: to question by torture & *epimelos* \*: *epi-*, adverb]. For it must be considered [*exetasteon* \*: *ex-*] whether it is a holy and pure thing [*hagios* \* & *katharos* \*] to intercede with [*entugchano* \*: *en-*] God in the place of intercourse—not unlawful intercourse [*mixis*: mixing & *paranomos* \*: *para-*] but that which is allowed by the apostle's word [*logos* \*] by permission and not of commandment [*suggnome* \*: *sug-* & *epitage*] [1Cor 7 .7]. If it is not possible to find time [*scholazo* \*] for prayer [*tropos* \* & *proseuche* \*: *pros-*] as one should,

“except it be with consent for a time [*sumphonos* \*: *sum-* & *kairos* \*]” [1Cor 7 .5] that a man applies [*epididomai* \*: *epi-*] himself to it, perhaps we ought to consider [*theoreteon* \*] also whether such a place is suitable [*topos* \* & *sugchoreo* \*: *sug-*].

Also it may well be that the assemblies of believers also are attended by angelic powers, by the powers of our Lord and Savior himself, and indeed by the spirits of saints, including those already fallen asleep, certainly of those still in life, though just how is not easy to say. In reference to angels we may reason thus: If an angel of the Lord shall encamp round about those that fear Him and shall deliver them, and if Jacob's words are true, not only of himself but to all who have devoted themselves to God, when we understand him to say the angel who delivers me from all evil...it is natural to infer that, when a number of men are genuinely met for Christ's glory, that angel of each man--who is round about each of those that fear--will encamp with the man with whose guardianship and stewardship he has been entrusted, so that when saints assemble together there is a twofold church, the one of men the other of angels. And although it is only the prayer of Tobit, and after him of Sarah who later became his daughter-in-law owing to her marriage to Tobias, that Raphael says he has offered up as a memorial, what happens when several are linked in one mind and conviction and are formed into one body in Christ? In reference to the presence of the power of the Lord with the church Paul says: you being gathered together with my spirit and with the power of the Lord Jesus, implying that the Lord Jesus' power is not only with **556** the Ephesians but also with the Corinthians. And if Paul, while still wearing the body, believed that he assisted in Corinth with his spirit, we need not abandon the belief that the blessed departed in spirit also, perhaps more than one who is in the body, make their way likewise into the churches. For that reason we ought not to despise prayer in churches, recognizing that it possesses a special virtue for him who genuinely joins in.

But a place of prayer [*topos* \* & *euche* \*] possesses something of joy [*epicharis*: pleasing, charming; *epi-*] in addition to the benefit it bestows [*opheleia* \* with *eis*], being the place [*chorion*: spot, district] of the coming together of the faithful [*suneleusis*: cooperation, *sun-* & *pisteuo* \*] and, as one may reasonably believe [*eikos* \*], of angelic powers [*dunamis* \*] who are present at the gathering of the faithful [*ephistemi* \*: *epi-* with *athroisma*: compound & *pisteuo* \*] and of the power [*dunamis* \*] of our Lord and Savior himself and also of holy spirits [*pneuma* \*] (I believe [*oiomai* \*] both those who are fallen asleep and as it is clear [*saphes* \*], those who remain alive), even if it is not easy [*eucheres*: tolerant, indifferent to danger; *eu-*] to say how. With regard to angels one must consider [*epilogisteon*: *epi-*] the following: “if the angel of the Lord and encamps round about [*paraballo* \*: *para-*] them who fears him and delivers [*rhuo* \*] them” [Ps 34.7], and if Jacob speaks truth [*aletheuo* \*] not only of himself but of all those who are devoted to [*anakeimai* \*: *ana-*] God when he says to him who understands [*suniami* \*: *sun-*], “the angel which redeems [*rhuo* \*] me from all evil [*kakos* \*]” [Gen 48.16], it is reasonable to



