

# WRITINGS OF EPHREM THE SYRIAN

by Ephrem the Syrian

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*Writings of Ephrem the Syrian (c. AD 373). Ephrem the Syrian was an early church father whose writings have been preserved for the edification of the church.*

34 Chapters

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## Writings of Ephrem the Syrian

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## Against Bardaisan's Domnus

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S. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by the late C. W. MITCHELL, M.A., C.F., volume 2 (1921) pp. i-xxii AGAINST BARDAISAN'S "DOMNUS." A DISCOURSE MADE BY THE BLESSED SAINT [P. 1] EPHRAIM AGAINST THE DISCOURSE WHICH IS CALLED "OF DOMNUS," WHICH WAS COMPOSED BY BARDAISAN AGAINST THE PLATONISTS.

KNOW, O my beloved, that in (?) everything it is right for us to know the (just) Measure of everything. For by this knowledge all [advantages] are found, just as ... all injuries are produced by all arrogance. For whenever we know how to approach anything by measure there is nothing that is able to hurt us. For even those hurtful things are not able to hurt us as long as we approach them by measure. But that thou mayest know how great is the victory of correct measure, see that nowhere does it put us in the wrong ; for even in the case of fire, though it is a harmful thing, when our bodies [P. 2.] approach it by measure an advantage is produced for us out of its harmfulness. And if without measure starving men make use of food death is produced for them out of its (i.e. the food's) vital force. O correct measure, which produces out of hurtful things advantages for those who may be hurt! For as heavy burdens teach weakness to excuse itself from (lifting) any weight which it is unable to bear, so it would be right also for an uninstructed imagination to refrain from an investigation in which it is unable to speak convincingly. For some have been found who are wise in something or other, but [ii] have come near to be detected 1 in directions where they themselves are not wise. For their boldness has made them think that because they are wise in one direction, so also they are wise in all directions. But any craftsman who makes a promise about any craft which has. not been learnt by him is reprov'd when he approaches the work which belongs to that craft. But if a craft is able to [P.3] reprove him who does not know how to deal with it, investigation is not too feeble to reprove also by its silence the ignorant man who desires to approach it (i.e. investigation) as one who knows. For wise men, perfect and righteous, have humbled themselves that they might be as though they were ignorant men even in that which they knew—not that they wished to destroy their knowledge, but that by making themselves needy the Fulness which is enough to fill up all our needs might incline towards them. If therefore such just men as knew were not arrogant, how shall we sinful ones be arrogant in such matters as we do not know ? For whoever comes forward humbly as a learner, that humility of his places him under the weakness of confessing that he does not know ; but whoever comes forward with arrogance as one who knows, he is one who has exalted himself above (the limit of) moderation, because arrogance knows not how to be subject to moderation. For if arrogance allowed itself to be subject to moderation, it would not be arrogance at all. For arrogance [P.4] cannot be arrogance unless it exalts itself [above its proper measure . . . for a man is not to be blamed (by being asked) why he does not know something which he could not know] [I.10]. But if he says 'I know,' whereas it is known that he cannot know it, [then his arrogance is really arrogance, because though he does not know] he is unwilling to be humble [I.22]. . . . And if he teaches another. . . . For he who is humble and learns from a teacher, he is able . . .

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[P.5 I.27] Thus the Greeks spoke words of knowledge and . . . they said also various things that were in [metaphor] and as if in parables, and these without the tradition (of their meaning) no one [can] know . . .

\*\*\*\*\* |iii we (?) blame the speaker, because he is not able to know what he [p. 6. I.9] says. But this which I have mentioned is found in the case of great sages, namely that one confesses 'I do not know.' For this is their great knowledge that when they do not know a thing they confess that they do not know it. For that same knowledge is able to accuse ignorance, because that ignorance cannot accuse itself. For if a man confesses about something that he knows it and again about something else that he does not know it, he gains a victory as about that which he knows. For in both these cases he has spoken the truth, and because he does not lie in either of them his truth is victorious, since it triumphs and defeats falsehood and is crowned. But thou knowest that it is said in the book (called) 'Of Domnus' that "the Platonists say that there are sw&meta and also a0sw&meta," that is to say, corporeal and incorporeal things. But these inquiries do not belong to the Platonists, even if they [P. 7.] are written in the writings of the Platonists ; but they are the inquiries of the Stoics which Albinus 2 introduced into his book which is called 'Concerning the Incorporeal,' according to the custom followed by sages and philosophers who in their writings set forth first the inquiries of their own party and then exert themselves to refute by their arguments the inquiries of men who are opposed to their school of thought. But in the writings of the Stoics and the Platonists this took place, for the Platonists say that there are sw&meta and a0sw&meta, and the Stoics too (say) the same thing. But they do not agree in opinion as they agree in terms. For the Platonists say that corporeal and incorporeal things exist in nature and substance, whereas the Stoics say that all that exists in nature and substance is corporeal (lit. is a body), but that which does not exist in nature, though it is perceived by the mind, they call incorporeal. But the Philosopher of the Syrians (i.e. Bardaisan) made himself a laughing-stock among Syrians and Greeks, not only in that he [P. 8.] was unable to state but also in that he did not really know the |iv teaching of Plato ; and in (his) simplicity he hastened to calumniate Plato by (ascribing to him) the inquiries of others, though Plato had a great struggle against these (very) inquiries, which Bardaisan thinks belong to Plato. But these inquiries (were conducted) according as the Stoics invented names for things, and because they (were expressed) as in parables . . .

\*\*\*\*\* [I.24] [as I have said above, Bardaisan accepts (as literal fact) the parables of the Stoics.]\*\*\*\*\*

[I.38] When [a man sees] a fire [burning] in a Temple or a [Palace] the sight [compels] him to be confused, and he will run in every direction, because he cannot extinguish that great fire . . . that [P.9] weakness hastens to contend for great things, and though it knows that its insignificance cannot produce conviction it is no longer able to remain quiet: lo, our insignificance also [is stirred up by the hearing of these errors, and though our insignificance knows] that it can[not] produce

conviction about these things, yet it cannot refrain from argument about them.

[I.21] But see . . . "for they have not the three dimensions (to\_ trixh~ diastaton)," namely length and breadth and height, nor do they [have] colour (?) 1 " . . . " and time and place . . . and outline and length and breadth and the [marks] that things are known [by]." But . . . that a man should say concerning the sun that it is mortal, . . . it is on account of the appearance which he sees in the sun that he says this concerning it ; for it is produced (lit. born) in the East and ... in the South . . . and extends (its rays) as far as the West . . . and called the sun mortal, he [P.10] hastens to blame (it) ; for he who blames is himself blameworthy. The fact therefore that the Stoics have called these things incorporeal I [admit] that I may say how and why and wherefore.

[I.19] . . . but they are names applied to (?) corporeal things and substances. For they have begun by saying concerning Space, namely (that) this Space exists in name and in meaning, as I have said ; for because it has a name (lit. by reason of its name) |v it is expressed by a sound and because it has a meaning it is perceived by the mind. And, because it is perceived by the mind, if thou, O hearer, dost not hear (at all) with the mind thou canst not hear it. For consider that it is a necessary result that Space should both exist and not exist. And if these two (possibilities) cannot (both) be, Space cannot exist and receive a name, that is to say, exist in name, though it has no body or substance. [P. 11] For all things, whether they be substances or bodies, can exist in this thing (i.e. Space) which is incorporeal. But if Space likewise has a body and substance, it is found that it is not Space but something which is in the midst of Space ; so that the truth is found (to be) that the Space in which all bodies exist has no body or substance. For if it is a body it is limited somewhere ; but if it is limited it touches upon some body and is (thereby) limited. And again, what is that thing in the midst of which it is placed, so that it is a companion and a limiter for it (i.e. for Space) ? But if that body is an impediment to it, then also again something surrounds that body ; that is to say, that Space which belongs to it (i.e. the aforesaid "something ") cannot be surrounded by anything. And on this account note carefully with thy mind, O hearer, and see that necessity compels (us) to say that that Space will not have a body.<sup>3</sup> For as long as we say that Space is some kind of body by that (statement) the [P.12] former reasoning continues to be overthrown and built up (afresh). And again let us turn back to the truth concerning it, namely to say that it (i.e. Space) is incorporeal and also that on account of this it is not in a place, as the Stoics have said. For that which can dwell in the midst of a place<sup>4</sup> is not (itself) a place, for one place cannot dwell in the midst of (another) place ; and if it be not so, all those things which were said above have been confuted. For if one corporeal Space be discovered which has substance and another Space be discovered which is incorporeal, then the corporeal may dwell in the midst of the incorporeal—this is a thing which can be stated indeed, but cannot be (in reality). But I venture to say ... as many have thought, even though |vi they were unable to demonstrate (it) in practice. But that two places exist (?) in one another one cannot even . . . assert . . . [P.13] For because a single entity is found . . .

\* \* \* \* \* [I.17] which is also a substance, from that substance there is produced in us a likeness to this (substance) . . .

\* \* \* \* \* we cannot produce out of a shadow another shadow. No other Space can exist besides this, though, because of the heaven and earth that came into being, in the midst of the created things that came into being inside the world distinctions have arisen that are called 'Places,' either

[North] or [West].<sup>5</sup> Now these are names of lands or habitations ; but the Place in the midst of which these places are, that is what we say is incorporeal.

[P.14] Can it be therefore that because this place has no substance it is not (really) a place ? . . . we are not able to demonstrate. Both things therefore have been found to be true, (namely) that it exists and that it does not exist, that is to say, that it exists in name and meaning, but that it does not exist in body and substance. And a thing which does not exist in substance is a thing to which these three dimensions do not belong. For everything which is a substance or a body has three dimensions (?). And on this account also they have not wished [to reckon] God Who [is above all] with the things they call incorporeal, nor can they (do so), because of that which they were saying, that ... is a body. Now this Space also has neither length nor breadth ; for these are names of measurements (which belong) to bodies [P.15] that exist in the midst of it. ... it is necessary that these three dimensions (?) should be found (to belong) to them. But just as that Space includes (lit. has received) all bodies, though it has no body, so it includes all measurements though it cannot be subject to measurement. For see that Height and Depth also are (so) named on account of the heavens. But store up (?) these things in thy mind, |vii and see that there is not any other body in the middle but only Space, which is incorporeal. And when thou hast considered (the matter) thus, create in thy mind height and depth—art thou able (to do so) ? For which of the directions wilt thou call Height, and which again wilt thou name Depth, seeing that height is called Height on account of the heavens above thee ? When therefore the cause on account of which it has been called Height is removed it is clear that the Space which remains has neither height nor depth. And so also (it may be said of) Length and Breadth—they have arisen and exist through corporeal causes. And when those causes are removed it is clear that these [P. 16.] names likewise do not exist. For (in the case of) that Space of which we are speaking, through what (i.e. in relation to what) does its height become high, and through what does its length become long, seeing that these measurements belong to substances, so that when the extent and dimension of a substance is long it is called the Length ? And because one side is shorter in its measurement it is called the Breadth, while also (in the case of) a Round it is likewise clear for what reasons it is (called) a round. But that thou mayest know that the Bardesanists have not even heard that Philosophers have . . . seeing that this length and breadth is placed by Bardaisan in that measurement of Space, when he says that "Space also has been measured that it holds so much (i.e. a definite quantity)." For if he supposes that Space is measurable it is necessary that length and breadth also should belong (?) to Space, a statement which I have contradicted above.

[This] same length and breadth therefore the Philosophers have there also [perhaps] called incorporeal, and just as Space is measured in virtue of what it is (?), so they reckon them (i.e. [p. 17.] length and breadth) in virtue of what they are, so that thou mayest know that they also are things distinct from Space, that is to say, they are names and notions, but not bodies and

|viii substances. For thou measurest a body which has length, but length itself, which is produced by a name and is called Length, thou canst not measure (and) ascribe to it three dimensions, for this Length is produced by the conjunction of body and speech.<sup>6</sup> For the body produced the measure, and speech produced this name which is called Length. Thou art able therefore to measure the extent and width of that body, and when thou hast measured (it) thou givest the name of Length to that which thou hast measured. But thou canst not turn round (and) measure the name which is called Length, because it is not a substance at all; for it is a bare name whereby the

notion of that which thou hast measured is perceived (by the mind).

[P. 18.] Since then this name has no substance, let us say therefore that it does not exist. And how does it not exist, seeing that apart from this name no creature can be measured ? Therefore also this name which is called Length both exists and does not exist. And so also all words both exist and do not exist, but they exist (as) signs by means of which we understand everything {that} has body and substance, whereas they (i.e. words) have no body, and though by means of them we speak about all substances they themselves have no substance. For I say that I buy and I sell; but the thing which I buy or sell is some substance, whereas these verbs<sup>7</sup> and the nouns called 'buying' and 'selling' have no substance. Therefore substances which are bought or sold have these three dimensions, but these nouns have them not, for they are incorporeal. And that I may not write to thee at great length (it is enough to say that) thou hast often heard this with respect to Time and Number [P. 19.] and with respect to everything which is incorporeal. For with regard to everything which is like these or similar to these, (we may say that) its branches divide there, for these (i.e. Time and Number) are the roots from which all the branches shoot forth. And though it would suffice that thou shouldst know all of them by means of a single one nevertheless they (i.e. philosophers) [ix] have abundantly demonstrated these things to him who seeks them, in order to assist the weakness of the seeker.

Hear therefore with respect to a sign (shmei-on) and a line that they too are incorporeal things (dependent) on bodily substances which exist, that is to say, a horse or an eagle or one of the various bodies and substances. When some one begins to portray them . . . , at the (very) commencement, when thou seest, thou knowest whether he wishes to portray a horse or a lion, and before the artist portrays (anything) on the tablet, the likeness of the horse is portrayed in his mind, and if the artist wishes to add (extra) limbs thou blamest him by reason of the substance of the horse which the truth fashions. But if I say to thee, "I intend to draw a line," thou knowest not what (line) I shall draw for thee ; for a line has not any [P. 20.] substance, as a horse has a substance, so that if he (i.e. the artist) adds or subtracts thou canst convict him. But if thou thinkest, "He is drawing a straight line," he draws for himself a crooked one ; and if thou thinkest that he is making it (to consist) of four angles he can make it (to consist) of eight<sup>1</sup> angles. For when artists portray the likenesses of bodies which they perceive they cannot add or subtract anything ; and when they portray the likenesses of substances which they do not perceive they portray them in their proper colours and shapes. And if he adds in one of the substances anything which is not in the (true) image of that substance, he is blamed. But in the case of a line he adds and subtracts anything that he wishes, and he is not blamed, because there is no real substance (which is) the likeness of that line so that thou couldst blame him. And because it has not substance it does not exist, and because it does not exist we have on that account also called it incorporeal. But Bardaisan has said that even a line is measured by that body, whatever it be, in which it is. Hear this (word) as (thou [P. 21.] hast heard) that which I have said concerning Space, in the case of which the terms Length and Breadth are used, not, however, (as applying) to it but to that which exists in Space. For consider that before a horse is portrayed it is pictured in thy mind, and thou knowest what is its length and breadth. But (in the case [x] of) a line, before it is formed thou knowest not its length and breadth, because it has not length and breadth. For if they belonged to it it would be known before it is formed, as the length and breadth of all animals is known in our mind before they are portrayed, except such animals as are invisible to us, or the

likenesses of angels, whose length and breadth, when we see them once, are pictured in our mind as (in the case of) those things which are visible to us. But (in the case of) a line, though thou seest it always, thou hast never yet limited it, and this (is) because, as I said, it has no 'bound' likeness or fixed body (such) that if the draftsman of the line departs from the likeness he can be [P.22] blamed. That line therefore has no length or breadth before it is formed on the tablet, in the way that even before a man is born we know the fashion of his length and breadth ; but this line, which has no substance, when it is drawn (lit. falls) upon a tablet or upon (some other) body these three dimensions arise for it. But they (i.e. the dimensions) belong, not to it, but to that thing with which it is associated ; for if they were its own they would belong to it even apart from this tablet. But I say to thee briefly — there are these three classes which are incorporeal, one class (consisting) of fixed nouns which are given to bodies and substances ; and another class of nouns which are given to notions, like these of Space and Time and Number ; and another class (consisting of) verbs which are used with reference to anything. And whereas these three classes are incorporeal, they have nevertheless called these seven names only "incorporeal." And why (none) but these names, seeing that 'Gold' and 'Silver,' even if these also are names (or 'nouns'), [P.23] are a0sw&meta, i.e. incorporeal ? Nevertheless, because they have been given to bodies and substances, they also are corporeal names. When therefore thou hearest a name which some one uses and he calls out 'gold,' or 'silver,' or 'eagle,' or 'earth,' at the mere mention of the name thy imagination fixes itself on the corporeal substance, and thou knowest whether it be soft or hard, or bitter or sweet. And so also when some one speaks to thee of colours. But if, on the contrary, he mentions to thee 'Time' or 'Number' thy imagination does not fix itself on xi bodies or substances. For what substance belongs to Time, or what body belongs to Number or Space ? Nor dost thou know whether they be black or white, whether they be soft or hard. And if thou sayest that likewise Height and Length are names and are used of bodies and substances, [I reply] that at first they exist by themselves and stand without the support of any body whatsoever, but afterwards [they are applied] also to [P. 24.] bodies according to common usage ; for a man says 'length' even though bodies and their extent have not previously been mentioned, for "the name of Length and Breadth—these names exist by themselves without the support of any body" ; but afterwards a man says "the length of a stone" and "the breadth of it"—these, lo, stay upon the bodies by favour. But if thou sayest 'Iron' or 'Brass,' with the name there stays the substance also, and the name of Iron or Brass cannot be said (i.e. without implying the qualities of these substances). . . .

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. . . And on this account they are 'bound' names, and these also [l. 33.] [are attached] to 'bound' substances ; for these names of Iron or Brass or Stone . . . but it is right (?) that incorporeal names [l. 42.] should be detached, and, because they are not as 'bound' substances, perhaps on account of this they have called them

a0sw&meta.

\*\*\*\*\* . . . that indeed 'there is a time for everything' 8 . . . [P.25 l.18] \*\*\*\*\*

(Here follows) yet another fashion (of argument). There is [p. 26] nothing which is not named as being in Space or in a place. [l. 2.] There is nothing which is not in Time and subject to Time and

performed within (the limits of) Time. There is nothing which has not or does not become subject to Number and Measure. There is nothing which does not possess Length and Breadth. There is no body or person who does not bear a Mark by means of which he (or it) is distinguished from others, like the point which distinguishes one word from another. There is nothing [xii] which is formed or written without a Line being in its form or in its writing. There is no clang or buzzing or humming or sound without one of these seven sounds, or of those seven vowels (?), or seven Syllables, being in it. And therefore here (i.e. in this connection) also the Stoics made the seven syllables αὐσμάτα, so as to include everything within them just as (they include) these writings which have no sound. But just as there are names of horses which are derived from the Sun, that is to say Ἡλιοδρομοί, and from Fire, (that is) [P. 27.] Πυρολάμποι, and again from Water, Φηγάσοι, so there are among our names other names which are derived from each of those seven names, besides these words, which are verbs and not names, as I said above. But leave all of them (?), and hear the sound of the tongue, which has in it and within it (musical) tones, which convey a meaning to the hearer when they are varied in the mouth, and these tones and variations of the voice are called verbs, such as, 'eat,' 'drink,' 'rise,' 'sit.' Now these are variations of the tongue within the mouth and changes of sound, but the sound, because it exists (?), has been apprehended (lit. overtaken) by the hearing ; whereas the meaning of these variations of the tongue and of sound is perceived by the mind. For nothing which reaches the hearing is (actually) severed from the tongue or from the sound, as if thou givest a piece of thy flesh or of thine eyelids thou givest some substance which can be felt and seen. But in this case (i.e. when the above-mentioned words were uttered) the ear heard thine own voice as it came. And [P. 28.] if they (i.e. the speakers) are Persians, the mind fails to perceive the meaning of the words, though the ear did not fail to hear the sound. But if the meaning were any sort of substance, the ear would perceive it also, just as it perceives the sound. And lo ! also by a gesture a man conveys a meaning, and in this case hearing is in abeyance and thou hearest with the eye (?). And (yet) nothing is severed from the gesture or from the things written and reaches the eye, but [the eye] sees something [of [xiii] which] the meaning is seen by the mind — it (i.e. the mind) perceives it. And even an unlearned eye sees a book because it is really a thing seen. But these senses ... do not perceive . . . the meaning (of the book), because that meaning is not seen by the eye, nor tasted by the mouth, nor smelt, nor handled. But that meaning which is heard by the ear in the sound can attach itself (lit. can come) to a gesture, and the ear does not hear it in the gesture, but the eye [sees] that whereby really the meaning was spoken. ... but it has not departed to (any other) place, [P. 29.] because it exists (?). But the meaning can be expressed (?) by anything, because it is incorporeal. So all these words and names of everything that exist are not bodies but meanings (or notions), so that they may not wander about among all words and names. . . . For during the day and [l. 19.] the night all objects (?) which are in space are visible to us. And so even (in the case of) these six notions which are associated with this (space), it is not the notions themselves that are visible or audible, but that thing has an appearance of its own and a special mark 1 of its own. For without a voice I hear its voice, even when no one has spoken to me about it. But the notions, if thou dost not speak to me 2 about them, have no voice, but within (the compass of) thine own voice thou utterest those notions which have no voice. But it is here that Bardaisan erred and went astray, for he said concerning notions that they are audible. But the Stoics did not err, for they said that they (i.e. notions) are perceived by the mind. [P. 30.] \* \* \* \* \*

[l. 5.] . . . sight perceives with the eye, voice with the tongue, smell with the nostrils, taste with the palate, but touch [with all] the body, and these things are 'bound ' and not separable ; but notions are not 'bound' [to one sense, for if] thou think 'surely it is bound up with the voice, consider . . .

[l. 27.] For see that unless thou hast sung or called I know not whether thy voice is beautiful or not, and unless thou hast seen (something) it is also the same (as regards) thy sight, and unless |xiv them hast smelt it is also the same (as regards) thy sense of smell, and unless thou hast heard I know not whether thy hearing be quick, and so also (with) thy foot and thy hand. For as regards each of these a man is able to learn it (i.e. its qualities) by means of it. But as regards thy notions, even without thy tongue and thy voice I can know by means of writings whether they (i.e. thy notions) are good or wise, though writings are (only) signs of [P. 31.] notions. For writings are divided up into syllables, but a notion is not divided ; and a book, moreover, is visible, whereas a notion is not visible. And it is not right that the Greeks should be blamed for the appellations which they bestowed. For these appellations were not invented with a view to judgement and discussion, but for the notion of why it was so. It would therefore not be right that we should pass judgement on a thing which was not designed for judgement but for (expressing) a notion. For authors would not even have been able to compose anything, if they did not employ these appellations. For those things are known which introduce judgement and discussion. For even these very words which are spoken are included within these seven  $\alpha\omega\sigma\upsilon\mu\alpha\tau\alpha$ , for from these same seven Names [every]thing begins to be spoken, while the limner asserts concerning Geometry that with its lines all works and all designs are made, and (also) what the Greeks called  $\epsilon\pi\iota\phi\alpha\iota\sigma\iota\varsigma$ , Manifestation, i.e. the appearance of anything whatsoever, for there is nothing, either of things visible or of things invisible, which has not an appearance of its own.<sup>9</sup> But the causes of appearance are these : that is, according [P. 32.] as the intervening distance is far or near, and according to the |xv greatness or smallness of the object seen, and according to the healthiness or unhealthiness of the eye itself, and moreover according to the faintness or intensity of the light which reveals (the object) ; for by much light the eye is dazzled and that object which is (usually) visible is swallowed up or hidden, as the stars by the sun. On the one hand therefore the darkness is a revealer, like the light, since in the darkness the stars are bright and visible, which are hidden by the light, as the sons of darkness (are hidden) by the day. But the cause of the eye failing (lit. slipping) is that the sight of the eye wanders by reason of the distance of the (intervening) distance, and on that account it (i.e. the eye) does not see. But if there were something in which the sight might be shut up, as in a tube, [the sight] would be able to go forth to see that object which it cannot (now) see on account of the distance . . .

\* \* \* \* \* [P.33] But again [in the case] of the stars, that same (intervening) l. 19. distance which belongs to them by day belongs to them also by night, and the eye which could not see them by day was able to see them by night. And why (is this so), unless it be that the darkness is for the eye as it were a tube and its sight is concentrated and goes up to the stars, while the light of the stars, on the other hand, descends to the eye as it were into a pit ? And so too a fire by night is seen from a great distance, but by day it is not seen even a quarter of this distance.

\* \* \* \* \*

[p.34]

[ll. 5-20.] [Even by day the stars might be seen, if the light of the sun was obscured.] ... he (?) cannot see by that light which is [l. 38.] outside (of the eye) that which he saw by the light which is within (the eye). Consider again and fix the eyes also on the sun, and see that, if the light is not concentrated (into the eye) little by little and (so) comes to its place, the eye cannot see. And again, if a lamp be extinguished at night on the [P. 35.] way, observe that because the eye is distracted by the rays of the lamp (it is only) when it has concentrated the light into itself little by little that it can see. |xvi But that thou mayest learn well how tubes concentrate scattered things and propel (lit. send) them, consider also the fire-hoses (si/fwnej), and see to what a height they propel and scatter the unstable water. Consider moreover aqueducts and see how water is collected in cisterns and pipes and (then) it ascends and does service on heights that are hard of access. And so would the eye be able to see from afar, if there were instruments to (assist) the eyesight. Look also at the mouth of a kiln, how it concentrates and sends forth the smoke, and it circles and is carried up on high. But when the smoke goes out into the open air it wanders (i.e. is dissipated) and is scattered and swallowed up after the manner of the aforesaid eyesight. Consider moreover the breath which we send forth from our mouth gently, and see that when it is concentrated in the furnace [P. 36.] of a blacksmith or in the fireplace of a goldsmith its blast goes forth strongly because of its concentration. Furthermore, if this wind that blows is compressed between the clefts of a mountain, or in the opening through a wall its breath becomes stronger because of its accumulation. Consider moreover a trumpet, and see that the voice which in us was weak and, when it went forth from us, wandered (i.e. was dissipated), as soon as its wandering motions are concentrated in the trumpet, observe how far the concentration of that voice carries. Again, make (lit. take) an experiment for thyself, (namely) if thou openest thy mouth wide and criest, thy voice wanders and is weak ; but if thou compresses thy lips a little on the outer side and makest with them as it were a spacious hollow on the inner side thy voice is concentrated and increases, especially if thou art looking downward and not upward. Again, observe a carpenter (and see) that when he considers the straightness of the wood— because the sight of his eye is scattered as long as it (i.e. his eye) is altogether open—the workman closes half of his eye, that he may concentrate it (i.e. the sight) against the straightness of [P. 37.] the wood.