suppose that when many are gathered together [*sunerchomai* \*: *sun-*] in sincerity [*gnosios* \*: adverb] for the glory of [*doxa* \* with *eis*] Christ, each one's angel that is roundabout [*paraballo* \*: *para-*] each of those who fear [*phobeo* \*] God, and encamps with the man whose guardianship and guidance [*phroureo & oikonomeo* \*] have been entrusted to [*pisteuo* \*] him. So there is a twofold church when the saints are gathered together [*sunathroizo*: *sun-*], one of men and the other of angels. And if Raphael says that he has carried up the prayer [*anaphero* \*: *ana-* & *proseuche* \*: *pros-*] of Tobit alone for a remembrance [*mnemosunon*: memorial, with *eis*] and after him that of Sarah [Tob 12.12] who later became his daughter-in-law in that she married Tobias, what are we to say when many more come together [*sunodeuo* \*: *sun-*] in the same mind and heart [*nous* \* & *gnome* \*] and are made one body in Christ? With regard to the power [*dunamis* \*] of the Lord being present with [*sunpareimi*: *sun-* & *epara-* or with & beside or nearby] the church, Paul says “when you are gathered together [*sunago* \*: *sun-*] and my spirit with the power [*pneuma* \* & *dunamis* \*] of the Lord Jesus” [1Cor 5.4], the power of the Lord Jesus being united not only with [*sunapto* \*: *sun-*] the Ephesians but also with the Corinthians. And if Paul when still clothed in [*perikeimai* \*: *peri-*] the body considered [*nomizo* \*] himself to be united in his spirit [*sunairo*: to take up together, *sun-* & *pneuma* \*] at Corinth, we must not give up hope [*apognosteon*: *apo-*] that thus also the blessed who have departed [*makarios* \* & *exerchomai* \*: *ex-*] are present in spirit [*phthano* \* & *pneuma* \*] at the gatherings of the church, perhaps more so than one who is in the body. Thus we must not belittle prayers [*kataphroneo* \*: *kata-* & *euche* \*], for they bestow a singular grace [*exairetos* \*: *ex-*] on anyone who in sincerity [*gnosios* \*] comes to the assembly.

And just as Jesus' power and the spirit of Paul and similar men, and the angels of the Lord who encamp round about each of the saints, are associated and join with those who genuinely assemble themselves together, so we may conjecture that if any man be unworthy of a holy angel and give himself up through sin and transgressions in contempt of God to a devil's angel, he will perhaps, in the event of those like him being few, not long escape that providence of those angels which oversee the church by the authority of the divine will and will bring the misdeeds of such persons to general knowledge; whereas if such persons become numerous and meet as mere human societies with business of the more material sort, they will not be overseen. That is shown in Isaiah when the Lord says: neither if you shall come to appear before me; for I will turn away my eyes from you, and even if you multiply your supplication I will not pay attention. For in place of the already mentioned twofold company of saintly men and blessed angels there may, on the other hand, be a twofold association of impious men and evil angels. Of such a congregation it might be said alike by holy angels and by pious men: I sat not down with the council of vanity, and with transgressors I will not enter in; I hated the church of evildoers and with the impious I will not sit down.

And as the power [*dunamis* \*] of Jesus, the spirit [*pneuma* \*] of Paul, those like him and the angels of the Lord who encamp around [*paraballo* \*: *para-*] every saint meet and come together [*sunodeuo* \*: *sun-* & *sunerchomai* \*: *sun-*] with those who gather together in sincerity [*sunathroizo* \*: *sun-* & *gnesios* \*], so must one wonder [*stochasteon*] if a man be not worthy [*anaxios: ana-*] of a holy angel, he does not also deliver [*paradidomai* \*: *para-*] himself over to an angel that is a devil because of his sins and transgressions [*hamartia* \* & *paranomos* \*: *para-*] despite God. For such a man, if there are only a few like him, will not long escape the notice of the providence [*lanthano* & *pronoia* \*: *pro-*] of the angels in their attendance [*huperesia*: rowers in the crew of a ship] upon the divine will [*boule* \*] which guards [*episkopeo* \*: *epi-*] the church, and then providence will bring the trespasses [*phero* \* & *ptaisma* \*: stumbling] of such a one to the notice [*gnosis* \* with *eis*] of many. But if men of this sort become numerous as human societies do and meet together [*sunerchomai* \*: *sun-*] to transact mundane business [*pragmateuomai*], they shall not have the guardianship [*episkopeo* \*: *epi-*] of the angels. This is made clear [*deloo* \*] in Isaiah when the Lord says “not even if you come to appear [*horao* \*] before me” [Is 1.12]. For he says “I will turn away my eyes from [*apostrepho* \*: *apo-*] you, and if you make many prayers [*plethuno*: to multiply & *deesis* \*], I will not hear [*eisakouo* \*: *eis-*] you” [Is 1.15]. For it may be that instead of the twofold rank [*suntaxis: sun-*] of holy men and blessed [*makarios* \*] angels mentioned above, there comes together again a twofold gathering [*sunodos: sun-* & *hodos*\* or way] of impious men and wicked angels [*asebes* \* & *poneros* \*]. In the case of an assembly of this sort both by the holy angels and by pious [*hagios* \* & *hieros*: hallowed, consecrated] men, “I have not sat with the council of vanity [*sunedrion: sun-* \* *mataiotes*], neither will I go in with transgressors [*eiserchomai* \*: *eis-* & *paranomeo* \*: *para-*]. I have hated [*miseo* \*] the congregation of evildoers [*ekklesia* \* & *ponereuomai*], and will not sit with the wicked [*asebes* \*]” [Ps 26.4-5].