Again, inhale breath from thy mouth and inhale also from thy nostrils, and see that the inhaling power of thy nostrils is strong

enough to concentrate (and) bring in the air, because the nostrils are compressed and hollow (?) like cavities and tubes. And if

|xvii a workman is comparing (?) depth with height he makes a small hole for himself, in order that he may concentrate and cause to pass through it the sight of the eye, and that he may estimate (lit. weigh) the extent (lit. surface) of the depth and reckon it in comparison with the height. But I say that if smell and heat were concentrated they likewise would be found travelling to a distance. But it must be so ; for rest cannot be stable, because that air which sets things in motion (lit. the dragger of things) is (constantly) travelling and knows not how to rest. For it is by the air that everything is drawn along.

Consider again that he who blows a flute or he who utters cries with a mouth that inhales and exhales the air (does so) in order that the air may be a vehicle for the voice or the flute-blowing. For the air is a vehicle for everything. Moreover when a man looks in the direction of the sun, if he

does not place [P. 38.] his hand above his eyes and shelter them, their sight is not concentrated (enough) to look (steadily). And likewise when a man carries a lamp, if he does not spread his hand above the lamp and ward off the rays from his eyes, his eyesight is scattered and cannot travel to a distance. And when a man looks into a basin of pure water he sees in the collected water below the colour of the sky and likewise a bird, if it happens to fly above the aforesaid basin. But because everything is given to us by measure, we also see by measure, along with everything else. For beings above and below, along with everything which is created, act by measure. But if there be some who exceed (others), as (it may be said) that cattle eat more than birds, and a wild beast drinks more than creeping things, and the sun is brighter than the stars, though (even so) all these are subject to measure. For increase the blaze and see that the heat increases ; and likewise the sight becomes less through much fasting, and when the sight [P. 39.] is weak errs (lit. slips). But the contrivances which I have mentioned assist our weakness.

Know moreover that Dark and Light are the opposites of one another ; the opposite indeed is not assisted by its opposite, nor is Light injured by that which is akin to it, but the sight (is

injured) by the Light, because the sight wanders right and left, like water that wanders in a plain. But in the dark, because it (i.e. the sight) does not wander right and left, and as ... in a tube . . . and the sight [comes] up to the torch or the . . . , on that account they are seen by the eye ; and the sun does not hide the stars when it rises—for light does not become the opposite of the star which is akin to it—but the rays scatter the sight of the eye and it (the eye) cannot see the stars. For lo ! a lamp, although (?) it is seen at noon on account of its nearness . . . that which is swallowed up is seen neither by reason of distance nor yet on [P. 40.] account of nearness (?). But light cannot swallow up anything because its concentrated nature . . . nor does it swallow up the darkness ; the darkness is wholly destroyed and ceases (to exist), because there was nothing in the sky, for it (i.e. the darkness) is

incorporeal.

There are these two natures only coming to meet one another, namely sight and the illuminated object; the latter comes with its light visibly towards the eye, and sight goes to meet the illuminated object invisibly, like the invisible scent which comes from visible blossoms. For if it were not the fact that some sight (or other) is sent out and goes forth from the eyes, how would those animals which see by night see in the darkness ? For there is no light of which we can say that it is. ... For the rays do not belong to the eyes nor . . . nor to the water, but to the light which comes and strikes its rays upon it (i.e. the water) ; [P. 41.] and if the beams were striking upon a mirror and turning back to it (i.e. are reflected towards the eye), they are thought to belong to the mirror. But if they belonged to the mirror, they would be seen in it also at night, in the absence of the light; for also when the sun diffuses (its light) upon the water, lo ! thou seest the sun and its rays (therein), but we do not say that that which is seen in the water belongs to the water. And when it (i.e. the sun) declines and the shadow in its turn falls upon the water, how can we see the rays in the water, seeing that they are not in the water ? For everything that is polished, |xix when the light of the sun strikes upon it ... so that when the sun shines upon them the sight (of the eye) which gazes at them wanders. But as for dark-coloured stones and (other) black substances, know that also upon them when the rays strike the light is spread, but (only) on those white substances, which are akin to the light, does the light show its power. Nor again do rays go forth from unpolished bodies or

from substances that [P. 42.] do not glitter,<sup>10</sup> as they go forth from polished objects or from substances that glitter. But as everything which falls into a mirror is seen when it sinks into the midst of the mirror and is thought to belong to the mirror, although it does not belong to it, so also those rays were thought to belong to the mirror, although they did not belong to it, as I have said. But as when hard substances strike against one another a sound is engendered <sup>11</sup> from between them—and it was not the case that that sound was (previously) within them and was inaudible, for it is their nature to engender <sup>11</sup> a sound by striking together—in like manner also (in the case of) the eye and the illuminated object, by the striking of both of them, in combination with one another, sight is engendered <sup>11</sup> in the eye. As therefore heat that goes forth from a fire, and rays from a lamp, and perfume from spices are weakened when they go far from their sources, so also the sight diminishes as it goes to a distance. For (only) in a small measure is perfume deposited [P. 43.] in a blossom and light in a lamp and heat in a fire ; on this account also they penetrate to a distance (only) in a measure and begin to grow weak as they go to a distance. For (in the case of) fountains of abundant water their flow is even, because there is an abundant and material (lit. solid) outflow. But effulgence perfume, and heat are not corporeal, nor do they really flow like a literal (lit. bound) fountain. For lo ! the voice which is in us is a thing bound within us, and as it goes away it likewise grows faint, and by the mechanism of a trumpet it becomes something |xx different, by reason of the strength and clearness which are added to it. But as when the radiance of a lamp is abundant and copious this amount of light would be able to contend with the long measure of a great distance, so the amount of the sun's light suffices for the measure of all space ; and so also the amount of water (suffices) for the measure of the earth. So, because the [P. 44] extent of the distance is greater in its measure than the amount of the light of the eye, on this account from afar even large objects appear small. For as these things again mix one with another unequally, but are ...

\* \* \* \* \* [I.14.] is perceived.

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[P. 45, I.15] on account of which not even those things which are before the eyes of the man are tested by him, since even the summits and depths of the earth, together with the summit and lower parts of the sky, both help and harm. For the sky is like a circular belt, that is to say, like an arch, and that which is placed at its summit does not appear like that which is placed in its lower parts. Let the moon when it rises from the East show how great is its circle and full and ... its disc. But there are those who say that because the moon [is affected by the power] of the sun, which is in the West, it (i.e. the moon) appears thus, and ... at dawn, when the moon reaches, the lowest part [of the West], the light of the sun rises from the East; and it is not thought . . . [P. 46.] its disc. . . . And again there are those who say that, because it rises from the Ocean, on that account its appearance is great and its disc is glorious and beautiful. But I say that, because it rises suddenly and its light shines into the darkness, on that account it appears to the eye to be great, though its size has not received any augmentation (?) and no further radiance has been added to its light. Thus although these four examples are equal, as I have said, these contrivances which I have enumerated for thee above have not yet failed ; for they are helpful to a certain |xxi measure. For a man calls, and there is a certain measure to which his voice reaches, but (lit. and) when the contrivance of the trumpet steps in it causes the voice to pass over that former (?) limit. Oh ! what a thing is Contrivance ! since it makes Nature to become something different. And on that account

there is no excuse for the sinner, seeing that Nature itself is compelled to follow the will, when that will desires to compel Nature. For P. 47. God created the world and adorned it with natural objects ; and, (yet) if contrivance had not afterwards adorned the world, the world would be a waste. And that I may bring to thee a testimony from near at hand, consider thy limbs, that is to say, thy senses, and see that God created them as (He created) natural objects which are bound (by necessity). But by the gift which comes from Him thou teachest thine eye another (kind of) sight, (that) of many books, of seals, of pearls and the like. Again thou teachest thy hand to write and to work at a forge and to engrave, and so also (thou teachest) thine ear the hearing of many sounds. And again, as for what Bardaisan says, that "if a perfume or a voice reach to us we should all equally perceive them"—lo ! in the case of the light, which reaches all eyes equally, why does one man see more than another ? If he says that (it is) because of weakness or disease or other things of the same kind, it all tends to show that what he has now failed (to apply, namely) that if a p. 48. perfume approached us equally we should all perceive it equally. For it (sometimes) happens that he who is near a thing does not see it, while another, though he is far off, sees that object which is placed on the (very) eye of the former. And so likewise (he errs) in that he says concerning the voice also that "it reaches the ear of (every) man equally, if his ear is not dull." But from this very thing learn that if, moreover, thou diffusest a perfume by measure in all directions thou wilt see that all (men) are not able to smell equally ; nor do they hear equally, nor . . . foods touch all mouths equally, and yet all mouths [l. 33.] do not taste equally \* \* \* \* \* But so Bardaisan juggled 12 even by names and supposed that [P. 49.] |xxii the nature (of things) is like their names. For because 'light' in the Aramaic language is called as masculine, and 'eye' feminine in the same, he hastily coupled them together in a foolish phrase, saying that "Light, like a male, sows perception in the Eye." And lo, he, Bardaisan, calls the moon feminine 13 in the Aramaic language : when therefore (?) the eye looks at the moon, does that female sow perception in a female ? Well, then, because in the Greek language 'sun' and 'eye' are both called masculine, when the eye looks at the sun a male sows perception in a male, according to the teaching of Bardaisan !

END OF DISCOURSE COMPOSED AGAINST BARDAISAN.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an

attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line

2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting

of "Read [syriac] for [syriac]" or similar have been omitted, as it

has not been possible to transcribe the fragments of Syriac. The pages are

numbered with Roman numerals. Arabic numbers and line numbers relate to

the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press

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1. 1 For the rendering, see Galatians vi 1, syr. vg.

2. 1 Albinus (c. 152 A.D.) wrote an Introduction (Ei0sagwgh&) to the Platonic Dialogues, but the work here referred to is different and does not seem to be extant.

3. 1 Lit. 'will belong to that which is incorporeal.' On p. 11, l. 44, add [Syriac] at the end of the line.

4. 2 Here and in what follows it has been found necessary to render athra sometimes by ' Place ' and sometimes by ' Space.' 5. 2 The words in square brackets are uncertain ; perhaps they are place-names.

6. 1 Lit. 'between body and word.' 7. 3 In Syriac a Verb is called a 'word' ([Syriac]) and a Noun is called a 'name'.

8. 3 Ecclesiastes iii 1.

9. 6 Compare Aristotle, *Metaphysica* vi 2, 2 : "It is held by some that the boundaries of a body, such as the visible surface (e0pifa&neia) and outline (grammh&) and extreme points (stigmh&) and its isolation (mona&s), are real (unsai/ai), more real than the solid itself."

10. 2 A word used of gaudy attire in the *Life of Rabbula* 18919. The Note to p. 42, l. 2, should be deleted.

11. 4 Note, in view of Ephraim's argument against Bardaisan (p. xxii), that the word for 'engender ' is, literally, 'give birth to.' 12. 1 Lit. 'sailed about' : see p. 221, l. 35, and delete the Note, p. 48, l. 48 13. 2 'Moon' is either masculine or feminine in Syriac. This text was transcribed by Roger Pearse, 10th September 2002. All material on this page is in the public domain - copy freely.

Greek text is rendered using the Scholars Press SPlonic font, free from here.

Early Church Fathers - Additional Texts

## Against Mani

S. Ephraim's Prose Refutations of Mani, Marcion and

Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by the late C. W.

MITCHELL, M.A., C.F., volume 2 (1921). Against Mani.

AGAINST MANI.

ANOTHER DISCOURSE AGAINST MANI.

[P. 190.]

LET Mani be asked about that Archon, that if he be from the Evil Part, that is, from an essence loving adultery, as they say, why did he say 'Thou shalt not commit adultery,' etc. ? (Let him be asked this) that thou mayest know that he (the Archon) commanded that which was approved by him. And because of sins he extirpated the Hebrews altogether . . . and [if] he [1. 15.] is a Mixed Being, half and half, he ought to command that . . . how did he say 'There is none beside Me' ? And how [1. 22.] again did he kill Jesus ? And if 'men were intoxicated, they would not pay attention to these things, not even if he had commanded,' then a command to sin was really pleasant to [P. 191.] the sinners. For if when he said 'Do not commit adultery' they did go on committing adultery, how much more if he had commanded them to commit adultery ! But if he is a lover of Good things and on account of them makes commands, let them say who was annulling his commandments that they should not be performed ? If Satan was annulling them, lo, they are both from the one evil Essence, as they say ! How is it fighting half with the Good and half with the Evil ? But if because in this one the mixture of Good was greater this very thing is pleasing to him, then evil beings are good beings in whom he has not made another power greater. And lo, evil beings like good ones become related to him ! And why then did that Archon not receive Jesus, the Good ? For lo, as they say, there is a means whereby the Good may be mixed with him and be accepted by him, (so) that if it is mixed with him it is acceptable to him. Till Jesus had come, then, he was mixing (for men) his good words, why did he not mix in them (i.e. in [xcii] men) Good Parts ? When even those good words that are mixed in him he does not accept, neither therefore can he accept [P. 192.] the Parts. For as his evil hearing is strange to the good Word, so also his hateful essence is strange to the better Part. For if with their will the evil ones accept the mixture of Parts, how did they not accept the mixture of Words ? And if by force the Parts are mixed in them, why does the Good expect the Words to be mixed in them of their own (free-)will ? But see that in fruits and in seeds and in fountains there exists evil that kills, but good that gives life [is also] in them for men, how does the evil overcome the good ? For lo, the good is in the majority. In fruits . . .

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[P. 193.] [how was the ' mixture ' arranged in wolves and lambs ? If (the Maker) had wished, could not he have arranged for HULE the bodily organs of lambs ?] \* \* \* \* \*

[1. 40.] ... for it would have been right that He (the Maker) should do to Himself that very thing which He does to others. But [they] say 'Even the Maker does first to [Himself] what He does to [P. 194.] others.' But let them know that the Maker [did] what He did \* \* \* \* \*

[1. 13.] that is, that it will preserve itself and will destroy the other. That Entity, if it is an Entity, how does it bring forth anything the taste of which is not in its own essence and nature ?

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[1. 31.] [If] the Maker [rejoices] in it and also that which is made rejoices in it, that is, God and man, then the Destroyer will be grieved at that destruction and (so will) the destroyed, except things given in legislation on the condition that the chastiser is satisfied by them and the transgressor is grieved by them ? But as when a transgressor becomes of the same will as the chastiser there is no suffering, so when one who is to be destroyed submits to the [P. 195.] will of the destroyer there will be no destruction. And as the will of the chastiser is not that he should suffer, so also will be the will of the destroyer, that is, that he should not be pained. For the just Entity, as it is just in itself, so it is just also towards another : the contrary then of this should be found in the case of [xciii the wicked Entity. For the just Entity does not destroy itself nor others ; the wicked Entity, what is it ?—one that preserves itself as a just one and treats one that has not transgressed against it as a wicked one: which very thing with many (others), and more than many, bears witness against it that it is not an Entity but a compound. And if they should say that the Sons of Darkness are divided one against another, then also about each one of them is said the same that is spoken about all of them, that is, that each one of them is divided also against his own members, as he is divided also against his mates. For if there is concord in each one of them it should be found in all of them, and so division also ; and if they with themselves are at war and do not cease from war one with another, how did they come to make war with the [P. 196.] Light ? For lo, that adversary that they have among themselves, it is either because he is akin to the Light their adversary, or he is a third party made to be an adversary to both of them, to [which] we ought to give a place and essence by itself. And then, in the nature of Light also is there an adversary ? But if there is none, because it is one nature, what I have said above has been verified, that it is because of two natures mingled in one another that division arises, as also Body and Soul bear witness. But which of the natures is greater, O Mani ? The Dark or the Light ? If the Dark was greater, it could not be overcome by Light. But if Sons of the Dark be killed, as they say, why not all of them, if so be that their nature is mortal ? And if so be that at the End it is actually bound, because it does not die, then he is refuted, in that he lied about their death.<sup>1</sup> And for what reason do the Natures hate one another ? For lo, Body and Soul that are from him (the Archon) are friendly to one another ! And if (it is) because one is mingled with the other, for the mixture can change our nature, then because, lo, in Body and in Soul there has been a change [have they [p. 197. l.4] become one nature ?] . . .

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[l. 45.] ... for all I require . . . about these mixed things . . . how [P. 198.] [can] Heat receive Cold and be warm like it seeing that this Essence is in Heat ? But if by mixture with its fellow it becomes not-itself, then also [Evil] by mixture with Good becomes not-itself. And what then . . .

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[1. 16.] But know that if the strife becomes a discussion about one of the created things, it is from created things their fellows that we will bring an analogy for witness and not from a divine Nature. For God Who is not made—it is not possible for us to take an analogy from Him for things made ; so also about Entities—we do not take from created things an analogy for them, except from their own selves. Now let us take an analogy from this great Entity, about Whom we all bear witness, that if it can be subject to

2 these sufferings it is necessary that we [P. 199.] believe about these other Entities also that they also can be subject to these sufferings ; but if the witness of this Entity (is) that it is not subject to these sufferings, it clears all the Entities that exist, that they also are [not] subject to these sufferings. Therefore by the witness of the True Entity the word of Error has been vanquished which brought Entities into the world. But if without witness thou compellest me to believe thee that there are Entities, be thou also compelled without evidence to believe me that there is no other Entity but the One. I have no witness greater than thy defeat, for what is the victory of the athlete but the vanquishing of his opponent ? Nor again can Entities remove themselves from those places that they are in, for who set them there that he should remove them thence ?

Now as to that thou blamest me, (saying) 'why is Evil found in the midst of the works of the Good, for that Good one that thou speakest about, is not Evil really found in the midst of His works ?' But if Evil in His works is mingled, how hast thou been profited by the new and strange opinion that thou hast

[P. 200.] brought in ? For is it by the Evil that thou art offended or by the opinion ? If by the Evil thou art offended, how hast thou been profited by the purification whereby thou dost purge out the dregs

|xcv from the [clear substance], for lo, the poison that is in the midst of His works is killing thee ! But if the opinion offends Freewill, Him that generated the opinion we ought to call the Evil. For see, that if that Evil is still established in our midst, Him therefore we are required to judge and blame for the Evil who was able to take away the Evil from our midst. For if no Evil ought to be found in the midst of His good works, how, lo, is it found ? For it is from that very thing which thou blamest that thou shouldest be blamed. For if it (the Evil) is left as a defect— worse and worse ! And if again it is left as a surplus, it is possible that by some means or other Good will be the

cause of Evil. But if it is so, then the matter would be worse if Evil had not existed, for this would be a great evil, that those Good things should be annulled which are accomplished by means [P. 201.] of Evils. Just as therefore when a physician does not do evil things then he does evil, especially that (thereby) the alleviations are annulled that are accomplished by means of pains and drugs, so when he does the evil, that evil is good, where all the cures are generated by it.

Therefore it is about Diseases that we are having a discussion. The diseases of the Body, are they from mixtures?—let the Mixer be blamed ! But the diseases of the Soul, are they from Freewill ?—let the Giver of it be blamed. But God forbid that He should be blamed, by blaming Whom the blamers of Him are to be blamed, because they have dared to blame Him that is not to be blamed ! But from that which thou sayest to me, that 'Nothing can come to be, except from an Entity,' from this very saying learn that those Entities also cannot come to be. For this opinion of thine is harder than mine. For how will the Entities be found to be not made and not created ? With thy mind taste this that I say. But thou sayest 'Dost thou not believe that the one Entity exists?' Then to Faith thou dost conduct [P. 202.] me, and not to Discussion. Thou therefore that compellest me to concern myself with Faith, what compels thee to compel me to run to Discussion and not to Faith ? But if thou dost turn to Discussion I will leave Faith alone! What do I [acknowledge] ? There exists an Entity, called God. But thou sayest ' Lo, the world exists ; if thou wilt, call it an Entity, and [xcvi if thou wilt, [set down] that from Entities it is made. Is it not necessary for thee to acknowledge that that essence exists ?' Then that necessity which has bound me to acknowledge this paradox that 'it cannot really be investigated, but it is believed without investigation'—that necessity has bound me to believe that 'from Nothing everything comes to be,' another paradox which without investigation is to be believed ! But instead of all these things which thou hast said above, this which is unexceptionable I say 'How dost thou compel me to believe that there exists a God invisible and intangible?' Wilt thou compel ...

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[P. 203.] and how Four Entities that are visible . . . Now the Fire devoured the Water and the Dust and the Stones and the Ox,<sup>3</sup> and they became nothing. But a thing that exists in essence cannot become nothing. Now (this came to pass) that God might make known that from nothing created things [will become] nothing. If therefore thou dost not believe this, learn by experiment as a fool, because . . .

[l. 33.] Look at this, that God in the Beginning made the Earth from nothing, [and] He turned and generated everything from the Earth. For just as the Earth is from nothing and from it is everything, so in Fire everything (becomes) nothing, and at the last it also turns to nothing. But if thou say that this work is

[P. 204.] subtly divided in the midst of the Air, pound and break up anything thou wilt and examine (?) it in the Sun that comes in through the window, and see that it appears to thee that thou dost see [it] ; therefore also the flame of a fire [that] has gone out or Water that is dried up is (more) subtle.<sup>4</sup>

Let us say further against Mani that a thing which by sins was cast down from its place as a thing—by righteousness and by keeping the commandments could it be restored ? If the

ZIWANE also through sins were mixed with the Darkness, it is necessary that by means of fasting and prayer they should be 'refined.' But if it was in order that the Darkness might be

lxcvii caught through them that they were mixed (with it); now that it has been caught, by all means it is required to know how the Sons of the Light may return to their place. And if so they do not go up, never can they return to their place. For if cleansing is required, as they say, 'fountains of refining' as others say, how [blind] is Bardaisan ... to cleanse and to refine that which is mixed in the Sea and in the dry Land and in the Heaven and in the Earth and in all that is in them, and in the Seven Limbos

5 and in the Ten Firmaments, as they both have said ? Therefore these their disciples make their words void. For if the refinings are many and great but their disciples are few [P. 205.] and dispersed, how by Five Initiates can that be separated and refined which thousands and myriads do not suffice for ? For if they had been wise they ought to have contrived to find a Teaching suitable for a few, so that it might be believed that a few could suffice for it. For if any one set out that he with a few workmen would suffice to cut through a great mountain or to dam a mighty river, then by those feeble ones who are with him is it not clear that he is making a mock of himself ? For with many and strong men that on which he set out is to be done, or not at all: how much more (is it absurd) that he set out with Five to do that for which Five Hundred was too few ?

They also actually proclaim a refining and cleansing of all Rivers and Sources and Fountains, when between them all they cannot refine the water of a single Spring ! And so look at everything, at Fruits and Produce and Crops and Vegetables and Fishes and Birds,—how many can eat of all these that are [P. 206.] in all quarters, both by sea and land ? For if it were so as they say, Kings and their countries and Lords and their retinues and Captains of armies and their forces ought to be placed over these matters, so that by many coming from all quarters the Light which is in all quarters might be refined. But the Romans are omitted, who had not heard the news of the Refinings, and the Greeks and the Hebrews and the Barbarians and the Arabs, for they refine more than all, seeing that not even . . . escapes lxcviii them ! All these therefore are unemployed in Refining, and 'a pair of Initiates refine,' they say, 'and cleanse the mixture' which is too great for all! For if by the knowledge and the Faith of the school of Bardaisan and Mani the creation is being cleansed and refined, and otherwise there is no way, when do these feeble ones look forward by themselves to finish the creation ? But if they should say that all peoples are refining and cleansing the Light from the Darkness, and the Good Parts from the Evil, know further that for their shame they are compelled to say so, though they on [P. 207.] all sides cannot avoid shame. For how is Light refined in the mouth of the unbelievers, and how are the Parts of the Soul [l. 10.] cleansed . . . how are they ... to proclaim the truth about Refining, for lo, those also who do not believe cleanse and refine ?

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[l. 32.] that which is in their teaching, for lo, from Adam even unto Bardaisan and to Mani. Vainly then they were going and . . . [P. 208.] \* \* \* \* \*

[l. 17.] And if they should say for their shame that there were some of old time Teachers of the Truth,—for they say about Hermes in Egypt, and about Plato among the Greeks, and about Jesus who appeared in Judaea, that 'they are Heralds of that Good One to the world,'—(what does it prove)? For if so be that they did proclaim these (doctrines) of the Manicheans as they say, if Hermes knew the Primal Man, the Father of the ZIWANE, and if he knew the Pillar of Glory and the . . .6 of Splendour and the Atlas and the rest of the others that Mani proclaimed and even worships and prays to ; and if Plato knew the Virgin of Light . . .7 and the Mother of the [Living], or the war or . . . ,—but [P. 209.] he did know . . . and Hera and Athena and Aphrodite the adulterous Goddess !—and if Jesus proclaimed to them the Refining in Judaea, and if He taught the worship of the Luminaries that Mani worships, he who they say is the Paraclete, that comes |xcix after three hundred years : and when we have found that the teachings of these or their followers agree the one to the other, or those of one of them to those of Mani, there is justification ! But if they do not agree, refutation is at hand. But why is it that Astrology, even though it is a lie, agrees with itself in its teaching, and Magianism with its tradition, and Geometry with its calculation, and Medicine with its book ? And the disciples of Plato learned his teaching and teach it to this day, and the disciples of Jesus both learned and taught what they heard from Him ; and so do the disciples of Marcion and Bardaisan and Mani. If they also with Hermes and Plato and Jesus and others from the Beginning were proclaiming a Refining in succession, as Mani says, how is it their disciples are not proclaiming their teaching in Egypt and in Greece and in Judaea like that which Mani teaches to-day ? For how is what Jesus teaches like what [P. 210.] Mani teaches ? So that by this teaching of our Lord, which is open and manifest let that one be convicted who has much wronged God and the Dead. For Hermes taught that there was a Bowl,<sup>8</sup> filled with whatever it was filled with, and that there are Souls excited by desire, and they come down beside it, and, when they have come close to it, in it and by reason of it they forget their own place. Now Mani teaches that the Darkness made an assault on the Light and desired it, while Hermes teaches that the Souls desired the Bowl; and this is a little (more) probable, even though both are lying, but it is (more) probable, because it, the Soul, desires to remain in the Body and delay in its Habitation and dwell in its House and be fondled in its Bosom. But Mani compels a man to hear him seriously though he is talking nonsense, for 'the Darkness (he says) loved the Light its opposite'—and how does Water love Fire that absorbs it, or Fire Water that quenches it? And how did Fire love Light? How, pray, will it be benefited by it ? For 'Fire loved Fire, and Wind Wind, and Water Water.' Or, perhaps, are these Natures of Darkness [P. 211.] male and those from the Good One. female ? And if not, what is the sense of this, that they loved one another? |c

These things therefore Hermes did not teach, nor did Jesus, because Jesus taught the opposite of all of them. For He quickened bodies and raised the dead, whereas neither Hermes nor Plato believe in the resurrection of the body. But indeed how did Water love Water and both went astray ? For, lo, if an evil man sink in water the evil Water drowns him and does not remember that it is of his race, and if a good man be drowned in water the good water does not recognise that it is of his family. And so the Wind loved the Wind and they became one thing—and against the just and the unjust they come up in the contrary direction and batter their faces ! And so the Light makes no distinction between the unclean and the clean. And how do they worship that which has no

discrimination? And if because of His grace,—neither the Water His fellow-kinsman is good which drowns the righteous, nor the Fire which burns the humble! And (see) that even the Sun burns the fruits and torments the reapers, and sees those that are oppressed with [P. 212.] its heat and does not produce the fruits as one that is good ; and in the country of the far East they say three things are at ease in the shade, Men and Cattle and Wild Beasts, for the Sun not to burn them with the fierceness of its rays. And how, pray, did the Sons of the Darkness endure its burning, seeing that bodies are of the same family as they are and they cannot endure its heat? For if this heat is of the same nature as these bodies, how is that which is of one Entity tormenting and being tormented from itself ? And if it is from that other nature, then how could this which is injured endure that which injures ? But it is wonderful and difficult and incredible that it even 'eagerly desired it and was pleased with it.' And if Fire was mixed with Fire, and Water with Water and Wind with Wind, it necessarily follows that Light also (was mixed) with Light! Now that these Natures are akin one to the other all reasonable beings know, apart from madmen—but perhaps even madmen apart from the Manicheans. For we [P. 213.] know the causes whereby Water is transformed, and witness is borne uniformly to this that, lo, by trees it is transformed into Wine and into Oil and into the many tastes thereof. What therefore shall we say? That Wine is not akin to Water, or that Oil also is not of its family ? And if Wine and Oil that, lo, are very distinct from Water, even though they seem to be strangers are not strangers, how much more is Water akin to Water, though it be bitter ? For as it is diverse in plants so it is diverse in countries, though the true Word of Providence places it and the countries and the plants under the one Will that creates all things.

Furthermore we will confute them from another quarter, in that if Fire has been mixed with Fire, when pray are they being refined and separated one from the other? For if they were being refined they would also be recognised, in that Fire had become dimmer than it was because of the refining away of that other that was separated from it. For there are old men that have lived more than a hundred years and they have not perceived that this Fire after a hundred years is colder or dimmer than [P. 214.] that was, nor was that of a hundred years ago hotter or stronger or brighter or clearer than this ; nor has Water become weaker than Water was, nor Wind than Wind ; and (so) these Natures stir up an unfalsifiable refutation against those who wished to tell all these lies about plain things. For these Natures that have not become weaker and are not becoming weaker prove about Bardaisan and Mani that there is no sense in their teaching. But if something from behind moved the Element of Wind and impelled it, as Bardaisan says, it would impel it towards its diameter,<sup>10</sup> that is, against the Element of Light it would cast it. For opposite the Western one it is set in the East. For if from the North-West the Wind was hurled by whatever it was that hurled it and cast it on the Fire it did not make it go down below upon the Darkness in the middle ; for it turned the Fire to the South, and took it away, and it went forth into empty Space. And because they are Atoms, as Bardaisan says, [P. 215.] inasmuch as it is in intention that the distinction between each of them is apprehended,<sup>11</sup> it is clear that the Entities were not also hurled one into the other like bodies into bodies. And it is to be supposed about them in their own selves that Wind cannot set in motion the Light of the Sun. But if the Elements were impelled from above downwards, what prevented it from impelling the Fire to go down alongside of the Darkness, if the pretext of Darkness was required for the Maker to make ? And if the Wind blew, lo, it would have separated the Atoms, because they had not yet been mixed by the force of creative power. And even that Wind would not have been able to blow, because it had not yet even acquired the faculty

of blowing by the regulation (of the Maker) ; for if by reason of creative power the Fire acquired brightness and the Light extension and Water flow, it is clear that before their regulation they did not have these (properties), nor did the Darkness, because it also still consisted of scattered Atoms. For if when [the regulation] was not . . . the Water . . . [P. 216. l. 3] ... and the Wind would not have sufficed of itself to blow and the Fire to [glow] and the Darkness to smoke, and the Light and the Fire and the Wind . . .

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[l. 12.] and it would have been made more hateful than it was (before) by the regulation of this Maker, who they say really did make things more beautiful than they had been in their original essence. Or should we say the true (constitution) of this Fire is not of that which Bardaisan says ?—for truly indeed it is not of it. It is not as if what I am saying does exist, but on the contrary I assert that it does not exist, not as one that likes it to be so, but as one that is convinced, not without consideration, but by prudent investigation. For if from the very same thing come Light, Wind, Darkness, experiment, vision—let us see therefore if this is established by its own power, without conjunction with anything [P. 217.] else, and let us see if it (the Fire) kindles Wind like chips of wood, or has power with Darkness as with reeds ! And if this defect that it has to-day it did not have of old and that immemorial non-defect it does not have to-day, it is necessary that either the Maker really disturbed things ignorantly—which God forbid !—or that with a mouth that is not ashamed to repeat the truth the true conclusion may be said without shame, which is that that man spoke falsely who constructed Entities that do not exist. So that from these Entities, about which Bardaisan spoke, there is no way for created things like those (around us) to come into being, for they do not allow their natures, being 'bound' in essence, to come to regulation as the artificer asks. For creatures which are from nothing, as and also as much as it pleases the Maker, so He creates and fixes them : He changes, transfers, and dissolves, even illuminates. But if they are Atoms of essence, as they say, that cannot be dissolved but can be concentrated, let them prove to one who [P. 218.] wishes to ask without contention how Natures that are not constructed can be constructed, unless the fixing of their essence has been dissolved, that is, their Atoms ? But if they (the Atoms) had been actually dispersed, they are collected by wisdom and contracted by diligence, and therefore let us say to him what Bardaisan said to another.<sup>12</sup> And if the texture of the essence of these Atoms was really loosely woven and porous, that is, the dispersal of their nature, they can be concentrated by wisdom and condensed by artifice. And if this is all the 'creative power' it is very weak, in that its operation only went as far as putting things together. But if created things also were created out of these atoms, I want to learn how, when atoms cleave to atoms, a Soul comes into being, and when other things cleave to others a Body comes into being ? What is the glue and paste that holds them from being dissolved ? If this bandage also is made of atoms, yet another bandage is required also for the bandage itself to bind it, [seeing that] what is made of sand cannot bind atoms of sand to be one body, because it is not established even [P. 219.] for itself to bind its own self and substance. For brass that is smelted from sand, as long as thou addest its atoms one to the other it increases and becomes a great heap of sand (only), that is, one does not cleave to the other unless they go into the furnace and are dissolved one by

one by Fire from the bond of their nature ; and when the fixing of them one to the other is dissolved, then there comes to all of them one mixing [in] the melting-pot, and one power that moulds, like that of stones, which, if they are not dissolved and turned to lime, cannot be moulded and become one lump of brass. If therefore also these Atoms of Entities can each one of them be smelted, and their essence be destroyed though it be not regulated, and their nature be dissolved though it be not a composition, they have confessed though unwillingly that they were not even Entities but made things, and are not even Natures 'bound' in essence but Natures regulated by creative power, are not Creatures that have come into being from something but from nothing. [P. 220.] And if we adapt ourselves to them, whereas truth does not adapt itself to falsehood at all, if creatures were or are derived from Atoms, how was or is Knowledge and Intention derived from Atoms?

Now, there are some of their wise men, the hidden ones who perversely say something subtly, that 'there are other Atoms, of Reason and of Power and of Intention,' that is, three other Entities, that 'they have been sent from the LORD of All upon the Primal Darkness and upon [this] regulation' and 'some of these Atoms were mingled and are mingled with those others'; as Bardaisan says, that 'the Power of the Primal Utterance which remained in created things, it makes everything.' \* \* \* \* \*

[l. 35.] of ourselves, when we have no knowledge of ourselves. And therefore human nature is freed from all guiltinesses, and the blame has been attached to One Whom blame does not touch. But if this blasphemy cannot be believed, there is [P. 221.] found as it were a condition belonging to it that knowledge is not . . . from God, not even as heat from Fire. For if it were so, it would be necessary that as the heat of Fire is like itself and is not divided against itself, so also our knowledge would not be divided against God, if it were of God ; and therefore that neither from God nor from the Entities is really his true self, seeing that from nothing the whole man was |cv created. And this one thing bears witness about everything, that it also was created from nothing. But that thou mayest know that as far as these things assist Bardaisan, so far he draws them after his will, and where they fail him and are obscure, he too sails off in a vague way. For he declared that the names of the Months were not given without reason, but as allegories, and he began from First Teshri, for (he says) 'About the name of 13 first beginning this Month proclaims with its name,' and not to be lengthy, let us say rapidly that he went on and interpreted the names of the Months as far [P. 222.] as Nisan. And when he arrived at the name of Nisan and saw that its name did not suit his interpretation, nor those of the five other Months after it, he interpreted as far as that point and stayed, and explained as far as Adar and stopped. But if from God allegories had been placed in the names of the Months, in all the Months of the year he would have designed allegories and types in their names. For lo, Nisan, that is greater than all,—and its name does not agree with its activity, that is, its name (does not agree) with the Redemption that took place in it. Because therefore there chanced to be names for the Months which chanced by accident he gathered from them an explanation and persevered and made from them interpretations, and brought things from the dialect of Beth Garmai and from the dialect of Edessa ; and compassed sea and land to make one proselyte! And see the fruit at variance with its root, in that his son is at variance with his explanation ! For Bardaisan said and declared, that as if by Prophecy the First Month was called TESHRI, and the one after it MARHESHWAN, 'in which all things creep,' and [P. 223.] he did not say 'Teshri and Teshri.' 14 But his son, in order that he also might establish

another allegory which he had himself put together, and also that pure lips might speak it and chaste ears hear it, did not say 'Teshri and Marheshwan' but 'Teshri and Teshri.' For he says thus in his Hymn : 'O TESHRI, Mother of the year, Produce for us another TESHRI,' and this he |cvi says about the Mother of Life, asking her to produce and leave behind a daughter after her own likeness. So again Bardaisan said thus about the Entities and their colours ; for he said 'the Light is white, the Fire is red, the Wind is blue, the Water is green,' though these (notions) are stolen by him from the Greeks. As therefore he declared that each of the Entities has a colour of its own, so each of them has its own smell, and its own taste, and its own texture,<sup>15</sup> and its own voice. For five aspects each must be found for each of the Entities, corresponding to the five senses which we have ; as [P. 224.] he said 'Everything that exists has its own Power and its own Colour and its own Aspect, and the rest of whatever belongs to it. Let him declare to us therefore what is the texture of Light, and what is the taste of Wind, and what is the smell of Fire, that thou mayest know that here also with the Natures he goes into them as far as he does go, as in the names of the Months, and he shewed from them as far as he did, so as to shew his Philosophy. And when other sides sank away from him and were hidden, he began sailing off, and when . . . and he did not establish himself upon them he paid no attention to them and passed over and began with something else, and beguiled his hearers to suppose that those other things also that had not been spoken of he knew all about, like those kindred matters which had been spoken of. So again he put the Darkness because of its weight the lowest of all of them (i.e. of the Entities). And if the Darkness be the heaviest, know that the Water being lighter is above it in its boundary ; and because Fire also is lighter than Water, it [P. 225.] must be that it is above the Water ; and again because Wind also is lighter than Fire it is clear that it too is above the Fire ; and because Light is lighter than Wind it is manifest that it is above the Wind. For each of them is lighter than the heavier one underneath it, but heavier than the lighter one above it. And in this correct proportion and just balance there is found the element of Water between the Darkness and the Fire, the one cold underneath it, and the other hot above it; and there ended the construction of the Aramaean Philosopher. |cvii For if the Wind smote the Fire which was underneath it and bent it downwards, the Fire did not reach to the Darkness, for the great element of Water stands between it and the Darkness, and therefore that extinguishing Intermediary did not allow the arouser of the Darkness to rub against it and its smoke to diffuse so as to reach to its companion (in Darkness). For it is necessary that if the natures of the Entities are true to their names, if the Fire is a Fire in truth, and not an idle name, then the Water also is Water indeed. And if the opposite to the Fire [P. 226.] was the Water, then it did not let the Fire approach the Darkness. And because the Water was the neighbour of the Darkness, again cold on cold was added to the Darkness, the opposite of what those people designed (when they say) 'the heat melted its cold and its smoke was diffused' ; whereas if it had diffused itself and gone up, because they stand one above the other as their Natures teach us, light and heavy, would not 'the beginning of the lowest part' of all of them alone have been destroyed, as Bardaisan says ? For how can heavy and light things in one rank or in one boundary stand in equilibrium? The scales of a balance, or water and oil put in a vessel, prove that the lighter stands above and the heavier below. And therefore when 'the Darkness sought to go up and reach to the heels and the skirts of the upper Light,' when it 'made an assault to go up,' did it overwhelm completely the Water and the Fire and the Wind, and was 'the beginning [P. 227.] of the lowest part of the Light' only destroyed? And therefore they are refuted, and the School of Bardaisan cannot go on inventing from his principles.

Again the Manicheans say a thing that is refuted from itself ; for their words are wont to quarrel one with the other, because they have not acquired unity from love nor equilibrium from truth. For they say that the Darkness has been mixed with Light, a word that may seem probable to the inexperienced, but to thinkers self-contradictory ; and because that speaker was afraid of what he had said, in that he knew that many . . .

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[P.228.] For as the Laws reprove the transgressors of the Laws, so [l. 7.] |cviii

the Holy Scriptures reprove those who transgress beyond the limit of the Scriptures. But as robbers and thieves without law . . .

\* \* \* \* \* ... to be land for their tares.

Therefore let them establish that if there are bound [Natures], that is, Light and Wind and Water and Fire . . . that knowledge is not in them. But if they are corporeal Bodies, things corporeal cannot eat spiritual Natures. But if from their skins are the Heavens, and from their excrement the Earth, and from their bo[n]es the Mountains, lo, they have ...

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... If from the sheath-skins again of their bodies came Heaven and Earth, what sheath-skins belong to Light and to Wind and to Fire and to Water and to Darkness ? And therefore if all these sons of the Darkness . . .

The end of this Discourse is not preserved in the Palimpsest, but the missing part was probably not longer than two of these pages : see p. cxi.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line 2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press

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1. 1 I.e. about the death of Entities. The subject of discussion is the nature of the Archon who rules this world.

2. 1 Lit. 'fall under.' 3. 1 Evidently a reference to 1 Kings xviii 38.

4. 2 The meaning appears to be that mechanically pounded grit is after all visible, however small it be pounded, but dried-up water is quite invisible.

5. 1 Syr. [Syriac] : see Against Bardaisan LXXXI. (p. lxxvii).

6. 1 The MS. has [Syriac bits], quite legible in a good light. Evidently the feggoka&toxos (Splenditenens) was named. We should have expected [Syriac] in the gap (Cumont, Eecherches, i, p. 22), but the traces are more like [Syriac].

7. 2 Two words illegible.

8. 1 For the doctrine of the Bowl or Vortex (krath&r), see Mead's Thrice-greatest Hermes, vol. i, pp. 414 f., 454 : also Macrobius, Somn. Scip. i 12.

9. 2 Lit. ' of the Sun-rising.' 10. 1 I.e. its diametrically opposite Element.

11. 2 I understand the word here translated 'intention' to refer to the Elements themselves, To use S. Paul's terminology, the fro&nhma of Fire, viz. 'to kindle,' is essentially distinct from that of Water, viz. 'to make wet.'

12. 1 It is a pity that we do not know what Bardaisan said ! The meaning seems to be that substances that can be divided and separated can be reconcentrated and regrouped.

13. 1 The MS. has ' the name of the name of '—probably by a mere accident of transcription.

14. 2 Teshri is October and Marheshwan November. These are the old Aramaic names : the Edessenes generally called October 'Teshri I', and November 'Teshri II.' 15. 1 Lit. ' touch.' This text was transcribed by Roger Pearse, 12th September 2002. All material on this page is in the public domain - copy freely.

Greek text is rendered using the Scholars Press SP Ionic font, free from here.

Early Church Fathers - Additional Texts

## Against Marcion 1

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S. Ephraim's Prose Refutations of Mani, Marcion and

Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by the late C. W.

MITCHELL, M.A., C.F., volume 2 (1921). Against Marcion I.

AGAINST MARCION I.

ANOTHER (DISCOURSE) AGAINST THE (FALSE) TEACHINGS. [P. 50.] To the true Scriptures of the Church all the Teachings bear witness that they are true ; but as for the Scriptures belonging to the Teachings, only the Teachings bear witness concerning them, because the Scriptures of the Church do not appeal to the testimony of the Scriptures of the Teachings. Moreover to our Scriptures the Jews bear witness, for in every place. . . . For inasmuch as God knew that the Teachings were about to go forth into the world He worked great Signs beforehand . . . and the dividing of the sea and the cloud, and the Pillar and the Quails and the Manna and all the Signs and all the Wonders. . . .

\* \* \* \* \* in order that they might bear witness concerning that people [p. 51, l.4.] that it was the people of God. . . . Moreover (to ?) other countries some of them were scattered formerly, and (they bear witness) to-day concerning the aforesaid Jews and concerning their laws, as that (passage) in which it says,<sup>1</sup> 'The LORD hath brought evil upon this place, as He said.' But the Edicts which had been written by Nebuchadnezzar and by Darius were deposited among the archives of the aforesaid kingdom first of all, and then they were sent to the (various) countries. And lo ! also the kings of the countries bear witness concerning the books of the Hebrews in the chronicles which [xxiv] belong to them, according to that which is said in Ezra, 'Learn and see that this city is a warlike city from of old,' together with that other (passage in) which he says. 'Learn again and see that [P. 52.] Darius commanded concerning this city that it should be built.' <sup>2</sup> Thus the miracles which were wrought in the midst of Egypt were inscribed in the archives of Aegyptus ; and, again, the miracles which were wrought in the midst of Babylon were in the annals belonging to the kings of Babylon, and also (in those) belonging to the Greeks, and the Romans likewise, as well as (in) those of the aforesaid country of Jerusalem. For lo ! even to this day Tablets <sup>3</sup> which are even now inscribed and set up bear witness to the people of the aforesaid city that they must not venture to enter within their limits.<sup>4</sup> All these witnesses which I have enumerated to thee, together with the aforesaid teachings (and) together with the Hebrews, are witnesses to our Scriptures that they are true. But to the Scriptures of the aforesaid teachings, as I have stated before, those teachings alone bear witness. And would that they all bore witness to the Scriptures of one another ! <sup>5</sup> For even if this were thought to be in their favour, inasmuch as their witnesses were many, yet it would be all against them that the testimony of each one of them about [P. 53.] his fellow was a denial of his own teaching. For how could he be veracious who proclaims Seven Gods, when another asserts after him in confirmation who proclaims only Two Gods ? Or how could he who proclaims Three Gods assert (anything) in confirmation of both of them ? Thus all

the teachings are refuted by the Jews, because the Scriptures belonging to the Jews are truer than all the teachings. But the Jews themselves, who by means of their true Scriptures have been able to overcome many teachings, are refuted by the Church. . . .

[I. 29.]Therefore to the one God whom we proclaim, the Jews bear [xxv witness together with the Marcionites (?) . . . Bardaisan together with Mani. For though Bardaisan said [seven Entities constitute] the world he nevertheless said concerning the Law that it was given by God. And Mani again, though he said that [He] who spoke, by the Prophets exists as the result of a 'mixture,' nevertheless said concerning Him that He is in heaven. And Marcion, though he introduced a 'Stranger,' nevertheless, (while) he was crying out all the [time (?)] about the [. . .] of [P. 54.] the 'Maker' and about His preaching and about the people that is His, yet our Scriptures that are in the hands of the Marcionites were bearing witness on [our] behalf. But the blasphemies [of] the Marcion[ites]—it is [the books of] the Marcionites only that bear witness to them.<sup>6</sup> The followers [of Marcion] therefore name our God 'the Just One' : yet we see that His worshippers are afflicted in this world, and His prophets were . . . in the region of the Maker . . . but on the other hand (lit. side) we see that the unjust and the doers of evil enjoy themselves, and He is found to be good towards evil men and something different towards those who are His own. For He promises enjoyments to those who keep His commandments, and lo ! afflictions surround them. And He said concerning the unjust 'Cursed art thou.' . . . And he who is blessed according to the Law runs on foot in front of him who is cursed in the Scriptures ; for Elijah the prophet ran in front of Ahab the unjust, while Ahab the . . . was sitting in his chariot. [P. 55.] Again, the prophets of Baal were battering at Jezebel's table, and the true prophets [were] housing themselves in caves. The followers (?) of Marcion say concerning each of these things, that is, concerning the justice of the Just One and concerning the grace of their own (God), that it did not come and bring relief to the just in this world (?). But [see that] the grace of the Maker [lo,] is extended even over the followers of Marcion. [xxvi] And if they say that an Alien Force is opposed to them, who is it, on the other hand, who is opposed to Mercy ? And, again, who constrained Him that His mercy should afford a covering to Philosophers and Magians and all manner of doctrines ? And (as for) the babes and the seed-corn and the plants and the possessions of the followers of Marcion, who causes them to grow ? And who sends down the rain for them, or who causes the sun to shine for them ? Who commands the earth to bear them, and governs the sky for them ? Thou seest that all the grace of our Maker is (shown) towards the followers of Marcion [P. 56.] and moreover towards those who are ungrateful like them ; but in the case of the righteous and the prophets the contrary of these things (takes place), namely humiliation and ignominy. For Jeremiah the prophet is cast into a miry pit, while Zedekiah, an unjust man, is living in luxury. Or can it then have been the case that an Alien severe One [came and was favouring] the wicked and oppressing the good ? But it was not the Stranger—who did not exist—that had . . . already announced earthly things to the simple-minded, while, on the other hand, among all of us he taught the likeness of true things by means of his faithful ones and by means of his righteous ones ; by means of these two (methods he taught) two classes of persons, namely the class of the mature (?), and another (consisting) of the simple-minded. For he gladdened the simple-minded with promises of the earth, and oppressed (?) the mature by severe afflictions. But let us see to what our own affliction is like ; is it like that of [the simple-minded] or that of his prophets ? If we are like the prophets in our afflictions, how do the followers of Marcion say that (only) in recent times have afflictions been [P. 57.] announced ? And, again, let us ask the Jews also, that is to say, the Jews and the righteous ones who were

among them, Whom ought we to resemble ? [The others] rather than them we ought to resemble.

Let them then look at us and at the righteous, and let them see if we are like them in our afflictions. And if we are like the righteous in our afflictions, it is also the fact that the Law is [xxvii] with us. For unto whom was it right that the Law of the afflicted and destitute ones should be given, to us the afflicted and destitute, or to those who even until to-day are expecting to go up to Jerusalem, and are eagerly looking till now for the milk and honey ? Thou seest, therefore, O Marcion, that if in the midst of all this maturity the simple-mindedness of the Jews has not been outgrown (lit. weaned), since these (qualities) still exist in them, how could numerous countries attain to maturity, seeing that one country (i.e. the country of the Jews) with all this exertion was not able to attain to maturity ? But if the associates of Marcion, whom we have left behind (in our discussion), come and agree with him and say to us, If the Creator was one and knew that Adam would sin against Him, [P. 58.] why then did the Creator create ?—let all the sects (lit. teachings) know that they too are included in this (objection). For why did not their Gods come or prevent (it), so that he (i.e. Adam) should not be created, or so that they might set right and assist that which had been created ? For why did not their Gods prevent the Maker from creating that which is not good ? And if they did not prevent Him at that time, who will send (?) after them to-day ? And perhaps it was for that reason that God caused Adam to dwell for nine hundred and thirty years outside the enclosure of the Tree of Life, in order that it might be seen that there was no other God who could be found to break into the enclosure, which the Just One had enclosed by means of the Cherub and the point of the sword,<sup>7</sup> and to bring him (i.e. Adam) in. For if there had been another God more compassionate than this one and stronger than our Maker, he would have broken into the enclosure—which was not then broken into— and would have brought the mortal Adam into the presence of the Tree of Life, that he might eat thereof, so that, just as in consequence of his eating of the Tree of Knowledge we all die, [P. 59.] likewise in consequence of his eating of the Tree of Life we might all live by means of him. But if he remained for nine hundred [xxviii] and thirty years outside the enclosure of Paradise and did not find any other God to bring him inside the enclosure of Paradise, and afterwards (God) dissolved him and caused him to return to his dust, and no other God was found to raise him from the dust—acknowledge, O Marcion, the justice of Him who said, I am God and there is none beside Me ! But if Marcion says that the sole reason that the Stranger did not come previously was that at the last his grace might be seen, [let him know] that God had already shown a small measure of grace in connection with His justice, so that His great grace was not deemed strange when it was manifested in its time. And therefore He who showed a small measure of grace towards Adam at that time—when no strange God had shown his grace towards him—is known to be the same (God) who showed great [P. 60.] grace at this time, (a grace) of which they say that it is the grace of the Stranger. For God had decreed this in His justice concerning Adam, (saying) that 'In the day that thou eatest thereof thou shalt surely die.' For our God decreed justly and in order that He might in His love warn Adam who was existing in a good state, lest he should exist in an evil state. But when Adam did not take warning and fell from grace, Justice overtook him, according as it (had) decreed that 'In the day that thou eatest thereof thou shalt surely die.' But God turned in [the way] of grace and tempered the harshness of justice, that Adam might not die that very day but that he might live nine hundred and thirty years [and] then die.