I think that it was also for such a reason that the people in Jerusalem and the whole of Judea, having come to be in a state of great sinfulness, became subject to their enemies through the abandonment by God and the overshadowing angels and the saving work of saintly men--having become people who have abandoned the Law. For whole gatherings are at times thus abandoned to fall into temptation in order that even that which they seem to have may be taken away from them. Like the fig tree that was cursed and taken away from the roots because it had not given fruit to the hungry Jesus, they wither and lose any little amount they once had of lively power according to faith. So much for what seem to me to have been necessary observations in considering the place of prayer and in setting forth its special virtue in respect to place in the case of the meetings of saintly men who come together reverently in churches.

For this reason I think [*oiomai* \*] that those in Jerusalem and in all Judea, having fallen into many sins [*hamartema* \*], have become subject to [*hupocheirios*: under the hand of,

*hupo-*] their enemies [*echthros \**] because the peoples who have forsaken the law [*kataleipo \*:* *kata-* & *nomos \**] have been forsaken [*kataleipo \*:* *kata-*] by God and the guardian [*huperaspizo:* to cover with a shield, *huper-*] angels and the protection [*soteria \**] of holy men. From this way sometimes even whole congregations are forsaken to fall [*kataleipo \*:* *kata-* \* *empipto \*:* *em-*] into temptations [*peirasma \**] so that even that which they seem [*dokeo \**] to have is taken away from [*aeiro*] them [Lk 8.18]. Like the fig tree, accursed [*kataraoimai \*:* *kata-*] and plucked up by the roots because it gave no fruit to Jesus when he hungered they are withered [Mk 11.13f], and if by faith [*pistis \** with *kata*] they have a vestige of life-giving power [*dunamis \** modified by *zotikes*], they lose [*apollumi \**] it. I think [*phaino \**] it has been necessary [*anagkaios \**] to say these things while considering [*exetazo \*:* *ex-*] the place of prayer [*topos \** & *euche \**] and suggesting [*exairetos \*:* *ex-*] that it is preferable in the place [*topos \**] where the saints also come together [*paristemi \*:* *para-*] who with due piety [*eulabes:* holding fast, pious; *eu-*] gather together [*suneleusis \*:* *sun-*] with the church.

A few words may now be added in reference to the direction in which one ought to look in prayer. Of the four directions, the North, South, East, and West, who would not at once admit that the East clearly indicates the duty of praying with the face turned towards it **557** with the symbolic suggestion that the soul is looking upon the dawn of the true light? Should anyone, however, prefer to direct his intercessions according to the aperture of the house, whichever way the doors of the house may face, saying that the sight of heaven appeals to one with a certain attraction greater than the view of the wall, and the eastward part of the house having no opening, we may say to him that since it is by human arrangement that houses are open in this or that direction but by nature that the East is preferred to all the other directions, the natural is to be set before the artificial. Besides, on that view why should one who wished to pray when in the open country pray to the East in preference to the West? If, in the one case it is reasonable to prefer the East, why should the same not be done in every case? Enough on that subject.