[As He gave to Adam] nine hundred and thirty years at that time on account of His compassion, (so) He has kept him alive even

now in the life everlasting on account of His grace. For He gave to him in the beginning a temporal life, in order to show that. . . . For He gave to Adam in mercy—which (signifies

[P. 61.] that) He gave to him by means of our Lord—life everlasting. But if they apply the term 'strangeness' to every (?) grace, then (?) also in relation to Adam 'strangeness' was displayed. For the same (God) decreed that, 'In the day that thou eatest

|xxix thou shalt die'—and how is He found keeping him alive for nine hundred and thirty years ?

About John, again, from whence ... let the Jews therefore be asked whether John did come, or no. . . . [If he says] that John did come, from whence hast thou this, O Marcion ? [1.38.] Perhaps he says from the testimony to Isu. . . .8 \* \* \* \* \*

[P.62] The Jews say that in the days of the Messenger the King's Son [l. 6.] also comes, seeing that John also when he [heard] the report of [Isu] that he had come [asked] him, 'Hast thou then come, or look we for another ?'

9 And he (i.e. John the Baptist) does not say, 'they look,' but 'we look,' in order to show that he and his contemporaries, in his own days and in those of his contemporaries, were looking for Him.

If therefore the Jews say that if Elijah comes the Messiah also has come, and (as) John thought concerning Isu, when He came, that He was he, was not this because he firmly believed that he was to come in his own days, even John's ? On that account he thought concerning Him, when He came, that it was he, or did not even John know when the Messiah was to come ? And why then did he (i.e. John) come ? If he came to smooth the way before Him, then he came to clear away stones. But if he came to call sinners to repentance and to baptize the [P. 63.] repentant, he was sent to purge away sins by means of water. It is evident that these were prepared as it were for the guest-chamber of Him that was to come, and it is manifest that He has come. If He dwells in pure hearts, He is therefore spiritual; but if He who was coming was not spiritual, because He was David's Son, let him (i.e. Marcion) explain to us which was the way that John (was) smoothing for Him. For in honour of kings, or kings' sons, ways are levelled and stones cleared away before them. But before (the coming of) this One he said that minds should be purified. What is probable ? That David's Son . . .10

|xxx not to David himself ? Or can it be that David also, in the days of his sovereignty, was dwelling in minds and not in palaces ? And if David was dwelling in palaces, and also David's son is to dwell in palaces, what (was) John preparing for him ? minds instead of palaces ? Or can it be that John smoothed ways and prepared palaces, though he was not even dwelling in the cultivated land ?

[P. 64.] But nevertheless, although John was the Messenger of the kingdom, he did not go straight to the capital of the kingdom. Why did he leave the cultivated land and go out to the desert ? Or can it be that he who sent him came into the desert and that on that account he who was sent also was preaching in the desert ? But if they drove him out, did they not treat him rightly ? For what did they see in him that was likely to make them believe that he was the Messenger of Him who was coming ? Perhaps (they were convinced by) the fact that he was imprisoned, or that he was

removed, or that the girl played with his skull! But perhaps thou wilt say that they did these things to John by the power of Herod. And if he is the Messenger of that Messiah to all nations, was he really not greater than Herod even there ? Or can it be that even the general of Herod was greater than the King of the. nations ? . . . But if thou sayest that these men, on account of their subjection, were more submissive

[P. 65.] than . . . , whereas Herod was not subjected and submissive but he subjected. . . .

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[l. 20.] For if in truth he was His herald ... a Messenger for the [l. 28.] King. Can it be that he who is coming is really persecuted

[l. 34.] like his Messenger ? . . . Or is he really killed like him ? But if at his coming [they did] not [recognise him, how does he] resemble him (i.e. John) ?

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[P. 66, l. 29.] . . . For even if he were not 'in his days,' but yet were really like him in every respect, this would suffice, even by itself, to refute them (by showing) that he cannot be 'strange' to one whom he resembled in every respect. And if this one point would suffice to refute them, how much more credible will it be [p. 67.] that he is not 'strange' to this man (?) also who happened to [xxx] be in his days, seeing that at the mouth of two witnesses every word is established ! But if thou sayest that therefore not (only) John is like Isu, but also Elijah and Jeremiah, who preceded him, thou sayest well. But are these whom thou citest like him or not ? If they are like him, lo ! it is against thee that thou canst not turn round (?) and say that by chance, as it were, John only happened to be like him. But lo ! thou saidst that there are many men of former times who are like John, and these are all like Isu, so that now we have found that humility existed before Isu. And if humility existed before him, what is that one new thing which he brought with him (and) which was not in those three (i.e. John, Elijah, and Jeremiah) and in their other associates who were like them ?

Why forsooth do they say that there was no fasting (in the world), seeing that when all the scattered groups (lit. fragments) of the followers of Marcion are gathered together they cannot keep the fast of Ezekiel, nor have they (ever) prayed, nor do they (now) pray, a prayer like that of the friends of Daniel ?

11 [P.68] If they say, 'We are praying the whole day,' let us see whether their prayer is accepted. But perhaps they will say, '(It is.) for how do you know that it is not accepted ?' I say, 'From the fact that He does not do for them here (?) anything at all.' And if they say that He does (something) for them, let them show (it) us, and we will accept (it) ! For Daniel used to pray three times a day and by means of his prayer he interpreted dreams and brought back the People from Babylon, and angels used to come to him at the time of his prayer. But the Marcionites, because they pray more than Daniel, as they say, will not accomplish more than he, nor even as much as he, but less than he. But since they pray more than the righteous, as they say, and yet are not answered even as much as sinners (are answered), it is clear that, because they pray to one who does not exist, on

that account they are not heard or answered when they

[xxxii pray. But if we pray concerning great and heavenly things, [P. 69, 1.6.] these are additions. . . . What is the new (kind of) prayer which he brought with him ?

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[1. 21.] Perhaps thou wilt say that these things were not announced in the Old (Testament), for in the New (Testament).

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[P. 70.] \* \* \* \* \* [1. 17.] by means of the prophet, and speaks thus that he should give again his cheek to him who smites. . . .

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[1. 36.] to the prophets he sent it and also to Isu. And if Isu did not send the prophets and the Maker did not send Isu, then from these same sufferings of the prophets Isu [took an example] that [P. 71.] he might adorn himself with them in the midst of the world when he came ; because he saw that these very (qualities) were pleasing (lit. chosen) and agreeable to one who loves, he invested himself with them and made use of them, so that he might attract the inhabitants of our world by the humility which was pleasing to them. And if he attracts us by something that is pleasing to us, how can that which is pleasing to us be strange to our nature ? For even if they had not been in the prophets, but are greatly pleasing to our nature (it would equally follow"). Or do they say that he changed our nature and (the nature) of the former prophets ? Who changed their nature ? Was it Isu ? Wilt thou not then tell us that he was in the world ? And if he was in the world, then the world was in him 12 ; and if the world was in him, he is the Creator's Son, as the Scriptures say, and he is not the Stranger's Son, as the followers of Marcion erroneously assert. But if he was not in the world,13 who previously sowed in our world the pleasing qualities of Isu ? Did then the Maker really know that by means of these he (i.e. Isu) was destined to lead created beings astray, and did He give them to us beforehand, in order that we might not go astray [P. 72.] after Isu when he came ? And where is that (passage which [xxxiii says) that 'there is none that knoweth the Father save the Son' ?14 [P. 72.] And again, that which says that 'none of the princes of the world knew him' ? 15 And if it be that because the Maker did know He announced them to us beforehand, did He not thereby really lead us astray so that we should think concerning Isu that he was from Him, when he announced these very things which He also had announced to us ? But let us suppose that these things belong to Isu ; can it be that he actually changed the prophets, and that they were then able to fulfil these commandments ? And if he actually changed the prophets, how can he announce to us that we should accomplish them, when he has not yet changed our nature ? In virtue of the fact that he incites us by 'Blessed are the humble in their spirit,' 16 will he really change our nature ? And if five hundred Beatitudes do not change our nature, if he utters (lit. gives) them we are not able to fulfil in this nature that which we are not able to fulfil in this nature without a change. Or is it because he cannot that he does not change it ? Or because he does not wish ? If he cannot, how was he able to change the nature of the former

ones ? And if, though he was able, he really did not wish, how did he consent to change (that) of the former ones ? And if he [P. 73.] did not wish to change (them), why will he change us by means of laws which are strange to our nature ? But if the laws are akin to our nature, and our nature to the laws, where is that 'Strangeness' of the Stranger ? . . . That thou mayest know that these others also [agree] with [l. 26.] these former ones which I have enumerated to thee [I will cite] the words of David, when he says,<sup>17</sup> 'My knees are weak through fasting, and my flesh is wasted for want of ointment,' and Job says,<sup>18</sup> 'Sackcloth have I girded on my skin, and I have sprinkled my head with dust.' And again David says,<sup>19</sup> 'I have made sackcloth my raiment.' Who therefore remains to the Stranger ? [xxxiv P. 74.] . . . of those things which Isu commanded there is found in our Scriptures ; so that if he preached mercy, it is found in David . . . mercy is more (?) pleasing to Him than fasting from bread (?), for he says,<sup>20</sup> ' This is not the fast which I have chosen, saith the LORD, that thou shouldst bend thy neck like a rush and spread out sackcloth and ashes for thyself, but this is the fast which I have chosen, saith the LORD, that thou shouldst loose the bonds of iniquity, and give thy bread to the hungry, and bring the alien into thine house.' And, again, if fasting is pleasing to the Stranger, lo, Elijah and Elishah and the sons of the prophets (are examples thereof), and lo, John, who fasted in his own days (i.e. in the days of the Stranger) ! If then these (persons) are pleasing [to the Just God], as also they are indeed pleasing to Him, why does He torment His friends here ? Either there is something compassionate [in Him and gracious] to these who are here tormented ; or if there is nothing [He is] very wicked, and they are wronged [by Him] on whose account they are here tormented ! And how [is manifested] the Justice of the Just One ?

[P.75] [See] also, O Marcion, that [these] two Gods, namely the Maker and the Stranger, are both of them angry at the same thing, and take pleasure in the same thing, and are gratified by the same thing. For the Maker is angry at hateful things, and the Good (God) also is angry at hateful things — if it be right to admit that the Good (God) is angry with those who have committed no offence whatever against Him. And so also both of them are gratified by good things, for ... it is evident that they are both angry at adultery and theft and other hateful things, and that they are both gratified by sackcloth and fasting and prayer. For what has happened to these two Gods that they should have one will ? Is it not clear that either there is (only) One God, or that they are both One, for as one they both will with one will ? And that thou mightest know that this is so, the Maker sanctified Moses and sent him to Egypt, and since Moses wished to take his wife with him by force, He (i.e. the Maker) constrained [xxxv him by means of an angel<sup>21</sup> to send her back, that He might show how pleasing holiness is to Him. And the Stranger also acted likewise towards Simon (Peter), although he did not [P. 76.] compel him ; and (the fact) that he did not compel him, was it because it did not [become] Him to compel, not only because He is good but also because He is not our Creator ? And again, when the People had been sanctified, He did not allow them to approach the holy mountain because they were turning again to married life ; but the People were standing at a distance, and Moses the holy was speaking, and God was answering with a voice. And again, the disciples also were standing in silence, and Simon only was speaking. And perhaps thou wilt say, Was there not among them John, a virgin, and were not all his companions holy ? (But I reply, Nay—) for here (i.e. at Sinai) also were not the People holy in relation to the Maker ? And Joshua was a virgin, and <sup>22</sup> he (i.e. Moses) was brought in with Joshua only. Lo ! here also it is found that Isu resembles the Maker ; for the Maker sanctified the chief of His prophets, and Isu sanctified the chief of His apostles. But if on account of the holiness which He preached you [P.

77.] think concerning Him that He is a Stranger, then (are we to suppose that) Elijah was caught up to the heavens of the Stranger? For He 23 would not have taken up and made to ascend to His heavens one who by his holiness wished to be the opponent of the Creator, who wished that by means of marriage the creation should be fruitful and multiply. For by the case of Elijah, so to speak, all the creation of the Creator has been made void. But how could Elijah have been received (into the heavens) on account of that one thing? . . . For the [P. 78, l.14.] priest was not allowed to enter the Tabernacle unless he was sanctified in his body. . . But if that single [virgin] of the [l.38.] Maker had preceded those many [virgins] of the Stranger, [xxxvi it would be right that that Maker who had preceded (the [P. 79. l.16.] Stranger) should be called . . . since there is no other who was before him, so as to enable us to say that he (i.e. the former) was the cause of him (i.e. of the latter), and that this one imitated him, since he was the latter and imitated the Maker. How is he the Stranger ? Since therefore we have found that the prophets are like to one another in humility, and John to all of them, and all of them to Isu, how then can the Stranger, who resembles them all, be strange to them all ? Or can it be that they give the name of 'Strangeness' to that which is similar ? Well, then, the prophets also, who resemble one another, are 'strange' to one another ! And if thou sayest that thou wilt not compare creatures to God — for 'how (?) can creatures who have been humbled resemble a God who has been humbled ?' — (I ask) then, Is it because Isu was humbled whereas the Maker was not humbled that [P. 80.] strangeness arises ? Well, then, according to thy reasoning, because the Father of Isu is not humbled together with Isu who was humbled, the Stranger also, who was not humbled, is strange to His son who was humbled. And if the Stranger who was not humbled is not strange to His son who was humbled, then it is not because one was humbled and the other was not humbled that the Strangeness arises but because Strangeness consists in Strangeness to the nature (of some one). But if Isu who was humbled resembles the Stranger who was not humbled, how much more will Isu who was humbled resemble the Maker who was humbled ! For in what consists the fact that Isu was humbled ? Is it not in this that he was manifested to men and taught them to do what is good ? If this is not also (found) in the case of the Maker, they (i.e. the Marcionites) speak truly. And if not even this was lacking to Him, why do they utter blasphemy by means of the Strangeness which they introduce ? Did He not enter into the abode of Abraham and eat ? And if it was right that we should say that He ate and that He was manifested to Moses and to Elijah and to Isaiah and to Daniel and the rest of the prophets — and that thou mightest not say [xxxvii that He was manifested only to righteous men, whereas the Stranger (was manifested) to sinners—lo, He was manifested [P. 81.] to the whole People without exception! And if thou sayest that they were righteous, (I answer) Lo, on account of their iniquity they all fell in the wilderness and, except in the case of two, they did not enter into the land of promise. We have thus compared Isu with the Maker, and it has been seen that the Maker was antecedent to Isu in humiliation. And if thou sayest that Isu was actually crucified, thou sayest that it seemed so (?), and not the truth. And if thou addest that He also went down to Sheol and ascended, thou sayest (it) without believing (it). For thou dost not confess the [coming to life of] the body. But inasmuch as (?) it is true that He was actually manifested, the Maker anticipated Him in manifestation. How therefore canst thou liken Isu to that Stranger, who is strange to Him in every respect ? And (why) dost thou wish, on the other hand, to account Him strange to the Maker when He resembles Him in every respect ? But if Marcion still persists in cavilling, let him be asked again as to whether he believes the word of the Stranger or not. If he believes it, what did He (i.e. the Stranger) testify concerning John ? That

John forsooth was a liar, or a true man ? Did [P. 82.] He say concerning him that he was in error, or that he was an enlightener of such as are in error ? If then John is a true man, and not a reed shaken by every wind,<sup>24</sup> why [therefore] is he shaken and does he think about Jesus <sup>25</sup> that he [was] the Messiah of the Law. And if [John knew] the word of Isu to be 'No,' [lo,] then Isu really lied in that he said concerning John that he (i.e. John) did send to him. But if in truth John was shaken and sent to Isu, the word of Isu was also a lie, when he testified concerning John that he was not a reed shaken by every wind.

Thus both of these assertions cannot stand. For either he was shaken, or he was not shaken. If he was shaken he was a [xxxviii] reed, and why did he (i.e. Isu) say that he was not a reed ? And if he was not a reed, then he was not shaken. And can it be that he wrote (a letter) and dispatched it to him, and sent to him (saying), 'Art thou He that cometh ?' But it is wonderful to hear that John believes in David's Son, and yet Isu bears witness [P. 83.] in saying concerning him that he was not a reed and he has been found to be going astray after the Stranger, though the Messiah who is (mentioned) in the Law is strange to him (i.e. to the Stranger) in every respect. And were it not for the testimony of Isu, who said that he was not a reed, it would have been possible to say that because John was humble and happened (to live) in the days of Isu who preached humility, by reason of his humility which resembled his (i.e. the humility of Isu) he abandoned the exalted Son of David and loved the humble Isu; but that (passage) which says that he was not a reed does not permit us to hold this opinion concerning John. But as for this John, who erred [in thinking that it was necessary] that he should send to Him, did he really know the time, or did he send to Him though he knew that it was not He ? And what then compelled him to send to Him ? If (it was) that his disciples might learn from Isu . . .

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\* [P. 84.]

[l. 40.] And if thou sayest that because He is kind He did not wish [P. 85.] to [injure] John, then because He is kind will He not [condemn] the heathen and the [wicked] and [will] He bear witness to all the [1. 41.] [false] teachings that they are true ? . . . and, what is greater than all things which (consist) of dust and ashes (?), He caused them to attain to all this discernment; if He secretly [P. 86.] punishes them for their grievous sins, He becomes an evil Being (?). And if they say that the sole reason that Isu said concerning [xxxix] John 'Blessed is he, if he is not offended in me,' <sup>26</sup> was in order that he might show that he did not communicate (lit. deliver over) to him that other (utterance) which he said concerning him, that he was not a reed—why did he say it ? But if the sole reason of his saying it was in order to show that John was true in his teaching, then he did not send to Isu, and Isu himself made him (i.e. the Evangelist) a liar who recorded that John sent to him, when (in reality) John did not send to him. And if what he said is true, namely that he sent to him, then is not John true ? And if Isu had wished to send to him (saying) 'I am He,' would he not have been going astray after him ? But he said 'Blessed is he if he is not offended in me.' Whom then do they call a stumbling-block ? Is it not he who turned back from (being) with him ? John therefore was one who believed in Isu, and on that account Isu sent (saying) 'Blessed is he if he remains steadfast and is not offended in me.' Or can it be that by means of the beatitude he actually wished to deceive John ? And was [P. 87.] John deceived or not ? If he was not deceived,

then the bribe of the Stranger was lost. And did not the Stranger know that his bribe would not be accepted by John ? And if he knew, why did he allow his bribe to be lost, that is to say, the bribe of that praise of his ? But concerning Moses and Elijah who were found on the mountain in company with Isu, what do they (i.e. the Marcionites) say that they were doing in his presence ? But they say that they were guardians there. And what. pray, were they guarding, since there was nothing on the mountain ? And if there had been anything on it, the Maker would have had the Cherub and the point of the sword with which to surround the mountain.<sup>27</sup> And if because Isu was a stranger to Him (i.e. to the Maker) they were guarding the mountain for Him, then, as between the mountain and the sanctuary, which of them was greater <sup>28</sup> to the Maker, that He should cease to guard His city and |x His sanctuary and send them (i.e. Moses and Elijah) to guard a mountain in which there was nothing ? If He did not set forth [P.88.] some symbol there for us, let them tell us what such persons as Moses and Elijah were doing there. And if they say, 'You are asking us concerning your own (affairs) also,' then leave that (question) of ours as to what they were doing, and tell us (?) your own (opinion), namely on what account Isu went up thither. Was it in order to fight that he went up thither ? . . . did he make war against the Maker or . . . ? . . .

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[l. 38.] These [two, why] were they sent ? For the Maker had myriads [l. 46.] of angels, if to make war [He desired] ... Or were they with [P. 89.] him to say to him (i.e. to Isu) : "If thou art really buying, in order to buy mankind,<sup>29</sup> what is the price of mankind ? And if thou art taking mankind, why didst thou beforehand take the Twelve and the Seventy -two from the [flock] <sup>30</sup> of another ? . . . <sup>31</sup> Or can it be that thou art taking mankind [l. 12.] hence ? And art thou not, lo, he that said that before the foundation of the world thou knewest them ? <sup>32</sup> Why then didst thou not take them before, when as yet [thou didst not intend to [1. 27.] buy ?]"... If again they returned and said to him "[As for] mankind, because thou art about to buy them, if thou didst take them beforehand, nothing hinders (?) : this mountain that thou hast gone up—and why ?—was this mountain also really required for thee ? And if it is required for thee, give |xi the price of it, seeing thou hast gone up ; and if it is not intended by thee to buy the mountain, get down off it; why wilt thou stir up enmity for thyself with the Maker about nothing ? But the price of mankind will not be found by thee to give to the Maker, for He has given no pledge." If such words were [P. 90.] put forward (lit. were in the midst), and things similar to them, [then] it was for war that they had come to him. But if Isu came to (wage) war, he was not a good Being, for he did not purchase ... it would not be right for a good Being to injure, [l. 14.] much less those whom he had not yet even purchased ! And were it not that our Maker is good and there is no end to his kindness, He would surely, not have trusted the Stranger so as to give him men to accompany him, when as yet he had not paid their price to Him. Or was there, forsooth, a bargain ? And did Isu say to the Maker, 'Give me men, and I will not depart from Thy house, that is, Thy creation, until I pay Thee their price ' ? And did not the Maker learn from the descent of Isu that he was also to ascend, so that as there was no one who perceived him when he came down, in like manner he would remove those whom he wished to purchase and carry (them) off without any one perceiving him ? But perhaps the Maker [p. 91.] said to him these very things, and Isu returned answer to Him and said to Him, 'If I carry (them) off, as Thou thinkest, in virtue of that which I did when coming down, those souls which I am purchasing from Thee, how can I take them up without Thy consent ?' And that we may not

explore too far into the perverse tale of Marcion, this pact that Moses, etc., agreed on with the Stranger in the mountain,—the glory moreover, which He shewed them in the mountain, for what purpose (was it shewn) ? Can it be |lxii (that it was done) in order that He might shew them that what He gave was greater than what He received ? Then also Moses, etc., sold themselves to Him there, on account of that surpassing glory which they saw. And perhaps Isu too shewed them that glory on the mountain in order to incite Moses, etc., so that because Moses and Elijah were accustomed to that surpassing vision of the Maker Isu shewed them that (his glory) surpassed that of the Maker, in order that they might desire it eagerly on [P. 92.] account of its surpassing character. Well, then, in short, they made a bargain with him, because they had loved him. And if thou sayest that neither for a sale nor for a bargain had Moses, etc., come to Him, then why had they come to Him ? Can it be that they had come to fight ? And very likely It is that men would come to fight against God ! And which of them is it who strikes (the blow), or which is it who is struck ? Or did he on this account take his Apostles with him and cause them to ascend (the mountain), in order that they might wage war with the Prophets ? And which of the sides conquered there or lost ? But that battle, what was it for ? Can it have been on account of the love of their Gods ? And why would not those Gods themselves contend for the love of mankind ? For if the Gods are at peace, why do they contend about mankind ? . . . [l. 39.] For if created things are from One, unadvisedly did Isu [1.42.] interpose, ... If they say that in truth the Stranger went up to heaven, see how much the Maker despised him and . . . [P.93.] against his disciples and against him [who said], 'This is my Son and my Beloved,' 33 [for] He had sent only two against them.

[1.10.] But [if] they say, ' If . . . is it not clear that because he was very strong on that account he did not overcome [him ? How] could two men [overcome] three ? [Were they just] two men — and not [both] alive, but one alive and one dead — to fight [a God] ! Was the Maker then really afraid to come, and on that account indeed did not come ? So that if He had come, He would have been killed ! Or can then a Divine Nature suffer pain, either |lxiii the Maker's or the Stranger's ? And if they did not suffer, why did the Maker not come against him ? Or can it be that He really knew that Moses, etc., would be sufficient to meet the attack of the Stranger, and therefore He did not come ? For lo, even the Stranger did not contend with them, and it is clear that he really perceived that they were stronger than he, and on that account he remained quiet (and refrained) from engaging in battle. And as to his preparing battle with the Maker, if [his desires hankered] 34 after men, why was he [lo,] unable to [P. 94.] create this ? And if to create men he was too weak, how much more was he too weak to wage war against God ! Again, the Stranger who proclaimed there, 'This is my Son and my Beloved,' whom did He wish to cause to hear (it) ? Can it be that He was calling to Moses, etc., that He might make them His disciples ? Or that He might warn them not to say anything to him (i.e. to Isu) ? And from which heavens did He call ? Was it from the heaven of the Maker ? And why did He descend to it ? If, as it were, on account of the aforesaid Maker the Stranger descended to it, then He did not snatch away men only but also the heaven. Or can it be that the Stranger purchased the angels who were in the heaven together with the heaven ? But if those who were above were not purchased by Him, why did He pass through their abodes ? But if (the voice) came that it might be a witness to the Son, who had no witness on earth, lo ! seeing that the voice came from the heaven of the Maker, who is to tell us that he is [P. 95.] not the Son of the Maker, in a case where the voice which came was coming from the heaven of the Maker, especially when the mountain was the mountain of the Maker, and the cloud of Moses, etc., belonged to the Maker, and the prophets likewise who were on the mountain (were the prophets)

of the Maker ? For if the voice had come from the heaven of the Stranger perhaps it would have been reasonable for us to think that in order that mankind might not be mistaken, owing to the mountain and the cloud and Moses, etc., on that account the voice was coming to them from the heaven of the Stranger, so as to overthrow the opinion which they had concerning Isu. But if even the voice ||xiv which came was from the heaven of the Maker, it did not by any means disown him (by asserting) that he was not the Son of the Maker, but it actually confirmed it that he is the Son of the Maker, and the servants of his Father's house, who had come to do him honour, were witnesses (thereto). For if there had been a battle, the Maker would not have remained silent, He who even when there was another God did not [P. 96.] refrain from (saying) 'I am God and there is none beside.' And if when there were idols, whose nature showed (lit. answered) that they were not gods, He was proclaiming 'I am He and there is none beside,' (can we suppose that) in a case when a God was warring against a God the Creator went into a hiding-place, that the creation might go astray after the Stranger ? For if in connection with idols He had been silent, (yet) here it would be right for Him to cry out. How much more when He was not silent even towards dead idols ! But seeing that the questions relating to a war have, as in a (real) war, overcome and silenced the question of purchase, now that the tale about a war has come to an end, let us turn to the question of purchase. Explain to us then, What is the purchase which the Stranger made, and from whom did He purchase it ? And, moreover, by means of what did He purchase it ? And that thing by means of which he purchased that which He purchased, of what nature was it ? Was that which He gave of the nature of the aforesaid Good Being, or did He really create (something) and give (it) ? And was not that which the Stranger created fairer than that which the Maker created for Himself ? And if that which He (i.e. the Stranger) created for Himself was fairer, why did He [P. 97] sell unadvisedly and become a laughing-stock ? And if that which He gave was something smaller, the weakness of the Stranger was seen in His creative action. And how was the wise Just Being persuaded to give to the Stranger something great in return [P.98. 17] for something small ? . . . Was it . . . bodies that are from HULE that he bought, or souls ? And if it was souls, ||xv then why [did he not buy] the bodies ? . . . they say that [l. 32.] because the souls had been polluted (lit. had become turbid) He came to purify them. But if those souls were not polluted, then did not the Stranger who purchased them make a mistake about them ? And even if the souls were polluted, on which account he came to buy them, [was he not alien to their nature ?] \* \* \* \* \* [P. 99.] And if they should say that 'He purifies the nature of [l. 8.] the Souls' . . . because 'a fire is kindled in mine anger and [l. 19.] it will burn unto the lowest Sheol.' 35 If He is a nature from whom fire is kindled and it then consumes Him in His turn, (in the case of) everything else which is found to belong to that nature fire will therefore be kindled from it and will then consume it in its turn. For if thou bringest some of the water of the sea into a royal city bitterness is (still) in it. And so too. the souls which (come) from the Maker are polluted as the source (lit. root) from which those souls came is polluted. For it is unlikely that they will say that the fruits are changed when the root of the fruits is not changed. And if they say that that root [P. 100.] also is changed, then how did He (i.e. the Stranger) not exert Himself in the case of the root as in the case of the fruits, that the perfect goodness of the Stranger might be proclaimed ? But the Apostle says,<sup>36</sup> 'Eve shall live on account of her children' : then the Maker will have lived on account of the souls which (came) from Him. Or did the Maker not wish to live thus ? And how did the souls which (came) from Him consent to live ? But if the nature of the souls is the same, their will also is the ||xvi same. And if their will is different, their nature also is strange, and they are not from the Maker. And let them tell us whence

are those souls ; for it is probable that they are not from the Maker. For He would not sell them (if they were really His), because He would not hate His own nature and love a nature which was not His own. " And if He was selling His nature for something which was not akin to His nature, there is a great kinship between Him and the Stranger, for lo ! one affection is found in both of them ; and moreover one will belongs to both [P. 101.] of them, namely that the Just One should love the nature of the Stranger and sell some of His possessions to Him, and that the Stranger should love the nature of the Just One and purchase from Him. And it will also be (considered) that that nature of the Just One, which is bought as being something precious, surpasses (the other) ; for if the nature of the Just One were not more excellent than that of the Stranger, the Stranger would not have actually purchased it. But what did the Stranger give to those whom He purchased ? And if He gave them a kingdom, can it be that He gave them one greater than that of Elijah and Enoch ? And why then did He not bring with Him some of His good things hither also ? Or (was it) because our domain is not worthy of them, (and) did He on that account not even introduce them into our domain ? In that case they are greater than the aforesaid Isu, inasmuch as our domain is worthy of Isu and unworthy of His (i.e. the Stranger's) good things. And if (it was) in order that they might not be denied, then he (i.e. Isu) was denied when he entered our domain. . . .

[P. 102.]

\*\*\*\*\* END OF DISCOURSE AGAINST THE (FALSE) TEACHINGS.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [1.2] means line 2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it

has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press SPlonic font, free from here.

1. 2 Jeremiah xl 2 ff.
2. 2 Ezra iv 15, vi 1 ff. (paraphrased).
3. 3 This refers to the sth~lai set up round the Temple ; one of these was discovered by Clermont-Ganneau in 1871. Ephraim probably knew of them through Josephus (B J v 5, 2).
4. 4 I.e. Foreigners are not to enter the Jews' sacred limits. The MS. clearly reads [Syriac], p. 52, 1. 42.
5. 5 This is meant ironically.
6. 1 For the details of the reconstruction of this passage, see the list of Corrigenda. The Palimpsest is to me (F. C. B.) illegible.
7. 2 The 'Cherub' and the 'point of the sword' are taken verbatim from Gen. iii 24 syr.vg, but the enclosure (or 'hedge') of the Tree of Life is not a Biblical phrase.
8. 1 Isu. It is clear from these treatises that this transliteration of the Greek Olhsou~s must have been used by the Syriac-speaking Marcionites, but it is not preserved elsewhere in extant Syriac literature, the genuine Semitic form Yeshu' or 'Isho' (i.e. Joshua) being found without exception.
9. 2 Luke vii 19, but differing from the Syriac Bible.
10. 3 Hole in MS.
11. 2 Ephraim seems to have regarded the Song of the Three Children as an integral part of the Book of Daniel.
12. 2 See John i 10 (C, not syr.vg).
13. 3 Delete the footnote, p. 71, 1. 37.
14. 1 Luke x 22 (not as in the Syriac Bible).
15. 2 1 Cor. ii 8 (knew it, syr.vg.).
16. 3 Matt, v 5 and 3 inaccurately cited).
17. 5 Ps. cix 24.
18. 6 Job xvi 15.
19. 8 Ps. lxi 11 [12].
20. 1 Isaiah lviii 5 ff. (not quite accurately cited).

21. 1 See Exod. iv 24-26 : the same view of the passage is taken by Aphraates (Wright, p. 110, 1. 11 — Pat. Syr. i 257) and by Ephraim elsewhere (ES i 205C).

22. 3 See Exod. xxiv 13.

23. 4 I.e., apparently, the Creator.

24. 2 Luke vii 24.

25. 3 [Syriac] does appear to be the reading of the palimpsest. It is the only occurrence of the ordinary Syriac form of the name 'Jesus' in the anti-Marcionite treatises.

26. 1 Luke vii 23, but the wording is that of Matt, xi 6 C. Epiphanius (Haer. 324) says Marcion read this 'corruptly' (parhllagme/non), referring the application of the saying to John: we may infer that the corruption consisted in reading

e0a\_n mh\_ for o4j e0a\_n mh\_ .

27. 2 See Gen. iii 24, and above, p. 58.

28. 3 Read as in the text, and delete the note to p. 87,

l. 37.

29. 3 Or, 'men,' and so throughout the paragraph.

30. 6 This word (p. 89, 1. 9) is illegible, but for the idea of 'flocks' and 'shepherds' in Marcionite sources, see p. 106, 1. 40 ff.

31. 7 The three illegible lines must express something like " before the price was agreed upon."

32. 9 See Eph. i 4.

33. 2 Luke ix 35, as in syr.C, and often elsewhere in Ephraim.

34. 1 P. 94, 1. 3, is illegible, but the sense seems to be as above.

35. 3 Deut. xxxii 22. The use of this verse by Marcionites as a proof-text is attested also by Eznik (J. M. Schmid's tr., p. 200).

36. 7 1 Tim. ii 15 : [Syriac] (p. 100, 1. 11) is right, and the note should be deleted. The reading and interpretation of the passage agrees with Ephraim's own Commentary (Ephr. arm in Epp. Pauli, p. 248). This text was transcribed by Roger Pearse, 12th September 2002. All material on this page is in the public domain - copy freely.

Greek text is rendered using the Scholars Press SPlonic font, free from here.

Early Church Fathers - Additional Texts

## Against Marcion 2

S. Ephraim's Prose Refutations of Mani, Marcion and

Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by the late C. W.

MITCHELL, M.A., C.F., volume 2 (1921). Against Marcion II.

AGAINST MARCION II.

\* \* \*

\* \* \* \*

[P.103, l.5] about which Zechariah says, 'Lo ! thy King cometh unto thee,' in order to show us (?) that he is a king. And that other (passage) which Daniel uttered,<sup>1</sup> 'One like a son of men came, and to him He gave the kingdom.' And one (coming) was in humility, as all the Prophets bear witness about [it], and the other in [exaltjation, as the Scriptures bear witness \* \* \* \* \*

[P.104, l. 19] But. just as, O Marcion, when David [mentioned] the Messiah

who is (foretold) in the Law, our Lord proved from David that he (i.e. the Messiah) is not David's son—and the matter remained in doubt among the Scribes—in like manner, when John recognised our Lord.

. . .

\* \* \*

\* \* \* \*

[l.43] And when [he] explained that he is David's son that cometh, how being David's son is he the Lord of David, seeing that David [P. 105.] testifies and our Lord confirms ? As Malachi testifies concerning John, 'Behold I send my messenger before thee,' and our Lord confirms it that John was Elijah, give me evidence from the other Scriptures that John is [the messenger] of whom Malachi spake.

Therefore according to the testimony of David and the confirmation of [our Lord], David's son, concerning this son of David [and] about this Lord of [David], are there then two Messiahs or two natures ? For [if in some respects he is the son of David] and in some respects the lord of David, is it not [clear that the

[lxviii two natures come together and] are mingled as one, and in relation to the manhood (he is) the Messiah and in relation to the Godhead

[he is lord]. For why was a body required for God ?

\* \* \*

\* \* \* \*

[P.106 l.30.] . . . so that if ye believe and do not doubt and "if there is in you belief," is it false belief, like (the belief) of that blind man

2 or the belief of strangeness ?

"Because John was near to die, he sent his flock by the hand of two under-shepherds to the Lord of the flock : our Lord began to teach concerning him—' Did ye go out to see a great man on account of his raiment ? ' " This man, the meek and humble, [P. 107.] and, if not, a trembling reed shaken by every wind, does he not thus go astray [a little], and is bent and beaten about by all manner of reports ? Because he knew whose coming he announced (lit. before whom he announced), for the witness of the truth and the herald of the kingdom of the Lord of the kingdom is taught by the truth. If our Lord Isu, therefore, bore witness to John that he was meek, let us learn from this humility which of the Messiahs the humble herald resembles (lit. approaches), that Messiah (who is) the source of humility, or that one at whose side thousands fall. For it is necessary that the herald of the dispensation (lit. time) should be himself similar to the dispensation. But Malachi says, The messenger of the covenant, lo ! he cometh, and who endureth the day in which he cometh ? ' But if the herald is humble and meek, and he who is heralded is set on high and exalted, lo, in this also there is strangeness ! But (as for) our Lord who says, 'John is greater than all who are born of women,' not because he saw the greatness of the herald, as ye say, that it was great and splendid like that of him who was heralded, (it was not) on account of this that He [P. 108.] said (it). Either give us the splendour of John which was eminently great as (befitted) that of the herald who (went) before the Pre-eminent One, or explain to us why our Lord called him great. For even as all the prophets were 'just,' like Him |lxix who sent them, so also this man, His herald, is like Him who is heralded. For if the greatness of him who is heralded is not shown in the announcement concerning him, who will believe that he is a great one? And if He performed signs, read (of them), and if He worked miracles, declare (them). For (with regard to) those messengers whom our Lord sends at the last and that token which appears before that terrible coming, is the sign (shmei~on) thereof terrible and glorious like the thing itself, or can it be that it is alien to Him in His lowliness ? But it was not Moses or one of the prophets who said concerning John "He is greater than all who are born of women." What is there about him 3 that magnifies John ? But can it be that the bonds of Herod magnify him, or that the head-asking of the daughter of Herodias exalts him, or that the executioner confirms for him (the application of) that (passage), 'Who can endure the day in which he cometh ? ' A herald who was humbled [P. 109.] and slain came before Him who comes on the clouds to destroy the slayers, and a lowly messenger who did not stand up for himself was sent before the King before whom no created beings can stand ! And he with whose head the girl played, who will believe that he was the apostle of that 4 Stone which will cause all falsehood to pass away ? . . . and let us bring forward the aspects of the two Messiahs, and let us look at the aspect of John and see which Messiah he resembles — that Stranger [in whose] days he came beforehand, or this (Messiah) who is in the Law, of whom as yet not even a rumour had been heard ; for even from . . . and proximity (?) it was possible to learn their true nature. Set therefore the two Messiahs over against one another, and set John between (them) ; with whom then does the slain herald agree, with the slayer or with the slain one ? Whom does the meek and [despised] one resemble ? Him who was |l humbled or the shatterer of all ... ? And if it was because [P. 110.] John announced the coming of that Messiah (lit.

announced before that Messiah) that he became great, it is still the same thing ; for he caused us to ascribe the majesty of that King to the herald and the messenger who preceded Him, as is also the custom of kings and their messengers.<sup>5</sup> Or can it be that the majesty of him who was to come consisted in humility ? For lo ! [the majesty] of humility was also upon His herald, together with the rest (of His qualities). But because John was the messenger of the kingdom he was also wholly forgotten by them (?). When he comes, that Just One and the greater of the [two] Messiahs, does a herald or a messenger go before him ? Or [will it be sudden ?],<sup>6</sup> that terrible coming of His, and does no messenger and herald come before it ? But if another herald does come before it, . . . he is greater than John. For that majesty which was ascribed to John bears witness concerning this (Being) that He is greater than John. And is that messenger who comes before that subjugator of the nations thus subjected [P. 111.] and humbled and persecuted as John was? If thus is his coming (?), the contest is ours, for if the messenger is thus humbled and scorned, how does the lowly announce the coming of the Mighty One, and the scorned (announce) the coming of the Exalted One ? Who will believe that he is the Messenger of the Saviour in a case where he cannot stand up for himself, or does not show terrible signs and does not cast fear and trembling upon mankind ? But if the messenger who comes is great and mighty, how necessary is it that He too should be great ! For (He is) like the Sun, and the herald also is a ray that precedes Him. If therefore it is so — as indeed it is — John, the humbled and lowly, announced the coming of Isu, who differs, by reason of his lowliness, from that high exalted King who is coming ; and he is alien, by reason of his abasement, to that mighty messenger who is sent before the face of that Mighty One. But does the Messiah come to save Israel or to torment it ? If he comes to ||i save it, his messenger therefore convicts of sins or preaches salvation. But if he is one who convicts, when they repent [P. 112.] then they are saved. And if they do not wish to repent, does he preach to them ease or salvation ? But if he preaches destruction to them, all those things which Israel expects are annulled. And if he preaches salvation to them, by his character of Saviour he offers them a foretaste of the great salvations which come after him, as Moses did in Egypt.

Let us see therefore what foretaste of salvation John offered to them ; and, in the second place, lo, the Jews acknowledge all (manner of) prophets and righteous men, and this man, who is greater than all of them, they not only slew but do not even acknowledge ! When therefore the Just and Upright One comes, whom this persecuted and slain one announced beforehand, will He avenge his ill-treatment and murder and the refusal to acknowledge him upon all the tribes of the Jews, who unto the last continually refuse to acknowledge him, or will He not ? If He does not avenge (him), where is the Just One who delivered even the observer of the Law (and) avenged him on the Gentiles ? <sup>7</sup> This man, who is greater than all the Prophets, [P. 113.] He does not avenge ! And if He executes vengeance on all these Tribes, who disbelieve in John and continue to do so, then He who comes is the destroyer of the Jews and not their Saviour. For those who slew His messenger slew Him Himself, and those who deny His herald are not able to acknowledge Him. But if when all these sins are openly committed (lit. are in the midst) they are not punished, why was it necessary that John should come to baptize and absolve from transgressions, seeing that not one of the transgressions is punished ? But there is no one who is kinder than He who forgives all these transgressions ; and how is it that this justice shows neglect, (this justice) which in no case neglected to punish ? Has that grace which comes to Israel at the last compelled us to say that it is alien to that justice which wrote for Israel <sup>8</sup> 'blow for blow' ? But if sins are punished, that baptism which remits sins is necessary at the last; for lo, the baptism of John ceased ||iii (to exist)

among the Jews thenceforward. Who therefore can [P 114.] bring it (back), and who can baptize, now that John is dead ? And if it (i.e. baptism) is not necessary at the last, why was it formerly necessary ? Is it withheld by Grace or by Justice ? But (thou wilt say), ' Lo, these very things by means of which thou judgest me, (by asking) why they are not found in connection with John, are the things by means of which thou too art judged as to why they are not found in connection with John. For lo, the prophet testifies and our Lord confirms that those things which are said concerning Elijah are fulfilled in him (i.e. in John).' But I say that the herald is like Him who is heralded, that as about Him terrible things are written and as if in this world He is doing them, but it is at the last He is ready to do them. But the roots (i.e. causes) of retribution, since they come from this quarter, prophecy takes up, in order to pluck the fruits from their roots, according to that (passage), 'Lo, the kingdom of God among you !' 9—And they did not (then) see those good things and the pleasures of the Kingdom, but because He is the root of the aforesaid pleasures [P. 115.] He says 'Lo, the Kingdom !' Because those words which John proclaimed [give an earnest of what is to come]10 he called things of Yonder things of Here, just as in the case of a murderer who is slain after twenty years, the hour in which he committed the murder has slain him, as (it befell) Adam.11 And if thou sayest. that they likewise teach that there is a proof (?) respecting these associates (?), then also the Messiah who is (mentioned) in the Law has two comings, one in which he deposited pledges, and another in which he redeems pledges. For from the actions of John I demonstrate (that he has) two comings, one to which the actions (?) of John bear witness that it was not a Lowly One who came to announce the advent of the Exalted One, and another (coming) promised by (lit. the promises of) Malachi in the passage "He cometh as a fiery furnace," that is to say, on account of the retribution which was hidden in the preaching of John, (the retribution) which ||iii is revealed at the last, as he said also concerning his Lord, "Thousands shall fall at thy side," 12 and "Peace at the last," 13 and as that (passage says), 'The LORD God shall give him the throne of David his father.' 14

Now the Baptism at the hands of John was so alien that not [P. 116.] even the angels, and righteous men and prophets were aware of it; let that Strangeness, therefore, of which no one was aware, appear in the days of this Strangeness of Isu, of whom no one had been informed ; but it was right that the Strangeness of our Lord should be bound together with the Strangeness of John by the conduct of our Lord, as John also was with the Law : Old Testament and New Testament (meet) in the new Baptism of John. But nevertheless if our Lord was David's Son, as all the prophets bear witness, and if He was not David's Son, as David too testifies and our Lord also confirms, on your account then it was said that He is not David's Son, so that this very Strangeness to which ye have recourse might be found within the Scriptures, in order that your error might be hampered from running (abroad) throughout the world.

END OF DISCOURSE AGAINST MARCION.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps

by asterisks, but in neither case is the number of the dots or asterisks

intended to bear any exact relation to the number of the missing words. In

respect to this an approximately correct inference may be drawn by consulting

the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line 2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press

SPlonic font, free from here.

1. 1 Or, ' He came like a son of men ' : this peculiar phrase is that of syr.vg, Dan. vii 13.
2. 1 I.e. the blind man who called Jesus 'son of David' (Luke xviii 38). P. 100, l. 17, appears to read 'Thy faith hath saved thee ' (Luke xviii 42).
3. 1 Lit. ' this set in the midst.' 4. 4 See Dan. ii 34, seq.
5. 2 I.e. An ambassador must be treated with the respect due to a king.
6. 4 I cannot make out l. 27.
7. 1 Probably an allusion to Dan. vi.
8. 2 Exod. xxi 25.
9. 2 Luke xvii 21 SC (not syr.vg).
10. 3 I cannot translate or amend p. 115, ll. 5-7.
11. 4 See Gen. ii 17 ("in the day when, thou eatest thereof," etc.).
12. 1 Psalm xci 7.
13. 2 Psalm xxxvii 37.

14. 3 Luke i 32. This text was transcribed by Roger Pearse, 12th September 2002. All material on this page is in the public domain - copy freely.

Greek text is rendered using the Scholars Press SP Ionic font, free from here.

Early Church Fathers - Additional Texts

## Against Marcion 3

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S. Ephraim's Prose Refutations of Mani, Marcion and

Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by the late C. W.

MITCHELL, M.A., C.F., volume 2 (1921). Against Marcion III.

AGAINST MARCION III.

ANOTHER DISCOURSE AGAINST MARCION.

[P. 117.] IF the organs 1 of the body suffice for

the gifts of the Good (God), O Marcion, that is to say, the eye for His light,

and the ear for His voice, why then does the body not live at the last ? But if

the body does not suffice for these good things at the last, no[thing] else in

this world suffices for them. Therefore neither is the heart sufficient for

knowledge of the Stranger, nor hearing for the study (lit. reading) of

Him. Moreover, as to the fact that the souls do not sin in the Kingdom, is it

because of their nature, which is good, that they do not sin ? And how then did

the evil body change the good nature ? But if the Stranger changes them there,

though they are evil, what sin did the body commit [P. 118.] so as to be

deprived of this desirable change ? But if the souls are good there, is it

because they enter that region that they are good, or are they good from the

point where they stripped off their bodies ? If this desirable state be due to

the place, let the body also enter into it, and likewise all men [in whom]

are sins. . . .

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[P. 119, l.5] ... [And as] Fire is not [separated from Heat, so Evil is not constituted apart from its power. But how and wherefore does that which is hot retain its natural heat, when that which is cold did not remain in its natural state ? If therefore it is an Existence and an Entity, they are [not] changed in nature. But if that creative power has made out of nothing something good, it [can] be

changed in character. For this ye have learnt, (namely) that they are created from nothing, because a thing which is created from nothing can be changed into |lv anything. And if it is not created, it is always 'bound' by its essential nature ; for, (in the case of) a thing which can be changed into anything, its change bears witness concerning it that it [does not come] from an unchangeable Existence. But if it is possible for the souls to strip off their bodies, they (i.e. the souls) are purged of all evils. Why did he who came come ? Was it to bring life to the body which [P. 120.] [was] without life, or to come and change the soul which was (already) alive ? . . . And henceforth they are dragged again [l. 17.] from struggle to struggle, and therefore also weapons and crucifixion are necessary to them (?) in the Kingdom. And if not, for what reason are the souls which are very evil here not evil there ? For if this is due to the place then also their Creator is able to bring them up to a place which is raised above and higher than HULE. And if they say that they (i.e. the souls) cannot conquer even there, (I reply that) if it be the fact that the Stranger constrains us to conquer in the region of Evil and (in) the body of Sin, how much more will the Maker give us the victory in a place which is raised above Evil and also above the body of Sin ! But if even thus it (the soul) cannot conquer, it is then unjust in the Stranger to demand of us victory in a [P. 121] region where there is no possibility of our being victorious. But if, when the souls have stripped off the body of Sin and are lifted up again to a region which is raised above Sin, the souls are still polluted even there, how do they say that in that region of the Good they are purged ? And why then do they blame the body by asserting that 'it causes the soul to sin,' when in reality, in all this interval of time, the nature of the soul is found to be evil ? And how at the present time do the souls become good in the Kingdom ? For if the Stranger creates a new mode of existence (lit. another creation) for them there, if He is able to change the mode of existence of the soul, it may be that He can change the soul's nature. But if the nature is changed by creative power, then the evil was not in the essence (of the soul) but in the creative power, and hence the Maker can change |lvi the nature according to His will, as also other created beings testify who serve according to the will of their Creator. And therefore when Isu came to us, He ought to have made use of [P. 122.] creative power and not of preaching, for creative power changes natures, whereas preaching does not; and this is proved to thee by craftsmen, that is to say, even by potters and smiths. But if when our Lord came He did not wish to change the natures, was it as a kind and wise Being that He did not wish to change the natures ? Was it as a kind and wise Being that He did not wish to destroy that which was well adjusted ? Or was it as an evil and envious Being that He did not wish to adjust that which was badly constructed ? But if it was because our Lord saw it to be rightly fashioned that He did not even adjust any part of it, how do they say that the Maker repented of the work to which our Lord Himself testified that it was rightly fashioned ? Or how again, when our Lord praises it, do they find fault with it ? But know that by the fact that He praised the latter one it is seen that He agrees with the former one, and by the fact that they find fault they themselves are seen to disagree with the latter (and) also with the former. But in which (respect) is our Lord seen to have praised the work of the Maker ? Is it not by the fact that [they find fault, but He was] [P. 123.] one who repaired the normal arrangement ? 2 For it was not abnormal eyes, alien to nature, that our Lord gave to the blind man, but eyes in accordance with nature. [If He were] a Stranger, it would be reasonable that just as He gave us laws which were alien to the Maker in like manner He should give us also physical organs which are alien to the Maker. But if He changed laws but did not wish to change physical organs, it is seen that the organs are (works) of God, and our Lord, who changed the laws from generation to generation, did not change the

organs in any generation. But they say, 'The sole reason of His not changing (them) was that they might not think concerning Him that He was a Stranger, and (so) persecute Him.' The laws therefore which He changed, did He change them in order that they might think concerning Him that He was not a Stranger ? In which of the two circumstances, then, was strangeness most powerfully to be seen, in the change of laws or in the change of organs ? For even a feeble human being can change laws, but (only) a powerful Maker can change organs. Would that He had changed [the] mind and had not changed the law, so that [a man] might see its excellence and not its difficulty ! For when new creations came to pass [in] men more strangeness [P. 124.] [would arise] . . . .