Now we must say a few things about the region [*klima \**] towards which we must look [*aphorao \*:* *apo-*] when praying [*euchomai \**]. There being four regions, towards north and south, towards sunset and sunrise, who not it once agrees [*homologeoo \**] that the region towards the sunrise clearly indicates [*enargos:* in visible fashion, *en-* \* & *emphaino \*:* *em-*] that we ought to make prayers facing [*neuo:* to nod & *euche \**] that direction in symbolic fashion [*sumbolikos:* adverb; *sum-*] as though the soul beheld [*psuche \** & *enorao \*:* *en-*] the rising of the true [*alethinos \**] light? Since the door of the house may face [*neuo \**] in any direction, if a man desires [*boulomai \**] to make his intercessions [*prosphero \*:* *pros-* & *enteuxis \*:* a lighting upon, petition; *en-*] rather in the direction that the house opens, on the plea that the sight [*opsis \**] of the heaven has something more inviting [*proskaleo \*:* *pros-*] about it than looking at the wall, if the doors of the house

happen not to look towards the sunrise, we must say to him that since it is by arrangement [*prokrino* \*: *pro*-] that building of open towards this or that region while it is by nature [*phusis* \*] that the east is preferred before [*prokrino* \*: *pro*-] the other regions, we must put that which is by nature [*phusis* \*] before that which is by arrangement [*protakteon*: one must prefer, *pro*-]. According to this argument [*logos* \*], why should a man who wishes to pray [*boulomai* \* & *euchomai* \*] in an open space pray towards [*proseuchomai* \*: *pros*- with *ain epi*] the east rather than towards the west? But if the east is reasonably [*eulogos* \*: *eu*-] to be preferred [*prokriteon*: *pro*-] there, why is this not to be done everywhere? So much for this subject.

I have still to treat the topics of prayer, and therewith I purpose to bring this treatise to an end. Four topics which I have found scattered throughout the Scriptures appear to me to deserve mention, and according to these everyone should organize their prayer. The topics are as follows: In the beginning and opening of prayer, glory is to be ascribed according to one's ability to God, through Christ who is to be glorified with Him, and in the Holy Spirit who is to be proclaimed with Him. Thereafter, one should put thanksgivings: **560** common thanksgivings--into which he introduces benefits conferred upon men in general--and thanksgivings for things which he has personally received from God. After thanksgiving it appears to me that one ought to become a powerful accuser of one's own sins before God and ask first for healing with a view to being released from the habit which brings on sin, and secondly for forgiveness for past actions. After confession it appears to me that one ought to append as a fourth element the asking for the great and heavenly things, both personal and general, on behalf of one's nearest and dearest. And last of all, one should bring prayer to an end ascribing glory to God through Jesus Christ in the Holy Spirit. As I already said, I have found these points scattered throughout the scriptures.

I think [*dokeo* \*] that when I have dealt with [*dialambano* \*: *dia*-] the sections of prayer [*topos* \* & *euche* \*], I shall have brought my argument to a conclusion [*katapauo*: *kata*- & *logos* \*]. It appears [*phaino* \*] to me that there are four sections to be described [*hupograpteon*: one must sketch out, *hupo*-] which I have found [*heurisko* \*] scattered in the Scriptures, and we must organize our prayer [*somatopoieteon*: *soma* \* or body & *euche* \*] in accord with them. The sections are as follows: according to our ability [*dunamis* \*] at the beginning and exordium [*arche* \* & *prooimion*] of our prayer [*euche* \*] we must address praises [*doxologia* \*] to God through Christ who is praised together with [*sundoxologeo*: *sun*-] him in the Holy Spirit [*Pneuma* \*] and who is likewise sung [*sunhumneo*: *sum*-]. After this each must place thanksgiving [*takteon* & *eucharistia* \*], both general-- enumerating with thanksgiving God's benefits [*euergesia* \*: *eu*-] to the many-- and for those things which each has received privately [*tugchano* \* & *idios* \*] from God. After thanksgiving [*eucharistia* \*] it seems [*phaino* \*] to me that one ought to be a better accuser [*kategoros*: *kata*-] of one's own sins [*hamartema* \*] before God and to ask

[*aiteo* \*] first for healing [*iasis* \*] so as to be delivered from [*apallasso* \*: *apo*-] the state that leads [*exis* \* & *epiphero*: *epi*-] to sin [*hamartano* \*] and secondly for remission of what is passed [*aphesis* \* & *parerchomai* \*: *para*-]. After confession [*exomologesis* \*: *ex*-] in the fourth place it seems [*phaino* \*] to me we must add petition [*sunapto* \*: *sun*- & *aitesis* \*] for the great and heavenly gifts for ourselves and for people in general as well as our families and friends. In addition to all this, our prayer [*euuche* \*] ought to end [*katapausteon*: *kata*-] in praise [*doxologia* \* with *eis*] to God through Christ in the Holy Spirit [*Pneuma* \*].