\* \* \* \* \* For just as by the fact that He [changed] the laws He shewed [l. 22.] strangeness, [so] by the fact that He did not change the bodily organs He annulled the strangeness. But if our Lord [made] the two of them one — for He gave to the hearers additional interpretations which were not in the Law, but He did not give to those who were to be healed additional organs which were not in nature, (it was) in order that when contumacious persons treat Him as a stranger because He abrogated laws they may be convicted of error by the fact that He maintained the normal arrangement of nature. Again, He gave new laws and maintained primeval nature, in order that when He is treated as a stranger on account of the new laws primeval nature may come forward and prove concerning Him that He is not the son of a [P. 125] stranger. But if He is a stranger, as they assert concerning Him, then this thing which He did was exceeding foolish ; for He abrogated the former commandments and maintained the former nature. For, as I have already said, He ought, as a strange law-giver, to have created on that account a strange nature also, so that, just as His law was seen to be something more than the former law, in like manner His creation also might be seen to be something more than the creation of the Creator. But if "in His law our Lord was a stranger, but in His action one of the household," <sup>3</sup> this is (a description of) the foolish Marcion, who is partly inside and partly outside. And they ought therefore, if they are lovers of true things, to remain in doubt ; for if they called Him a stranger on account of the new sayings which He uttered, then [lviii] because He did not create a strange creation the bold preaching ought to have been buried in silence (lit. confined within silence). For the Marcionites preach two things concerning our Lord which are at variance with each other, for "He abrogated the former laws and healed injured organs." But here this man, [P. 126.] whoever he may be, is seen to be alien to the creation in virtue of his teaching and akin to it in virtue of his activity.<sup>4</sup> But let us see which is the true 'strangeness,' that which consists in sayings or that which consists in deeds. If that which consist in sayings is true, their contentious doctrine is true, but if that which consists in deeds is true our faith has received the crown.

Let us know therefore who was a stranger to the world— Ho who instituted in it new laws, or He who created in it strange creatures ? For He who institutes in the world new laws is not a stranger to the world, since in that world new laws have been issued from generation to generation ; but He who created strange creatures was perhaps considered to be a stranger, since no strange creature has (ever) appeared in the world. If therefore the Marcionites proclaim that our

Lord gave eyes to the blind, it is a good thing that from their own mouth their condemnation is proclaimed. For instead of bestowing strange eyes, that it might be known that He was a stranger, He restored to health these former ones, that it might be known that He is that (Being) who existed in former times. But this thing, which they proclaim to others, is to themselves a thing unheard of ; for their hearing [P. 127.] is at variance with their tongue, just as their intention is at variance with their Maker. For the Creator and Lawgiver abolished the former laws and gave other laws, but He did not abolish the former sun and create another sun ; again He replaced the Old Covenant (diagh&kh) by a New Covenant, but He did not abolish the old heaven and create another heaven. With regard therefore to Him who creates natures and gives laws, just as it was easy for Him to change laws so it would have been easy for Him to change natures. But wherefore He who changed laws did not wish to change the creation thou mayest hear from us abundantly, if there is not with thee that contentiousness which is wont to resist abundant (proofs), which, though it is supposed that with its labour it really acquires them, does not [know] that it is driving away from beside itself an acquisition without labour. For the contention of the hearer is [an impediment to] the gifts that come forth from the mouth of the speaker.

Hear therefore why it was that He who abolished the former laws did not abolish the former creatures ! He created the creatures in accordance with His own perfection, but He gave [P. 128.] many laws in account of our imperfection. For if we had abided perfectly by the law which He has written on the heart—the law which was followed by Abel and by Enoch who did not taste death—laws varying from nation to nation would not even be required. Thus where the creatures (are concerned, permanence of species is due to) the perfection of the Creator, who in all respects is perfect; and where laws (are concerned, the diversity is due to) the imperfection of man, who in all respects is audacious. God, therefore, did not abolish the former creatures, lest we should think that He had actually received advice or had been taught to create creatures superior to the former creatures ; but He gave many laws, that in many (ways) He might restrain the audacity which did not abide by the former law which was written on the heart. But man, on account of his imperfection, when he does something, is taught by his experience of former things to do something more than (those) former things ; whereas the Creator, since He is perfect in His Wisdom, even before He creates, each separate thing that He wishes to do is completely visible to Him: But perhaps thou wilt say, 'Lo, creatures were transformed in Egypt!' They were transformed

in Egypt on [P. 129.] account of the tyranny of Pharaoh, but they did not undergo transformation on account of 5 . . .

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[P.130. I.29][For the Will that bound the course of Nature 6 (is able to alter it) and we learn that He who relaxed the Laws was Himself the [I. 38.] establisher of the Laws.] For a composite nature cannot remain in its composite state without the . . . power of its Creator, and a law cannot be annulled without the good will of its Maker ; [P. 131.] for where there is power to make there is also wisdom which directs the things that are made, and where there is Justice which punishes sins there is also Grace. . . . For consider that One who is good cannot shew mercy save to those who have transgressed His just law, for if He has compassion with regard to the law of another He has deflected from goodness and also ignored justice, so as to incline altogether towards iniquity. For that Stranger who becomes the pardoner of debtors necessarily wrongs the creditor. "But," it is said, "He paid our debt by His death." But know that we owed a real debt: if therefore He died in reality, He also paid our debt in reality ; but if it was in appearance that He died, that debt of ours also was paid in by a fraud. Yet know that the Good One also was pleased by this deception, that He should come and pay our debt by a fraud. Yet He who is just and mighty is not mocked, for in virtue of His justice He does not act wrongly and in virtue of His might He is not mocked. For the Just One would not act [P. 132.] wrongly so as to come, when our debt has been paid, and demand the paid debt afresh, nor again would the Mighty One be mocked, so to allow His real possessions to be snatched from Him, without receiving anything real in exchange for His real possessions. "But," it is said, "though the Just One is mighty, the Good One is nevertheless mightier than He." If therefore He overcame Him by might, how 7 do they bring in the term 'purchase'? [Call] Him therefore a doer of violence and not a purchaser. But if He made a real purchase, as one who acted humbly, how was 'might' involved in the affair ? For either let them choose for themselves that He purchased as a humble and true (Being), or else let them choose for themselves that He did violence, as one who is mighty and tyrannical. But since the followers of Marcion were ashamed to be sponsors for the term 'violent robbery' (as applicable) in the case of the Stranger, they have used with reference to Him the term 'purchase in humble fashion,' and because they are refuted in [I. xi] the matter of the purchase, they have used with reference to Him the term 'might,' so that when it is asserted against them that He did violence they say that He merely purchased, and when again it is asserted against them that the Maker did not wish to sell his possessions they say that He (i.e. the Stranger) is mightier than He (i.e. the Maker). Each of the (two) assertions [P. 133.] therefore annuls the other. For if it is a 'purchase in humble fashion,' consent (lit. will) and not compulsion is involved, but if the purchaser overcomes by force he does not really purchase but seizes by violence. If therefore they introduce (the mention of) His might, which is a plausible term, (the notion of) violent robbery comes in with it . . .

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[P.134, I.26] let them learn that it is a doctrine (artificially) constructed and . . ., which has no foundation (lit. root); for the poets likewise construct fables out of bare names, their fables being devoid of foundation, for the poets make use of names . . .

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[P.135, l. 21.] On that account He gave that which is His own in order that He may take that which is not His own. And again, if there is no affinity between the purchaser and the seller, in their mutual action, they cannot give to one another or receive from one another. For that which they give is profitable to both, and again that which they receive is pleasing and profitable to both. But if they have heard only the word 'purchase' and hence have introduced the mention of 'strangeness' (lit. and from it have named strangeness), they ought to have made mention of 'strangeness' from the days of Isaiah onwards, who said 8 "For nought have ye been sold," and thenceforward it would have been a purchase in reality, that the People was sold, that it should serve its masters. But if there is no strangeness in [P. 136.] a real purchase, how can there be strangeness in a fraudulent [lxii] purchase ? But if they say that the Just One did not perceive the Good One, (I reply) 'And how was it that that Good and Humble One came to purchase something which its owner did not wish to sell—something which it did not even enter His mind to sell ?' But if they say something that pleases them they must hear something that does not please them. For it pleases them to say this, that this Just One did not perceive that Good One ; but it does not please them that some man should say concerning that Good One that He robs with violence. But this (statement) which does not please them is derived from that (statement) which pleases them. For if the Just One did not perceive the Good One, He therefore did not even contemplate the selling of His possessions to Him, for lo, He did not even perceive that He (i.e. the Good One) existed ! But if He did not perceive Him and moreover did not contemplate the selling (of anything) to Him, it necessarily follows that if He sold (anything) He was compelled by force to sell that which He did not [P. 137.] wish to sell. But perhaps they may say that even if the Good One compelled the Just One by force it was only for our salvation that He compelled Him by force. Know that in this respect He was on a level with all robbers. For he also who goes forth to take by robbery a possession that is not his own puts pressure on the possessor by reason of his love for the possession ; and, in a word, all those who take away things from their owners; it is because of the love which they have for the things themselves that they grieve the heart of their possessors. But they say, "Even if the Good One put pressure on the Just One by snatching us from Him, He only took us to Himself in a loving manner." (But this is no argument), for what thief is there who will steal a precious pearl from his neighbour and will not keep it lovingly and carefully after taking it away ? And on this supposition all evil-doers are found to be acting, not in an evil manner, but mercifully and kindly. For what robber is there who goes forth to take away or to filch something hateful and [undesirable] in his own eyes ? Why therefore have the [P. 138.] Marcionites adorned with fair titles One who in His conduct is not different from evil-doers ? But far be it from us to speak thus concerning our Lord ! But it is only on account of them (i.e. [lxiii] the Marcionites) that we are obliged to say these things for their refutation, so that if they are convinced these things will not be reckoned to us to our detriment, on account of the advantage (which accrues) to them, and if they are not convinced they will pay the penalty for it, that their confusion (of mind) led us to use words that are not seemly. But even if we utter the blasphemy (only) with our lips, and not in our heart, nevertheless who is there who wishes to taste, even with his lips (only), the deadly poison ? For as to that which is not seemly, would that it had never in our life (?) entered our mind ! But nevertheless let us return to our former subject, which we abandoned for a while on account of the pretext of 'purchase.' If therefore before the coming of Isu this [convention] 9 existed, O Marcion, that is to say, that though laws were changed from generation to generation the order of nature 10 was

fixed and . continued (lit. came) through all generations, we see that if our [P. 139.] Lord came and diverged from this [convention] 9 of the Maker it is evident that He was 'strange' to the Maker. But if He proceeded in accordance with this order it is manifest that this beseeemed the Son that His steps should hasten in the footprints of Him that begat Him, for He also . . . But the Son [1. 17.] also preserved by His healing the normal arrangement of the former body, that He might testify, as their Father did, that the creatures were created aright from the Beginning. Our Lord therefore is not found to resemble a destroyer, nor a stranger, for He did not injure healthy organs . . . nor, again, when He healed did He bestow abnormal organs, nor, again, did He [make it [1. 33.] appear] to them by His creative power that He was alien to the Maker, but He preserved organs that were healthy, and cured organs that were hurt. But (?) He who preserves healthy organs, in order that they may not be hurt, plainly testifies concerning Him who created them that He is perfect and (that) it is not right that His arrangement should be hurt. But He who [P. 140.] sets in order organs that have been hurt testifies concerning |lxiv a creative power (shared) in common, (namely) that He is a fellow-workman to Him who set them in order from the Beginning ; and it is evident that it was a love (shared) in common which constrains Him to set in order by a common mode of workmanship the common work. For when the work of a craftsman is injured it cannot be set right save by him who made it, or by a fellow-workman to him who made it. These are two things from which the Marcionites have deflected, for they are not willing to call our Lord 'the Maker,' nor (do they admit) that He was (sent) by the Maker. But His active power itself deprives those who deprive Him of active power, especially because that active power of His was repairing the work of the Creator. But it is clearly seen that this is a thing learnt from Him, (I mean) that primeval Teacher who is the Architect of the creation. But this active power was sent as to the first of creatures,<sup>11</sup> in order that it might be known that by this same active power the creatures had been created. For the repair of a work can only be wrought by means of that workmanship which set it in order.

[p. 141.] But when this perfect Disciple of that perfect Architect came, not that He was a learner, nor was His Teacher instructed, in virtue of that workmanship which (proceeded) from Himself (and) in which the normal arrangements were included from the Beginning—when He came, therefore, He ordered aright the hands which He had made, that they might give alms to those who lacked health, whereas He found them (such) that, instead of giving alms from that which was their own, they committed thefts from that which was not their own. But because the hands did not perform that service on account of which He created them He was empowered, as a just Maker, to command that the hands should wither up. But instead of this He commanded that hand which was withered to be stretched forth ; <sup>12</sup> for He knew the effrontery of the Marcionites, that if when He was restoring and repairing the corruption of the natures they call Him 'strange' to Nature, if His deed had been contrary to Nature how much more would they have considered Him 'strange' ? But because they are perverse, perhaps if our Lord [P. 142.] had done contrary to Nature they would not have considered |lxv Him 'strange!' But even if they had been as it were able to learn perversely, yet for the upright Teacher it was not seemly that because of the perverse ones He also should teach perversity, \* \* \* \* \*

[P.113 1. 16.] a rent worse than the former one 13 . . . ' unless' they were willing to learn. For if in the [straight] way the followers of Marcion are not [able to walk, in slippery places how] can they [direct] their goings ? 14 END OF DISCOURSE AGAINST MARCION.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line 2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press

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1. 1 For this translation of haddame, generally rendered 'limbs,' see p. xxi, 1. ] 1, where Ephraim says "by thy haddame, that is, by thy senses."

2. 2 P. 122, ll. 44, 45, are obscure, but the sense seems to be as above.

3. 2 This is evidently quoted as a Marcionite saying.

4. 1 The same word as is translated

'creative power,' pp. lv (last line), lxiii f.

5. 1 Here follows a very illegible page,

containing an allusion to Hezekiah and the Sundial (Isaiah xxxviii 8), p. 129,

11. 15-22.

6. 2 Not quite the same phrase as James iii

6.

7. 1 Lit. "How do they name

purchase in the midst ? "

8. 1 Isaiah lii 3.

9. 2 The word [Syriac], which occurs twice

in this context, is legible in the Palimpsest. It is probably a distortion of

some foreign word, e.g. *to* or the Latin *orbita*.

or the Latin *orbita*.

10. 3 Lit. 'natures,' i.e. the

various distinct species.

11. 1 Cf. Colossians i 15.

12. 2 Luke vi 10.

13. 2 Luke v 36 (Matt, ix 16).

14. 3 The concluding sentence is mostly illegible, but the reference to the 'rent' is clear. [...] This text was transcribed by Roger Pearse, 12th September 2002. All material on this page is in the public domain - copy freely.

Greek text is rendered using the Scholars Press SP Ionic font, free from here.

Early Church Fathers - Additional Texts

## Discourse to Hypatius 1

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S. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by C. W. MITCHELL, M.A., volume 1 (1912). First Discourse to Hypatius against the False Teachers. A VOLUME OF SELECTED DISCOURSES OF THE BLESSED SAINT EPHRAIM. THE FIRST AGAINST THE FALSE TEACHERS Greeting to Hypatius.

EPHRAIM 1 to Hypatius my brother in our Lord—greeting : may peace with every man increase for us and may the peace which is between us abound, in the peace of truth may we be established, and let us make especial use of the greeting (conveyed) in a letter.<sup>2</sup> I write a letter though I would rather have come to see thee in person.

Behold, I am writing willingly something that I did not wish to write. For I did not wish that a letter should pass between us, since it cannot ask or be asked questions ; but I had wished that there might pass between us a discourse from mouth to ear, asking and being asked questions. The written document is the image of the composite body, just as also the free tongue is the likeness of the free mind. For the body cannot add or subtract anything from the measure of its stature, nor can a document add to or subtract from the measure of its writing. But a word-of-mouth discourse can be within the measure or without the measure. For great is the gift of Speech. For the Deity gave us Speech that is free like Itself, in order that free Speech might serve our independent Freewill. And by Speech, too, we are the likeness of the Giver of it, [Ov. p. 22.] inasmuch as by means of it we have impulse and thought for good things; and not only for good things, but we learn [ii] also of God, the fountain of good things, by means of Speech (which is) a gift from Him. For by means of this (faculty) which is like God we are clothed with the likeness of God. For divine teaching is the seal of minds, by means of which men who learn are sealed that they may be an image for Him Who knows all. For if by Freewill Adam was the image of God, it is a most praiseworthy thing when, by true knowledge, and by true conduct, a man becomes the image of God. For that independence exists in these also. For animals cannot form in themselves pure thoughts about God, because they have, not Speech, that which forms in us the image of the Truth. We have received the gift of Speech that we may not be as speechless animals in our conduct, but that we may in our actions resemble God, the giver of Speech. How great is Speech, a gift which came to make those who receive it like its Giver ! And because animals have not Speech they cannot be the likeness of our minds. But because the mind has Speech, it is a great disgrace to it when it is not clothed with the likeness of God ; it is a still more grievous shame when animals resemble men, and men do not resemble God. But threefold is the torture doubled when this intermediate (party between God and animals) forsakes the Good above him and degrades himself from his natural rank to put on the likeness of animals in his conduct. And a letter cannot speak. A letter, therefore, cannot demonstrate every matter about which a man is seeking to ask questions, because the tongue of the [Ov. p. 23, 1. 2.] letter is far away from it,—its tongue is the pen of the writer of it. Moreover, when the letter speaks anything written in it, it takes to itself another tongue that the letter may speak with it, (the letter) which silently speaks with two mute tongues, one being the ink-pen, the other, the sight of the (reader's) eye. But if we thus rejoice

over a letter poor in treasures, how much more shall we rejoice over a tongue which is near us, the lord and treasurer of the treasures within !

Yet I have written because I felt myself unworthy to meet thy piety. But I had desired that instead of your seeing me in the characters of a document, you might have seen me in the characters of the countenance ; and instead of the writing of |iii my letter thus seeing you, I had desired that my eyes instead of my writings might see you. But because the sight of our face is not worthy of the pure gaze of your eyes, behold you are gazing on the characters of our letter. But justly pure writings have met your pure eyes ; not that I say that the pure is profaned by the defiled, but it is not right that pure eyes should look at what is riot pure. For even though the People had sanctified their bodies three days, (yet) because they had not sanctified their hearts he did not allow them to approach the holy Mountain, not that holiness would be profaned by those who were defiled, but those who were defiled were not worthy to approach holiness. [Exod, xix. 10 ff.] But by Moses, the holy one, who went up into the holy Mountain, God gave an instance for the consolation of the pure and for the refutation of the defiled, (showing) that all those who are holy like Moses are near holiness like Moses. [Ov. p. 24.] For when one of the limbs of the body is satisfied all the limbs receive a pledge of satisfaction, that they too will be satisfied together with that one in the same manner. For by means of that body, too, in which our Lord was raised, all bodies have received a pledge that they will be raised with it in like manner.

Discreet fear prevented me from visiting thee at thy request.

But, my brother, in that thou didst stir up our littleness to approach you, know that if I wished I could come, but know, too, that if I could come I would not wish to be deprived (of the opportunity). For I could come if I had no intelligence ; but I have been unable to come because I had intelligence. In (blissful) innocence I might have come on account of love, but (looking at the matter) intelligently I was unable to come on account of fear. Not that I was overawed at the prospect of a discussion. And whoever is steeped in love like a child is above fear ; and whoever! is timorously subject to fear vain terror always tortures him. It helps athletes too in a competition to be above fear through the encouragement of a good hope, and not to fall under the sickly apprehensions which result from a timorous habit of thought. Athletes perhaps (might) well fear because the victor is crowned and the loser suffers shame, For they do not divide the victory between the two of them.

There would have been gain however it ended. But we ought not to fear a struggle in which failure is |iv victory ; since when the teacher wins the learner too is much helped. For helper and helped are both partakers in the gain. If, then, we had come to teach there would have been a common victory as Error would have been overwhelmed by our Truth. [Ov. p. 25. l. 3.] But if we had been unable to teach, yet had been able to learn, there would have been a common victory in that by your knowledge there would have been an end of ignorance. The treasure of Him that enricheth every one is open before every one, since Grace administers it, (Grace) that never restrains intelligent inquirers. If, therefore, we had possessed something we could have bestowed it as givers, or if we did not possess anything we could have received as inquirers. But if we had not been able to give nor able even to receive, our coming could not have been deprived of all good. For even if we could not have searched you out with our mind yet we could have seen you with our eyes ; since we have no greater gift than seeing you. [Ex. xxxiii. 18 ff.] But Moses testifies that

while it was granted to him to do everything like God, at last he abandoned everything and prayed to see the Lord of all. For if the creatures of the Creator are thus pleasant to look upon, how much more pleasant is their Creator to look upon ; but because we have not an eye which is able to look upon His splendour, a mind was given us which is able to contemplate His beauty. Man, therefore, is more than his possessions, just as God is more excellent and more beautiful than His creatures. In spite of my conscious inferiority I might have given a little help: for all are mutually dependent. But know, my beloved, that if we had come, it would not have been possible for us to have been real paupers such as receive everything, nor again for you to have been complete givers, to give everything. One who lacks is not lacking in all respects, lest he should be abased ; neither is he who is complete, complete in every respect, lest he should exalt himself. But this lack has arisen that completeness may be produced by it. For in that we need to give to one another and receive from one another, the wants of all of us are filled up by the abundance of all. [Ov. p. 26, 1. 7.] For as the wants of the limbs of the body are filled up |v one by the other, so also the inhabitants of the world fill up the common need from the common abundance. Let us rejoice, therefore, in the need of all of us, for in this way unity is produced for us all. For inasmuch as men are dependent on one another, the high bend themselves down to the humble and are not ashamed, while the lowly reach out towards the great and are not afraid. And also in the case of animals we exercise great care over them on account of our dependence on them, and obviously our need of everything binds us in love towards everything. O hated Need ! yet much-loved unity is produced from it. Because countries are dependent on one another, their dependence combines them as into a body ; and like the limbs they give to one another and receive from one another. But these arrangements of interdependence belong to one rich complete Being, Whose need is this—to give to everything though He has no need to receive from anywhere. For even what He is thought to receive from us, He takes it astutely from us in His love that He may again give it to us manifold more as the rewarder. This is that astuteness which ministers good things, and our craftiness which ministers evil things should resemble it.

I said above that I refrained from coming through fear. Such fear even S. Peter experienced. But as regards that fear of which we spoke above, not only upon us weak ones does the constraint of fear fall, but even upon the heroes and valiant themselves. Nor have I said this in order to find comfort for our folly, but that we might remind thy wisdom. For when Peter despised fear and was wishing to walk upon the waters, although he was going (thither) on account of his love which was making him run, yet he was nigh to sinking on account of fear which fell upon him ; and the fear which was weaker than he on dry land, when it came among the waves into a place in which it was strengthened became powerful against him and overcame him. [Ov. p. 27, l. 13.] From this it is possible to learn that when any one of all the desires in us is associated with an evil habit which helps it, then that desire acquires power and conquers us. For fear and love were weighed in the midst of the sea as in a balance, and fear turned the scale and won ; and that Simon whose faith was lacking |vi and rose in the balance was himself nigh to sinking in the midst of the sea. And this type is a teacher for us, that is to say, it is a fear-inspiring sign that all those whose good things fail and are light when rightly weighed, are themselves nigh to sinking into evil. But if any one say :—why is it necessary to frame illustrations of this kind, let him know that this may not be harmful if we receive from everything some helpful lesson for our weakness. [Ov. p. 28.] If, therefore, Peter was afraid of the waves, though the Lord of the waves was holding his hand, how much more should weak ones fear the waves of Controversy, which are much stronger than the waves of the

sea! For in the waves of the sea (only) bodies are drowned, but in the waves of Investigation minds sink or are rescued. The Publican in the Parable was conscious of this fear.

But, again, that Publican also who was praying in the Temple was very importunate about forgiveness, because he was much afraid of punishment. He was in a state of fear and love ; he both verily loved the Merciful One on account of His forgiveness, and he verily feared the Judge on account of His vengeance. And though, on the one hand, he was praying in love because of his affection, yet, on the other hand, because of his fear he would not dare to lift up his eyes unto Heaven. And though Grace was urging him forward, his fear was unable to cross boldly the limit of justice.

Such fear may be a gain.

If the fear of the Publican who was justified knew its measure and did not exalt itself to cross the limit, how can weakness dare to neglect the measure and to cross the limit of propriety ? For this also (is said) that a man may know the degree of his weakness and not exalt himself to a degree above his power. I think that such a man cannot slip. For he does not run to a degree too hard for him and so receive thence a fall. For without knowledge men run to degrees too hard for them ; and before they go up pride urges them on, and after they fall penitence of soul tortures them. On the other hand, the Lord gave a Parable of unabashed importunity.

But, again, indeed, I see that that importunity about which our Lord spake was praised and enriched because its importunate nature ventured to cross the limit of propriety ; for if it had been abashed and observed propriety, it would have gone empty away, but because it was presumptuous and trampled down |vii harmful modesty as with its heels, [Ov. p. 29, l. 5.] it received more than it had asked. O Necessity, whose importunate words enriched its destitution! For it does not aid necessity to be subject to harmful modesty, but (it is aided) by its importunity being a good instrument for (securing) good things.

Better, therefore, is wholesome importunity, than a barren scrupulosity about exact propriety. But if all these praises were bestowed on importunity, which opened closed doors, and aroused those who were asleep in bed, and received more than was its due, how must that indigence be censured which has not approached open doors nor received help from the treasuries of the Rich One ! Better, therefore, is he who is importunate about his aid than he who is ashamed and loses his aid. For whoever observes proper modesty while he loses his aid, even the propriety which he has observed is in that case subject to censure, and propriety has become impropriety. And he that seeks after exact propriety at all times is neglectful of sound propriety. For from the best

wheat, if it shed not much bran, fine flour cannot be made ; for unripe fruit is not palatable, and what is over ripe loses flavour, or else its taste is pungent, or bad. The proper limits of Knowledge. For if we refine things much beyond what is proper, even the fine and the pure are also rejected. For it is not right for us to cultivate Ignorance, or deep Investigation, but Intelligence between-these-two-extremes, sound and true. For by means of the two former a man surely misses his advantage. [Ov. p. 30, l. 3.] For by means of Ignorance a man cannot understand Knowledge, and by deep Investigation a man cannot build on a sound foundation. For Ignorance is a veil which does not permit one to see, and Investigation, which is continually building and destroying, is a changeful wheel that knows not how to stand and be at rest; and when it passes in its investigation over true things, it cannot abide by them ; for it has unstable motions. When, therefore, it finds anything it seeks, it does not retain its discovery, and is not rejoiced with the fruit of its toil But if we inquire much into everything we are neglectful of the Lord of everything, inasmuch as we desire to know all things like Him. And since our Knowledge cannot know everything. [viii we show our evil Will before Him Who knows all things. And while He is higher than all in His Knowledge, the ignorant venture to assail the height of His Knowledge. For if we are continually striving to comprehend things, by our strife we desire to fence round the way of Truth and to confuse by our Controversy things that are fair—not that those fair things are confused in their own nature, but our weakness is confused by reason of the great things. For we are not able completely to apprehend their greatness. For there is One who is perfect in every respect, whose Knowledge penetrates completely through all.

It is not good for us to seek deep Knowledge : for deep things are unknowable. See how Simplicity is better than Cleverness. But it is not right for us to look at all things minutely, but rather simply—not that our Knowledge is to be Ignorance; for even in the case of something which a man does not do cleverly, if he does the thing with clever discrimination then his lack of Cleverness is Cleverness. And if, by his Knowledge he becomes an ignorant man so that he ignores those things which he cannot know, even his Ignorance is great Knowledge. For because he knows that they are not known, his Knowledge cannot be Ignorance. For he knows well whatever he knows. But the mind in which many doubts spring up, destroying one another, cannot do anything readily. For thoughts, vanquishing and vanquished, are produced by it, and the waves which from all sides beat upon it, fix it in doubt and inaction. [Ov. p. 31, l. 12.] But it is an advantage that the scale of simplicity should outweigh in us the scale of wrangling-logic. For how many times, in consequence of the clever and subtle thoughts which we have concerning a matter, that very matter is delayed so as not to be accomplished! And consider that in the case of those matters which keep the world alive, Simplicity accomplishes them without many thoughts. For these matters succeed when a single thought controls them, and they stand still when many thoughts rush in. For there is only a single thought in Husbandry, that is (the thought) that in a simple manner it should scatter the seed in the earth. But if other thoughts occurred to it so that it pondered and reasoned as to whether the seed was sprouting or not, or whether the earth would fail to produce it, or would restore it again, then Husbandry could not sow. For morbid thoughts spring up against a single [ix sound thought, and weaken it. And because a thing is weakened, it cannot work like a sound thing. For the soundness of a [Ov. p. 32.] thought like the soundness of a body performs everything. And the husbandman who cannot plough with one ox cannot plough with two thoughts. Just as it is useful to plough with two oxen, so it is right to employ one healthy thought.

Deep Investigation is to be avoided.

Moreover, if the martyrs and confessors who have been crowned had approached with double thoughts they could not have been crowned. For when our Freewill is in a strait between keeping the commandment and breaking the commandment, it is usually the case that it is seeking two reasonings destructive of one another, so that by means of the interpretation of one reasoning it may flee from the pain of the other, that is to say, (it argues) in order that by a false excuse it may cast away the burden of the commandment. Now, without wandering after those things which are unnecessary, or omitting anything that is necessary, let us say in brief and not at length, that if anything succeeds by means of a single sound thought, its soundness is weakened by many thoughts. For if we approach with polished wiles any matter which we ought to approach in a simple way, then our intelligence becomes non-intelligence. For in the case of every duty, whenever a man proceeds beyond what is its due, all the ingenuities which he can devise about it, are foolish. So (too) in the case of any investigation in which the investigator slips from its truth, all the discoveries he may make, although his discoveries may be clever, are false. For everything which is clever is not true ; but whatever is true is clever. And whatever is debated is not deep, but whatever is said by God is subtle when it is believed. But there is no subtlety equal to [Ov. p. 33.] this, that everything should be duly done in its own way, and if it happen that what is to be done can be done simply, its simplicity is subtlety. For it is all the more fitting that we should call this simplicity subtlety in that it accomplishes helpful things without many combinations and reasonings. For in that it does things easily it resembles Deity, Who easily creates everything. The advantage of simple Knowledge can be seen in the case of the husbandman.

It is right, therefore, that we should investigate well the advantage of things by an examination of them ; and if they are judged by the investigators to be simple, there are many things which are thought to be obviously unsuccessful, but their unseen qualities achieve a great victory. For there is nothing that appears more simple than this, that the husbandman should take and scatter in the earth the gathered seeds which he holds in his hands. But, after a time, when it is seen that the scattered seed has been gathered and has come with a multitude like a general with his army, and that the seed which had been regarded as lost is found and finds also other (seeds) with it, then a man marvels at the husbandman's simplicity, which has become a fountain of cleverness. Therefore, with regard to this very thing, hear on the other hand the opposite of it, that if a man spare the gathered seed, so as not to scatter it, he is thought indeed to act prudently in refraining from scattering. But when we see the husbandman's scattered investment collected in the principal and interest, and the earth rewarding him, then the intelligence

which refrained from scattering is seen to be [Ov. p. 34.] blindness, because it is deprived of (the chance of) gathering.

Therefore, it is not an advantage to us that we should always be led astray by names, nor that we should be deceived by outward appearances.

I considered the matter carefully before I decided not to visit thee. For if, because I wisely discerned that it would not be right for me to venture to come, I did not come for that reason, perhaps it would have been better for me if I had not wisely discerned. For, perhaps, my coming to thee in childlike and simple fashion would have met with success. But know again that if I had come recklessly I would not have wished to come, because our coming would have been indiscreet. For we should have had no fruit of intelligence. For everything which is done indiscreetly belongs either to reckless habit, or blind chance ; and it has no root in the mind of those who do it. In deciding, I was conscious of a free power of Choice within me: the nature of Freewill. But if these two wise conclusions (namely) that I should come and that I should not come, (both) belong to my Will, this is a single Will of which one half does battle with the other half, and when it conquers and is conquered it is crowned in both cases. This is a wonder, that though the Will is one, two opinions which are not homogeneous are found in its homogeneity. And I know that what I have said is so, but why (it is so) I am not |xi able to demonstrate. For I wonder how that one thing both enslaves it and is enslaved by it. But know that if this was not so mankind would have no free power of Choice. For if Necessity makes us wish, we have no power of Choice. And if, again, our Will is bound and has not the power to will and not to will we have no Freewill. ["The Will is both one and many."] And, therefore, necessity thus demands that there should be a single thing, and though it is a single thing, when that single thing wills to be two it is easy for it, and when again it wills to be one or many it is a simple matter for it. For in a single day there are produced in us a great number of Volitions which destroy each other. [Ov. p. 35, l. 5.] This Will is a root and parent; it is both one and many. This Will brings forth sweet and bitter fruit. O free Root with power over its fruit! For if it wills it makes its fruits bitter, and if it wills it makes its products sweet. For God to Whom nothing is difficult has created in us something which is difficult to explain, and that is, Freewill. And though this (Will) is one, yet there are two opinions in it, that of willing and that of being unwilling ; so that when half of it struggles with and conquers the other half, then the whole of it is crowned by the whole of it. For this is an unspeakable wonder, how, though the Will is one, half of it rebels against the Law and half of it is subject to the Law. For, lo, there are in it two opinions contending together, for part of the Will desires that Evil should be done, and again, part of it uses restraint and guards against Evil being done. And how on the one hand has the Will not been transformed by that part of it which desires evil things that it may become like its part which desires evil things ? and how again (on the other hand) has the Will not been converted by that part of it which loves good things, that the whole of it may become good like the part of it which loves good things ? But if both these parts can be converted to Good or Evil, what shall we call them ? That we should call them Evil (is impossible, for) they can be good,—that we should call them good (is impossible, for) they can be bad. [Ov. p. 36.] And though these two can be a single thing, yet except they are divided and are two there can be no struggle between them. This is a wonder which we are unable to speak of, and yet we cannot be silent about it. For we know |xii that a single Will possessed of many conclusions exists in us. But since the Root is one we do not understand how part of the thought is sweet, and part of it bitter, even if

it does not completely escape our notice. And how, on the one hand, is that bitterness swallowed up by that sweet thing so as to become pleasant like it ? And how again when it (i.e., the sweet thing) has been swallowed up is it mixed with that bitter thing so as to become bitter like it ? And again, how when these two frames of mind have been swallowed by one another, and have become one thing affectionately, are they again separated from one another and stand one against the other like enemies ? For where was that Mind before we sinned that brings us to penitence after sins ? And how is that Mind turned to penitence after adultery, which was raging before adultery ? These are frames of mind which are like leaven to one another, so that they change one another and are changed by one another. But here our Truth has conquered the (false) Teachings and bound them so that none of them can bear investigation. This Discourse is meant for friends. But if any one wishes to investigate some of the Teachings (in question) let him know that we have not been called at present to struggle with enemies, but to speak with friends. But when the statement (intended) for friends is finished, then our belief will show a proof of its power in a contest also. But it is easy for every man to perceive what I have said, because there are in every one two Minds, [Ov. p. 37.] which are engaged in a struggle one against the other, and between them stands the Law of God, holding the crown and the punishment, in order that when there is victory it may offer the crown, and when failure appears it may inflict punishment.

False views about the origin of Evil make the Law an absurdity, or make Good akin to Evil. But if the Evil which is in us is evil, and cannot become good, and if also the Good in us is good, and cannot become evil (then) these good and evil promises which the Law makes are superfluous. For whom will the Rewarder crown—one who is victorious by his Nature and cannot fail ? Or whom, again, will the Avenger blame—that Nature which fails and cannot conquer ? But if that good thing which is in us is obedient to [xiii something evil, how can we call that Good, seeing that it has a close relationship to Evil ? For by means of that thing whereby it becomes obedient to Evil its kinship with Evil is perceived. For that Evil would not be able to draw it to itself if it were not that its lump had an affinity to the leaven of Evil. See therefore, also, that what they call a good Nature is, in virtue of what it is, convicted of being an evil Nature; inasmuch as it has an evil Will which is drawn away after Evil. But inasmuch as it has an evil Will, all Evil things had a tendency towards it. [The evil Will is the root of Evil.] For there is nothing more evil than an evil Will. For that is the root of evil things. For when there is no evil free Will, then evil things come to an end. For the deadly sword cannot kill apart from the evil Will of its holder. [Ov. p. 38.] But see, already when we have not advanced to the contest (even) before the contest, the enemies of the Truth have been conquered beforehand. The Will is its own explanation. And if any one ask, what then is this Will ? we must tell him that the real truth about it is that it is the power of Free-choice. And because it is not right to scorn a good learner, let us now like those who hasten and pass on throw him a word, that is to say, one of the words of Truth. For, even from a single word of Truth, great faith dawns in a sound and wise hearer ; just as a great flame is produced by a small coal. For if a single one of a few coals of fire is sufficient to make scars on the body, one of the words of Truth, also, is not too weak to clean away the plague spots of Error from the soul. If, therefore, any one asks, "What is this Will, for though it is one thing, part of it is good, and part of it evil ?" we shall tell him that it is because it is a Will. And if he asks again, we shall tell him that it is a thing endowed with independence. And if he still continues to indulge in folly, we shall tell him that it is Freewill. And if he is not convinced this unteachableness of his teaches that because there is Free-will he does not wish to be taught. But if he is convinced when they say to him that there is no Freewill, it is

truly wonderful that in the annulling of his Freewill, his Freewill is proved, that is to say, by his being in a desperate state. [The very denial of Freewill proves that it exists.] And the matter is as if some eloquent person wished to harangue and to prove that men have no power of Speech. And that is great madness; |xiv for he says there is no power of Speech when he uses the power of Speech. For his power of Speech refutes him, for by means [Ov. p. 39.] of Speech he seeks to prove that there is no power of Speech. When Freewill, too, has gone to hide itself in a discussion and to show by argument that it does not exist, then is it with more certainty caught and seen to exist. For if there were no Freewill, there would be no controversy and no persuasion. But if Freewill becomes more evident when it hides itself, and when it denies (its own existence) it is the more refuted, then when it shows itself it is made as clear as the sun. The Will is not enslaved, but is the Image of God. And why does Freewill wish to deny its power and to profess to be enslaved when the yoke of lordship is not placed upon it ? For it is not of the race of enslaved reptiles, nor of the family of enslaved cattle, but of the race of a King and of the sons of Kings who alone among all creatures, were created in the image of God. For see every one is ashamed of the name of slavery and denies it. And if a slave goes to a country where men know him not, and there becomes rich, it may be that, although he is a slave and of servile origin, he may be compelled to say there that lie is sprung from a free race and from the stock of kings. And this is wonderful that, while slaves deny their slavery, yet the Freewill of fools denies its own self. And see, if men give the name of slave to him who says that there is no Freewill, he is displeased and becomes angry, and begins to declare the Freedom of his family. Now, how does such a person on the one hand deny Freewill, and on the other acknowledge it ? And on the one hand hate literal slavery, and (on the other) acknowledge spiritual slavery ? If he chose with intelligence and weighed the matter soundly it would be right for him to acknowledge that (principle) that he might not be deprived of the mind's free power of Choice. [Ov. p. 40.] And here he is exposed who blasphemes very wickedly against the Good One, the Giver of Freewill, Who made the earth and everything in it subject to its dominion.

Freewill is denied by those who wish to blame God for their failures. But there is no man who has gone down and brought up a crown with great toil from the hard struggle, and (then) says that there is no Freewill, lest the reward of his toil and the glory of his crown should be lost. The man who has failed says there |xv is no Freewill that he may hide the grievous failure of his feeble Will. If thou seest a man who says there is no Freewill, know that his Freewill has not conducted itself aright. The sinner who confesses there is Freewill may perhaps find mercy, because he has confessed that his follies are his own ; but whoever denies that there is Freewill utters a great blasphemy in that he hastens to ascribe his vices to God ; and seeks to free himself from blame and Satan from reproach in, order that all the blame may rest with God—God forbid that this should be ! But if he is intelligent he ought not to think that a being endowed with power over itself is similar to a thing which is bound in its Nature. [The mystery of the Will is a part of a wider mystery.] And, moreover, it would not be right for any one, after he has heard that the Will . . . to ask (and say), 'But what, again is the Will ?' Does he know everything, and has this (alone) escaped his knowledge, or does he know nothing at all since he cannot know even this ? But if he knows what 'a bound Nature' is, he can know what an unconstrained Will is, but that which is unconstrained cannot become constrained, because it is not subject to constraint. But in what is it unconstrained except in that it has (the power) to will and not to will? The power of Freewill is obvious but unspeakably difficult to explain. And if he is unwilling to be convinced in this way, it is

because the power of his Freewill is so great, and our mouth is unable to do it full justice ; our weak mouth has confessed that it is unable to state its unconstrained Will. For it is a Freewill which subjects even God to Investigation and rebuke, on account of its unconstrained nature. It ventured to bring up all this because it desired to speak about that which is unspeakable. [Ov. p. 41, l. 5.] But that (Freewill) which has ventured to make statements concerning God, itself is not able to state its own nature perfectly. But concerning this, also, we say to any one who asks that this is a marvel which it is very easy for us to perceive, but it is very difficult to give a proof of it. [But it is impossible to explain anything completely.] But this is not so only in this matter, but it is the same with everything. For whatever exists may be discussed without being searched out; it can be known that the thing exists, but it is not possible to search out how it exists. For see that we can perceive [xvi] everything, but we cannot completely search out anything at all ; and we perceive great things, but we cannot search out perfectly even worthless things. [Let us thank God that our Knowledge of things is limited.] But thanks be to Him Who has allowed us to know the external side of things in order that we may learn how we excel, but He has not allowed us to know their (inward) secret that we might understand how we are lacking. He has allowed us, therefore, to know and not to know that by means of what can be known, our childish nature might be educated, and that our boldness might be restrained by those things which cannot be known. Therefore, He has not permitted us to know, not that we may be ignorant, but that our Ignorance may be a hedge for our Knowledge. [Knowing that our powers of knowing are so limited we can avoid vain and weary searching.] For see how we wish to know even the height of heaven and the breadth of the earth, but we cannot know ; and because we cannot know we are thus restrained from toiling. Therefore, our Ignorance is found to be a boundary for our Knowledge, and our want of Knowledge (lit. simpleness) continually controls the impetuosity of our boldness. For when a man knows that he cannot measure a spring of water, by the very fact that he cannot, he is prevented from drawing out what is inexhaustible. [Ov. p. 42, l. 5.] And by this experience it is seen that our weakness is a wall in the face of our boldness. Thus, too, when we know that we cannot know, we cease to investigate. For if, when we know little, the impetuosity of boldness carries us on and proceeds to those things which may not be known, who is there who will not give thanks to Him. Who has restrained us from this wearisomeness, even if we do not wish to remain within the just boundary within which He has set us ? Our Ignorance, therefore, is a bridle to our Knowledge. [Yet we are not to be ignorant, but to seek after practical Knowledge.] And from these instances it does not follow that the All-knower wished to make us ignorant, but He placed our Knowledge under a helpful guardian ; and better is the small Knowledge which knows the small range of Ignorance than the great Knowledge which has not recognized its limits ; and better is the weak man who carries about something that is necessary for his life than the arrogant strong man who burdens himself with great stones which cause his destruction. [Our chief Knowledge is to know what subjects can never be known.] But our chief Knowledge is (just) this—to know that we do not know [xvii] anything. For if we know that we do not know, then we conquer Error by our Knowledge. For when we know that everything that exists is either known or not known, thereby we acquire the true Knowledge. For whoever thinks he can know everything, falls short of the Knowledge of everything. For by means of his Knowledge he has gained for himself Ignorance. But whoever knows that he cannot know, from Ignorance Knowledge accrues to such a one. [Ov. p. 43.] For in virtue of the fact that he knows that he cannot know, he is enabled to know, that is to say, (he knows) something which profits him. No external force compelled my Will when deciding not to

come to see thee.

If, therefore, as I said above, though the Will is one, part of it compels and part of it is compelled, by whom was I compelled not to come except by my own Will ? O that some unknown external Constraint had opposed me ! For perhaps with the whole of my being I would have contended against the whole of that (Constraint) and been victorious. (O that it had been thus), and that an inward Constraint had not opposed me, (a Constraint) of which I know not how to give an account ! For I am not able to state how part of me contends with another part ; in virtue of being what I am, I conquer, and am conquered continually. The heretical Teaching says that the Will is a Mixture. But we are not stating the case as the Heresies state it. For they say that Constituents of Good and Evil are mingled together in us, and "these Constituents conquer one another, and are conquered by one another." But although Error is able to deck out what is false, the furnace of Truth is able to expose it. For we say that free Volitions conquer one another, and are conquered by one another ; for this is the Freewill which the voice of the Law can transform.

Consequences of the denial of Freewill. And if they say that if Freewill comes from God, then the good and evil impulses which belong to it are from God ; by saying this, what do they wish to say ? Do they wish to affirm that there is no Freewill ? And if they deny Freewill what can they believe ? [Ov. p. 44.] For if they deny Freewill the Law and Teaching are of no use ; and so let books and laws be rolled up and let judges rise from their thrones, and let teachers cease to |xviii teach! let prophets and apostles resign their office! Why have they vainly laboured to preach ? Or what was the reason of the coming of the Lord of them all into the world ?

Freewill and the teaching about the Constituents are incom patible. But if they profess belief in Freewill—which is actually what they profess—that Freewill which they profess to believe in compels them to deny that Evil which they believe in. For both of them cannot stand. For either our Will sins, and (at other times) is proved to be righteous, and for this reason we have Freewill; or if the Constituents of Good and Evil stir in the Will, then it is a Constituent which overcomes, and is overcome, and not the Will.

Freewill means Freewill not a 'bound Nature.' But if any one says that everything which stirs in our Freewill does not belong to Freewill, by his Freewill he is making preposterous statements about Freewill. For how does he call that Freewill when he goes on to bind it so that it is not Freewill. For the name of Freewill stands for itself; for it is free and not a slave, being independent and not enslaved, loose, not bound, a Will, not a Nature. And just as when any one speaks of Fire, its heat is declared by the word, and by the word 'Snow,' its coolness is called to mind, so by the word 'Freewill' its independence is perceived. But if any one says that the impulses that stir in it do not belong to Freewill he is desiring to call Freewill a 'bound Nature,' when the word does not suit a Nature. And he is found not to perceive what Freewill is, and he uses its name rashly and foolishly without being acquainted with its force. [Ov. p. 45.] For either let him deny it, and then he is refuted by its working, or if he confesses it, his organs contend one against the other ; for he denies with his mouth what he confesses with his tongue. The Law of God presupposes Freewill. For the Giver of Freewill is not so confused (in mind) as this man who is divided (against himself) part against part, that He should become involved in a struggle with His nature. For He gave us Freewill which, by His permission, receives good and evil impulses, and He furthermore ordained a Law for it that it should not do overtly those Evils which by His permission stir invisibly in it. And let us inquire a

little. Either though He may have had the means to give us Freewill, He did not wish to give it, though He may have been able to give it, or He may |xix not have had the means to give, and on this account He was unable to give it. And how was He Who was unable to give freewill able to give a Law when there was no Freewill ? But if He gave the Law, the righteousness which is in His Law reproves our Freewill, for He rewards it according to its works. The diversity among men proves that Freewill exists. And if there is no Freewill, does not this Controversy in which we are involved concerning Freewill, bear witness that we have Freewill ? For a 'bound Nature' could not utter all these various matters controversially. For if all mankind were alike saying one thing or doing one thing, perhaps there would be an opportunity to make the mistake (of thinking) that there is no Freewill. But if even the Freewill of a single man undergoes many variations in a single day so that he is good or evil, hateful or pleasing, merciful or merciless, bitter or pleasant, blessing or cursing, grateful or ungrateful, [Ov. p. 46.] so that he resembles both God and Satan, is it not established by thousands of witnesses that we have Freewill ? And, behold, at the mouth of two or three witnesses is every word established. [Deut. xix 15. S. Matt. xviii. 16.] Man alone has Freewill. Compare him with other creatures and see the difference. For examine all those variations which I mentioned above, and see that they do not exist in any 'bound Natures,' not in the sea nor on the dry land, not in the luminaries nor in the stars, not in trees nor in roots ; nor even in animals—and yet there is sensation in animals—nor even in birds, though they have sight and hearing. But if hawks are birds of prey, they are all birds of prey; if wolves are destructive, they are all ravagers; and if lambs are harmless, they are all innocent, and if serpents are cunning, that subtlety belongs to all; but man, owing to his Freewill, can be like them all, while they cannot become like him. On this account they have a (fixed) Nature, while we have Freewill. The word Freewill must stand for a reality.

Thou usest the word 'Freewill,' learn its independence from the word ; thou usest the word 'Slavery,' learn the bondage (of slavery) from the word; thou usest the word 'Nature,' recognize its immutable fixity by the word ; and thou speakest of 'God,' recognize His actual Existence by the word. For all these are words which are not at variance with their (underlying) realities. If thou namest these things when thou wishest, thou must of necessity acknowledge them to thyself even if |xx thou dost not wish. Speak against Freewill, and in virtue of what it is we can know how powerful Freewill is, since it has struggled with its power against its power. [Ov. p. 47.] For even when a man says that there is no Freewill, he is able to say there is no Freewill because he has Freewill; and, therefore, in proportion as that Freewill artfully changes itself in various ways, so those changes tell us that Freewill exists. For a 'bound Nature' cannot be changed. Why then is it necessary for us to obtain from another direction testimony as to whether Freewill exists or not ? For, behold, in virtue of being what it is, the evidence for it is proclaimed. For when it denies itself, (saying) that it is not independent, it is convicted of not being in bondage. For when any one acknowledges that Freewill exists, it is not right that Necessity should come near it. The Teaching about the Constituents makes all teaching futile. But if, as these say, the Constituents of Good and Evil overcome, and are overcome, they are able to believe in a Mixing of Good and Evil, just as if they denied that there is a Mixing, then they are able to believe that Freewill exists. But if they say that, when the evil Constituent is large, Freewill is subject to compulsion ; what, then, is it that the Heretics teach in their Congregations except the Error which they have been taught ? For if they teach it is because there is Freewill; supposing there is no Freewill, let them shut their mouths and not teach. The Will cannot affect the nature of physical poisons. But let them be asked, are they

Teachers of Freewill or Changers of our Nature ? If a man eats by mistake from a deadly root, the Will of the eater cannot change that deadly thing, seeing that it is not an unfettered Will that he should change it; but it is an evil Constituent, the nature of which cannot be changed by words. How then can the just Judge condemn mankind (by asking), why they have not changed by the Will the evil Nature which cannot be changed by the Will ? [Ov. p. 48.] Therefore, let them either admit that unfettered free Wills are changed to Good or Evil or let them admit that if they are 'bound Natures' of Good and Evil, they are Natures which cannot be conquered by words. For they ought to supply an antidote as a medicine to counteract a deadly poison. For it is right that by natural illustrations that Teaching should be refuted which was composed deceitfully from analogous phenomena in Nature. But [xxi] Truth is strong enough to destroy with the single reply which it makes the numerous fabrications of Falsehood. The great diversity of our thoughts shows that we have Freewill. For it is obviously clear from what I say that there are not Weights of Good and Evil conquering one another and being conquered by one another. For, behold, in a single hour one can think even a hundred good thoughts. And if because there was at that time much Good in a man, his good thoughts were numerous within, behold that man can do the reverse of this in the same hour. For directly after these good thoughts a man can think a multitude of evil thoughts. Which one of these, therefore, do they affirm to be more than the other ? And if they say that the Evil was most (in amount), how then since all that Evil would be in the man did it permit him to think all those good thoughts ? And if that Evil made room of its own Will, that Evil is good, which has this good Will. For how did that Evil which, when it wished, finally conquered the Good, consent to give way before it at first ? [Ov. p. 49.] But if they say that the Good exceeded (in amount), in which of a man's limbs, did all the Good hide itself, and make room for the small amount of Evil to go up and show a great victory ? If, therefore, the Evil submitted to give way before the Good, the Evil is better than the Good, in that it took the crown and gave it to its opponent. But if the Good consented to give place to the Evil that it (i.e., the Evil) might be victorious, the Good is more evil than the Evil in that it gave place to the Evil to do corruptly. The Soul is not a Mixture: it has free Choices.