**NB:** Because the next three paragraphs contain several lengthy biblical quotes, appropriate words are inserted in the text. The element of glorious ascription occurs [*heurisko* \* with *diaspero*: to scatter through, *dia*-] in these words in the one hundred and third psalm:—“O Lord, my God, how exceedingly you are magnified [*sphodra* \* & *megaluno*]. You have put on [*enduo* \*: *en*-] praise and majesty [*exomologesis* \*: *ex*- & *megaloprepeia*], who are He that wraps himself in [*anaballo* \*: *ana*-] light as in a mantel, who stretches out [*ekteino* \*: *ek*-] the heaven like a curtain, who roofs His upper chambers with waters, who makes clouds His chariot, who walks on [*peripateo* \*: *peri*-] wings of winds, who makes winds His angels and flaming fire His ministers [*leiourgos*], who lays the foundations of the earth for its safety [*asphaleia*: safe from falling]—it shall not swerve [*klino*: to make to bend] forever and ever; the deep is a mantle of His vestment; on the mountains shall waters stand; from your rebuke [*epitimesis*: *epi*-] shall they flee [*pheugo* \*]; from the sound of your thunder shall they shrink in fear [*deilao*: to be afraid].” Indeed most of the psalm contains [*periecho* \*: *peri*-] ascription of glory [*doxologia* \*] to the Father. But anyone may select [*analego* \*: *ana*-] numerous passages for himself and see [*horao* \*] how broadly the element [*topos* \*] of glorious ascription is scattered [*doxologia* \* & *diaspeiro*: *dia*-].

Of thanksgiving [*eucharistia* \*], this may be set forth [*ekkeimai* \*: *ek*-] as an example [*paradeigma* \*: *para*-] It is found [*keimai* \*] in the second book of Kings, and is uttered by David after promises made [*epaggello* \*: *epi*-] through Nathan to [*pros*] David, in astonishment at the bounties [*ekplasso*: to strike out, *ek*-] of God and in thanksgiving for [*eucharisteo* \* with *epi*-] them. It runs: “Who am I, O Lord my Lord, and what is my house, that you have loved [*agapao* \*] me to this extent? I am exceeding small in your sight, my Lord, and yet you have spoken on behalf of the house of your servant for a long time to come [*makros* with *eis*]. Such is the [*nomos* \*] way of man, O Lord my Lord, and what shall David go on to say more to [*pros*] you? Even now you know [*eido* \*] your servant, O Lord. For your servant have you wrought [*poieo* \*] and according to your heart [*kardia* \* with *kata*] have you wrought all this greatness to make it known [*gnorizo* \*] to your servant that he should magnify [*megaluno* \*] you, O Lord my Lord.

Of confessions we have an example [*exomologesis* \*: *ek-* & *paradeigma* \*: *para-*] in: “From all my transgressions deliver [*anomia* \* & *rhuo* \*] me.” And elsewhere: “My wounds have stunk and been corrupt because of my folly [*aphrosune*: lack of sense]. I have been wretched [*talaiporeo*] and bowed down utterly [*telos* \*]; all the day have I gone with sullen face [*skuthropazo*]. Of petitions [*aiteisis* \*] we have an example in the twenty-**561** seventh psalm: “Draw me not away with sinners [*sunelko*: *sun-* & *amartolos*], and destroy [*sunapollumi*: *sun-*] me not with workers of unrighteousness [*adikia* \*],” and the like. And it is right as one began with ascription of glory [*doxologia* \*], to bring one's prayers to an end [*katapauo* \*: *kata-* & *euche* \*] in ascription of glory [*doxologia* \* with *eis*], singing and glorifying [*humneo* \* & *doxazo* \*] the Father of all through Jesus Christ in the Holy Spirit [*Pneuma* \*]—to whom be glory unto [*doxa* \* with *eis*] eternity.

Thus, Ambrosius and Tatiana, studious and genuine brethren in piety, according to my ability I have struggled through my treatment of the subject of prayer and of the prayer in the Gospels together with its preface in Matthew. But if you press on to the things in front and forget those behind and pray for me in my undertaking, I do not despair of being enabled to receive from God the Giver a fuller and more divine capacity for all these matters, and with it to discuss the same subject again in a nobler, loftier, and clearer way. Meanwhile, however, you will peruse this with indulgence.

All this I have struggled through [*diathleo*: *dia-*] as I have been able [*dunamis* \* with *kata*], my most studious and true [*philomathes* & *gnesios* \*] kinsman in piety [*theosebeia* \*], Ambrosius and Tatiana, upon the subject of prayer [*problema* \* & *euche* \*] and upon the prayer [*euche* \*] in the Gospels and the prolegomena to it in [*para*] Matthew. I do not doubt [*apogignosko* \*: *apo-*] that if “you reach forth [*epekteino* \*: *epi-* & *ek-* or upon & from] to those things which are before and forget [*epilanthano* \*: *epi-*] those which are behind” [Phl 3.13], and in the meantime pray [*euchomai* \*] for me, I shall be able to receive [*dunamai* \* & *choreo* \*] from God the giver greater things and more divine in addition to all these, and when I have received [*lambano* \*] them, to discourse [*dialambano* \*: *dia-*] again on the same subject with greater excellence, depth and clarity [*megalophues*: of noble nature, *hupselos* \*: high & *tranes*]. For the present [*pariemi* \*: *para-*], please read this with indulgence [*entugchano* \*: *en-* & *suggnome* \*: *sug-*].

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

Ps 141.2: I call upon you, O Lord; may ease to help me! Give ear to my voice when I call to you!

Wis 16.28: to make it known that one must rise before the sun to give you thanks and must pray to you at the dawning of the light.

Eph 3.14-15: For this reason I bow my knees before the Father from whom every family in heaven and on earth is named.

Phil 2.10: that at the name of Jesus every knee should bow in haven and on earth and under the earth.

Phil 2.10: (second reference)

Is 45.23: By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: "To me every knee shall bow, every tongue shall swear."

Mal 1.11: For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name and pure offering; for my name is great among the nations, says the Lord of hosts.

1Tim 2.8: I desire then that in every place the men should pray, lifting holy hands without anger or quarreling.

1Cor 7.6: I say this by way of concession, not of command.

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

Gen 48.16: The angel who has redeemed me from all evil, bless the lads; and in them let my name be perpetuated in the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

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

1Cor 5.4: For while we are still in this tent, we sighed with anxiety; not that we would be unclothed, but that we would be further clothed I so that what is mortal may be swallowed up by life.

Is 1.12: When you come to appear before me, who requires of you this trampling of my courts?

Is 1.15: When you spread forth your hands I will hide my eyes from you; even though you offer many prayers, I will not listen; your hands are full of blood.

Ps 26.4-5: I do not sit with false men nor do I consort with dissemblers; I hate the company of evildoers, and I will not sit with the wicked .

Lk 8.18: Take heed how you hear, for to him who has will more be given, and from him who has not, even what he thinks that he has will be taken away.

Mk 11.13-14: and seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. But when he came to it, he found nothing but leaves, for it was not the season for figs. And he said to it, "May no one ever eat fruit from you again." And his disciples heard it.

Ps 104.4-7: Who make the winds your messengers, fire and flame your ministers. You set the earth on its foundations so that it should never be shaken. You cover it with the deep

as with a garment; the waters stood above the mountains. At your rebuke they fled; at the sound of your thunder they took to flight.

2Sam 7.18-22: Then King David went in and sat before the Lord and said, “Who am I, O Lord God, and what is my house, that you have brought me thus far? And yet this was a small thing in your eyes, O Lord God; you have spoken also of your servant’s house for a great while to come and have shown me future generations, O Lord God! And what more can David say to you? For you know your servant, O Lord God! Because of your promise and according to your own heart, you have brought all this greatness to make your servant know it. Therefore you are great, O Lord God; for there is none like you, and there is no God besides you according to all that we have heard with our ears.

Ps 39.8: Deliver me from all my transgressions. Make me not the scorn of the fool!

Ps 38.5-6: My wounds grow vile and faster because of my foolishness, I am utterly bowed down and prostrate; all the day I go about mourning.

Ps 28.3: Take me not off with the wicked, with those who are workers of evil, who speak peace with their neighbors while mischief is in their hearts.

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

**+ The End +**