It is, therefore, clear to any one who has knowledge that Weights and Constituents of Good and Evil neither outweigh one another, nor are outweighed by one another ; but on the contrary, there are real free Choices which conquer one another and are conquered by one another, since all the Choices can become one Choice. For if good Choices spring up in us from the good Root which is in us, and evil Choices are produced in us from that evil Root which is in us, then these (powers) in us are not independent free Choices, but Natures fixed by Necessity.

Freewill could not separate the Constituents. For if, as one of the Heretics says, Purity and Foulness were mixed together, it is not Freewill that would be required to separate the good Will from the evil Will, but a strainer to [xxii] separate the pure from the foul. For in the case of things that are literally mixed together, a separating hand is required to separate them like the skilful hand which separates with a fire the dross from the silver, and separates with a strainer the pure

from the foul.

If Freewill cannot alter visible Evil, how can it alter spiritual Evil, a bound Nature ? But if they say that these Natures in which there is mixed an excrement have 110 Freewill whereby they may separate the Foulness from them, let us leave them a little. Even if we wander a little from our subject, let us go with them where they call us. For Truth on account of its strength goes wherever it is led as a victor, and where it is pressed towards a defeat, there it gains the better crown. Let us leave, therefore, the 'bound Natures' and let us come to 'the independent Minds' ; let us see if the Wills of these men in whom there is Freedom can separate and send out of themselves the evil Ingredient, that by (the example of) the visible Mixing of the visible Evil we may believe that also the invisible Mixing of the invisible Evil can be separated. [Ov. p. 50, 1. 12.] If there is a quantity of harmful poison or deadly phlegm in any of these men, let them tell us : will 'the blameless Conduct of Freedom' separate this Evil, or will drugs and medicinal roots ? Does not this fact refute them (and convince them) that the harmfulness which I have mentioned cannot be separated by 'the righteousness of Freedom,' but by medicinal skill ? If, therefore, this small Evil which is mingled with us is not expelled from us by 'blameless Conduct,' but by the virtue of drugs, how can 'Commandments and Laws' separate that mighty and powerful Evil which is mixed in Souls ? For, behold, as experience teaches us, (medicinal) virtue can separate from us even the Evil which we have mentioned by means of skilful (medical) methods, and not by the 'Conduct of Freedom.' For if they talk such nonsense let no one hear those who would relate empty tales to foolish minds. [Ov. p. 51.] For empty allegories are believed (only) by one whose mind is empty as regards the Truth. The proper cure for Evil if it is a poison.

If, therefore, that deadly Evil is mixed in mankind like a noxious poison let them hear the true reasoning with a healthy ear. Just as when a vessel of poison is filled up, an emptying is necessary by means of drugs that that poison may not overflow |xxiii and produce in us pains and hurts ; so also when Evil is excessive in the Soul a discharge is necessary for it, either from month to month or from year to year. For, behold, just as poison becomes excessive in us from nutriment, so they say that "Evil collects and increases in us from Foods." If, therefore, the measure of the Evil of both kinds becomes excessive in us, it is clear that there must be a discharge and an emptying of the fullness. For, behold, it is also the case that when blood or phlegm increases in us (then) a discharge is necessary for them.

Forgiveness is no cure for such Evil; much less vicarious forgiveness.

Those, therefore, who ought to expel Evil from mankind by a visible working, lo, they are purging away the sins of mankind by an invisible forgiveness.

But though the sins of mankind do not depart from them they are added to those

who (say that they) purge them sevenfold. For around their necks is hung the debt of sins for the pardon of which they have falsely gone surety. For also madness, though it does not depart from a dog which has gone mad, enters sevenfold into those who are bitten by the dog. [St. Matt. x. 14.] But the disciples were commanded that they should shake the dust off their feet against whoever did not receive them, [Ov. p. 52.] let us shake off the dust of our words against these who do not receive the Truth of our words. For if vengeance was ready to come for the dust of feet, how much more ready will vengeance be for the Truth of a word which is treated despite-fully by him who hears !

If Freewill cannot alter fevers how can it subdue the Great Evil? But I wish to know this : is Freewill the cause of sins, or is Evil the fountain of sins ? But if it is Evil as they say. free Volitions cannot block up the springs of Evil. By what method then is the Evil made subject to our Will ? For, lo, when we wish, we stir it up in us to injure us, and when we will we keep it quiet within so that it cannot harm us. A plain demonstration refutes their obscure Teaching. For, behold, not even a fever within us is subject to our Will, so that when we wish it may rage and abate. If, therefore, this slight fever is not subject to our Freewill, who can make subject to our Freewill that great Evil about which they speak ? If that Evil made itself subject to us, there is nothing kinder than it, for it has made its great power subject to our weak Will. But if the power of Good makes Evil subject to us, it is clear that whenever it hurts us |xxiv that same Good stirs it up to hurt us. And, therefore, even if that Evil is evil because it hurts us, yet that which permits Evil to destroy us is more evil than it.

See how our Will is unable to alter the Nature of things. But we are not venturing to blaspheme against the Good, but (this is said) in order that by means of what is considered blasphemous, though it is not blasphemous, the blasphemy of madmen may perchance be refuted. For one cannot bring into the way a man who is walking outside of the way, [Ov. p. 53, l. 2.] unless one goes a little from the way after him into the wilderness. See, then, that the Nature of things does not follow our Wills, but our Will goes after the Nature of Creation, in that we use them according to their natural adaptations (lit., as they are natural and for what they are natural). But if even fire is not cold or hot according to our Will, how is the fierce power of that Evil which possesses an Existence of its own made subject to the Will of those who are created ? But Evil does not possess an Existence of its own, because Freewill possesses empire over itself. And fire always retains its hot nature, but Evil does not retain the nature of its being even as much as the fire which is a created thing. And, though we do not wish to be burnt, yet fire still acts according to its own nature, and when we go near it, it burns us. How then is that Evil, which is mixed in us, if it also has an injurious nature, able to injure us when our Will wishes to be injured ? If our Will gives it power, then the wickedness of our Will is stronger than the wickedness of Evil ; and according to their preposterous Teaching it is found that Evil is therefore accused by our Freewill because, as Freewill wishes, and in proportion as it wishes, Evil opposes it. And in vain do they blame Satan

since their Will is more hateful than Satan. But if Evil can injure our Freewill whenever it (i.e., our Freewill) wills to be injured, it is clear that they are calling Freewill Evil, though they not aware of it. [Ov. p. 54.] For fire which burns does not wait for Freewill to will or not to will, but it injures alike him who wills and him who does not will—both of them—if they approach it. The Will cannot change the nature of fire: how can it conquer the Evil Element ? But if they think "that our Will is able to conquer Evil," let us then dismiss the strife of Controversy, and let us come to actual experience. Let one of them stretch even the tip of his [xxv little finger into the fire, and if his Will can conquer the power of the fire that it may not injure him, it will be possible to believe that the injurious nature of Evil can be conquered. But if the fire causes irritation and pain over the whole body when it has touched only our finger, how does that injurious Evil, since it is all mingled with the whole of us, not also injure us like the weak fire ? If they say that He (i.e., God) has not allowed us to conquer fire by our Freewill, who then granted them power over Evil to conquer it by means of their Freewill ? But if another Good (Power) granted to Freewill the power of conquering Evil, all their blasphemy applies to Him Whom they praise. For all the censure is attached to that (Good One). For if He thus changed Evil so that it might not injure us like injurious fire, it is clear that He is also able to change any Evil that injures us at present that it may not injure us. But if He was unable, is our victory still certain ? And let them persuade us (and show) how their Freewill conquers Evil when it cannot conquer fire. But whichever proof they may choose, they are fettered by the one they choose. If they say that because fire by its nature possesses heat on that account our Freewill is unable to conquer it, [Ov. p. 55.] it is evident that Evil does not possess Freewill by nature ; and on that account our Will is able to conquer it. In any case, how can the Will lessen the evil Element except it is akin to the Evil ? But if the injurious and hot nature of fire, though it has been created and made, cannot be mitigated, how, seeing that Evil is an actual Existence, as they say, can the true nature of Existence be mitigated, seeing that even (mere) things cannot mitigate one another or be mixed with one another unless they have an affinity so as to receive one another ? And, if a thing cannot love its opposite, how did Evil, as they say, conceive a Passion for Good, and make an Assault on it and mingle with it ? And how, too, did Good mingle with Evil and love it ? And though teachers and law-givers summon it, it despises their counsels and makes void their laws, nor do the drawn swords of just judges frighten it to abstain from the hateful love which it has for the body which they call 'deadly,' and it hates and denies the [xxvi good Source of its Nature, and loves to bring forth the evil fruit of the bitter Root [Rom. xi. 17 ff.] into which it has been grafted for a while. And how does the Word of the True One convict (them), who says : there is no good tree which yields evil fruit! [St. Matt, vii. 18.] For if the Soul is a good thing from a good Nature, how does it bear the evil fruit of the 'deadly Body' ? And how does the Body which they say springs from an evil Element bear good conduct like good fruit ?

They attribute incredible power to the Will. But it is possible for thee to hear, O Hearer, what is greater than this. For lo, when we will, the Evil in us may 'become lessened' and not injure us. And in the twinkling of an eye, again, if we will, it may be real and 'fierce' and 'deadly' in us. [Ov. p. 56, l. 3.] O what a great marvel is this, that is to say, O what great blindness (in the false Teaching) ! For see, that when we lessen the Evil in us we do not mix anything in it except the good Will alone, that it may be lessened. And when it (i.e., Evil) revives and rages we do not mingle anything in it that it may rage except the evil Will. But if our Will lessens it or makes it worse, behold, is it not clear even to fools that our Will is good and evil ? Therefore they are alluding to Freewill when they use all these evil terms, and they are uttering blasphemies against this Will, though they are not

aware of it. For if a man drinks diluted wine and mixes his good. Will in it, can it acquire strength and become overpowering though he should mix no (more) wine in it ? And if, on the other hand, the wine is unmixed and strong, can he lessen its strength by his Will alone, though he mix no water in it ? Therefore, let them take their stand either on a Mixing or on the Will.

If our Will comes from the Good, why is it not refined, and sent up? For if our Will lessens Evil, that statement is conquered whereby they say that Evil is mixed with Good, and behold (they say) "the Good is refined little by little." For behold our Will is in us always, and is not 'refined at all, nor does it go out from us.' For if our Will 'were being refined and going out,' our Will would have already come to an end, and it would not be possible for us to will rightly. And if our Will does not come to an end neither do Good and Evil. When, [xxvii therefore, does the Refining and Separation of the two take place ? [Ov. p. 57.] And if there is a Refining of the Good by means of Good so that it goes up from the Depths to the Height, why is there not also a removal of Evil by means of Evil so that it may be sent down to its Depths ? The Manichaeian religious formulae cannot thrust out the power of Evil. But if they persist in holding this (theory of a) Mixing, that (explanation) fails inasmuch as by our Will we conquer Evil, and, therefore, instead of 'the Good Words' which they teach they ought to distribute good Parts that mankind may eat or drink them that those good Parts may enter and lessen the fierceness of Evil. For words do not lessen the bitterness of roots ; but the (natural) acridness which is in a Nature is lessened by the (natural) sweetness which is in (another) element. For facts are not overcome by Words, nor by Expressions are Natures changed. For that Evil which exists independently, as they say, can be thrust out by means of some Good which also exists independently. For Power thrusts out Power and Substance is thrust out by Substance and Force is conquered by Force. Yet our (mere) Word cannot stir a stone without the hand, nor can our Will move anything without our arms. And if our Will is not able to move such insensible and helpless things, how can it vanquish the great Evil, seeing that a Power is required and not (mere) Will ? For Light does not drive out Darkness by Will, nor by Free-choice does the sweet overcome the bitter. If, therefore, these Natures, because they are Natures, require a powerful Force and not a mere Will, how is it that the quality of Power, not (mere) Free-choice, is not required in the case of Evil and Good, if they have 'bound Natures' ?

Moral and physical Evil cannot come from a single Essence. But if the Will does not lessen the Evil which is mixed with bitter and deadly roots, whereas Free-choice conquers this Evil of mankind, how can it be, if it is the very same Evil which is in mankind and in roots, that part of it is conquered by Force, and part by the Will ? Either Evil is divided against itself, or there are two Evils which are unlike one another in their essence. [Ov. p. 58, l. 7.] And if part of the poison which exists in fruits and roots is 'amassed and collected in us' (and), if Evil is all one, how is part of it in us conquered by 'a Law and Commandment,' and part conquered (only) by mixtures and drugs ? [Cf. p. cxvi. ll. 2, 3.] And Counsel and [xxviii Teaching are of no avail to counteract the poison in our bodies, nor are drugs and mixtures of any use for the Evil which is in our Souls. And here it is seen that the poison which is in us is a 'bound Nature,' and a Law cannot change it, and the Evil which is in our Souls belongs to Free-choice and (medicinal) Roots cannot lessen it. Though, therefore, there are many things which it is possible to say on these subjects, I do not wish to increase (their number), lest it should appear that we have conquered by means of many words, and not by true words. For we do not conquer with the weapons of Orators and Philosophers, whose weapons are their logical Teaching. For thanks be to Him Whose Teaching thus gains a victory by our child-likeness

and His Truth by our simplicity without the Teaching of Philosophy. THE END OF THE FIRST DISCOURSE AGAINST THE DECEITFUL TEACHINGS.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line 2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press SPlonic font, free from here.

1. 1 For the Syriac text, see Overbeck, p. 21.

2. 2 Something seems to have fallen out here; see Ov. p. xxv. 1. 1. This text was transcribed by Roger Pearse, 2002. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

## Discourse to Hypatius 2

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S. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by C. W. MITCHELL, M.A., volume 1 (1912). Second Discourse to Hypatius against Mani and Marcion and Bardaisan. THE SECOND (DISCOURSE) TO HYPATIUS AGAINST MANI AND MARCION AND BARDAISAN The self-contradictions in Mani's Teaching.

LOOK1 at this Teaching intelligently how it is destroyed by itself, and refuted by its own nature, and unmasked by its own character; its condemnation is from it and in it. And just as the very words of the servants gave the verdict against them before the Lord of the Vineyard, so also the very words of this Teaching give the verdict of their condemnation before wise Hearers.

Darkness could not have had a passion for Light. For he has set a difficult beginning over against a confused ending, things which strive with one another that it may be known that not one of them is true. For at the beginning he said that the Darkness has a longing Passion for the Light; which is not natural for this Darkness which is visible, inasmuch as even this Darkness which is visible to us is, as they say, [P. 2, l. 3.] of the same nature as that which is invisible to us. Yet this Darkness certainly flees from before the Light as from its opposite, and certainly does not make an Assault upon it as upon what is pleasant to it. Behold one argument in favour of their condemnation, an argument drawn from the nature of things in general. Nor does Light finally imprison Darkness.

Hear, again, another argument against them from their scripture. If the Darkness verily longed passionately for the Light because the Light soothed it, how do they say that the Light is its opposite and finally its torturer ? And if Light is an Element which is desirable and attractive to Darkness, how is there produced from that pleasant Nature something which is bitter to Darkness ? For the sweetness of our place bears witness that bitterness is not tasted in its midst. [The Prison for Darkness not built from Darkness.]But if that Prison-house, |xxx the tormentor of Darkness, is built up from the Nature of the Domain of Darkness, a Nature cannot torture itself. For fire does not burn itself. And if the Darkness is tortured by what belongs to itself—a notion difficult to accept—then Good, too, is not at rest in its place, and the matter is found to be preposterous, (namely), that every Entity which is in its own place is in anguish, but [P. 3, l. 9.] in the place of its Opposite it is at rest. For if all Darkness altogether with all that is in it is one Entity all alike, it is not opposed to its own nature ; just as a wolf does not oppose itself nor a lion itself. Nor from the Good Realm. How could Bân, make that Grave for Darkness? Cf. pp. xvii., lxxv. But if from the Domain of Good that Prison-house is built up for Darkness, how is its enjoyment changed to its torment ? For lo, it is a Nature which is unchangeably pleasant. "For the Architect and Builder of that Grave," as their account says, "is one—whosoever he may be, whose name is BÂN—who in the days of his adversity became the fashioner of the Grave of the Darkness." And how from that one Entity, since it is single, does there come both builder, and that which is built, and from it the Grave and from it the Earth on which the Grave is built ? For this is found (to be the case) with this earth of ours that everything comes from the earth itself, both he who makes and that which is made; for since it was not created out of Natures and Entities it is changeable into anything as [P. 4, l. 5.] the

word of the Maker commands. [If the stones for the Prison come from the Light- Realm they must suffer when cut.] But if all those things are one Nature and from one good Entity, how can it be divided up ? And how when that Nature is cut does it not suffer ? And do not they who are not even willing to break bread lest "they pain the Light which is mixed with it," pain it in cutting and hewing these Stones ; and if the Light suffers in the breaking of bread, how much more does it suffer in the cutting and hewing of its members ! And if it be an Earth in which there is no sensation, and they be Stones in which there is no feeling, how is it that, though it is one Nature and one Entity, from it there come speaking Souls and also deaf-mute Stones? [Cf. p. XXXV. l. 32.]Therefore, there is not one homogeneous Essence, but many unlike one another. And if on account of their mute condition, they do not feel when they are cut, behold also this Light being of the same nature is mingled with these things in a mute condition. |xxxi Why, therefore, do they not break and cut them, seeing that this [P. 5.] (Light) does not feel ? But if they do not cut it lest they should pain it, with their teeth they cause it to suffer much more when they eat it, and with their bellies when they confine it there. On Mani's doctrine that the Body was made by the Evil One. But if he who framed the Body is evil, as they blasphemously say—and this God forbid, it is not so—if the Darkness contrived to frame that Body to be a Prison-house for the Soul that it might not go forth thence, it would not be difficult for him to know from this that the refining Furnace which he framed injured him and refines the Light. But if it escaped his notice at the beginning he could, now that experience has taught him, destroy his framing and make another Body, not one that separates (the Light), but one that imprisons; not one that refines, but one that befouls; not one that purifies, but one that defiles ; and not one that makes room for the Light (to escape), but one that detains the Light. If this making of the Body really belongs to him (i.e., the Evil One), then his work convinces us concerning him that he is a wise and skilful Maker, he who might have made vessels alien to the Cleansing of the Light. [P. 6.] But if he might have made them so and yet did not so make them, his workmanship is sufficient to extol him and to put to shame those who falsely accuse him.

If the  
Soul has  
the same  
nature as  
Light, it  
would be  
refined  
and sent  
up as the  
Light.

Now wise physicians prove to us—and the limbs with the veins bear them witness—that the power of food pervades the

body. But if the Light is refined little by little and goes out, it is clear that it is a Nature which is dissolved and scattered. And so if the Soul is of the same nature, how does it too not go

out in the Refining ? For it must be that the Nature of the Soul itself is capable of dissolution just as the Nature of Light as. How. is it that the Light goes out while the Soul remains ? and who gave to the Soul this indissoluble fixity ? If this belongs to its nature, how is this Element partly fixed and partly not, partly dissolvable and capable of being scattered, partly fixed and massed together ? For if the Nature was a fixed one from its beginning, the Sons of Darkness when they ate it—if they ate it—would not be able to dissolve its Nature. For just as

they could not annihilate its Being so that it should no longer be in existence—for lo, it is in existence—so they would be unable to dissolve the fixity of its Being.

[P. 7.] These statements, then, can [xxxii

be made without examination, but on examination they cannot stand.

How could the Evil One fix the Soul in the Body? And if they say that that Evil One fixed the Soul in the midst of the Body, in order that it might be imprisoned, how then did he not fix that Light, which is 'refined and goes out,' so that it could not go out ? And how did he fix a Nature which is incapable of being fixed ? For who is able to fix the Nature of fire to prevent its being divided in the flame of a lamp ? And although fire is amassed, it can be divided because it has not a fixed nature. But a ray of the sun a man cannot divide because it is fixed through and through in an indissoluble nature. But, if by reason of the entrance of the Soul into the Body which can be confined, that (Soul) was confined which was not confined (before), how is it that that Light, which, they say, is 'refined and departs,' was not confined along with its kinsman who was confined there (in the Body) ? And if it has self-knowledge because it is collected together and fixed, it is clear that those Parts which are not fixed are deaf-mutes without knowledge, and silent without speech, [P. 8.] and quiet without motion. On Bardaisan's teaching that the Soul is composed of seven Constituents. And it is in this connection that Bardaisan, the teacher of Mani, is found to speak with subtlety, when he said that of seven Parts the Soul was composed and fixed ; though he is refuted as well. For the numerous Parts which the Soul gathers and collects, make (possible) many a mixing of the seven Parts without proper regulation. And because it does not receive in equal weight from all the foods the Parts of all the Constituents, it may happen that the scale of one of the Constituents may preponderate and overwhelm the rest of its companions ; and this abundance of one is the cause of the disturbance of all the Constituents. And from the Body which is without it is possible to learn about the Soul which is within, (namely), that whenever one of its Constituents preponderates on account of the quantity of one of the foods, the injury reaches the whole system. But the spiritual character of Angels proves that their nature receives nothing more ; and not only are those holy beings exalted above this, [P.9.] but even in the case of unclean devils their nature receives no addition to and suffers no loss from what it actually is ; nor is the nature of the sun ever more or less than [xxxiii] what it is. For these things, and those that are like them, are perfect Natures, since at all times the (true) balance of their natural character is maintained. But when anything has either too little or too much, either increases or diminishes, either is lessened or grows weak, its nature is destructible by its creation ; though even over those Natures which are not destructible there rules that Will which made them indestructible. But we have not come to stir up now the mire of Bardaisan ; for the foulness of Mani is quite sufficient. For behold our tongue is

very eager to conclude at once and flee from him. But if those Natures which were mentioned above are perfect though made, how much more must the (Eternal) Essence be perfect in its Being ! The absurdity of Mani's teaching about two 'Roots.' This doctrine of madmen, then, proclaims an Existence which is deficient in everything, and this its deficiency refutes those who proclaim it. For they have put together two Roots with preposterous reasoning, but they are dissolved with straightforward reasoning. [P. 10, l. 5.] For if a statement is made without knowledge, it is rectified by sound knowledge ; and whoever puts on contentiousness is stripped bare by the persuasive arguments of Truth. For they have professedly set forth two Roots, though on investigation it is found that there are many. [For how can they produce offspring unlike themselves ?] For he introduces births and generations which are the opposite of one another. But, that though this Entity is one, there should be from it births (which are) the opposite of its nature—this is not pleasing to the ear of Truth. For how can that Element bring forth anything foreign to itself ? In the case of creation from nothing, this can be ; but in the case of a 'bound essential Nature ' there is no (such) means ; above all (it is impossible), when it (i.e. the Nature) is one and other Entities are not mixed with it. Or mortal beings spring from an immortal Element ?

He has set forth, therefore, an Entity which is immortal though the children whom it brings forth from itself are mortal. And whence did mortality spring up in the fruit though it was not mixed in the root from which it came ? And how does a

[P. 11.] Nature which is not composite bring forth bodies which are composite, which have been confined and killed ?

Mani's Teaching about the making of the World.

Thou hast heard this foolishness ; come hear one that is greater still. "When the Primal Man," he says, "hunted the Sons of Darkness he flayed them, and made this sky from their

|xxxiv

skins, and out of their excrement he compacted the Earth, and some of their bones, too, he melted, and raised and piled up the mountains,"—we thank him that his falsehood is revealed—"since there is in them, a Mixture and a Mingling of the Light which was swallowed by them in the beginning." For his sole purpose in stretching them out and arranging them was, that by means of the rain and dew whatever was swallowed by them might be purged out, and that there might be a Separation and Refining of the Natures from one another.

If it were true, the Maker would be foolish or inexperienced.

O how foolish a workman was this ! But perhaps he was a learner, who had not yet reached experience in workmanship. For if there had been wine (to purify) would he not have known how to make a strainer ? And if there had been silver or copper (to refine), would he not have known how to arrange a furnace ? [P. 12, l. 4] For by means of these instruments which the wisdom of mortals has contrived, the dregs can easily be separated from the pure and the dross from the silver. But this workman, even after many years, has not acquired intelligence nor after innumerable experiments has he been able to know what is necessary for his workmanship, that is to say, how to employ such compendious<sup>2</sup> methods. But he made the sky a strainer which is useless all summer, and even in winter it does not refine every day ; but in the remote south it is not even, a

little moistened. Very stupidly arranged, too, is the hollow of this filter ; for if what is pure descends to the earth, then the dregs are left above in the sky. And this performance is the reverse of the right one, in that the pure descends to the bodily sphere while the dregs remain behind in the spiritual sphere. But as for the other statements, how and what they say about the Snow, as they are quite futile, let them be gathered within a covering of silence.

Mani teaches that the whole of creation 'refines.'

"Moreover," (he says) "he (i.e., Primal Man) made trees to be Furnaces." Yet they do not at all times separate fruit from the dust and their produce from the soil; and also cornfields (are said to be furnaces) ; and yet they do not continually draw up life from the earth. And if, as they teach, a Refining goes |xxxv up from the offal of the Archons, [P. 13, l.12] then the greater part of that swallowed Light is going forth by means of the offal of the Archons who swallowed it. Such is the polluted teaching which refines the Parts of its God from the midst of offal! On Mani chaeen principles the Archons and their skins are alike mortal. But if, as some of them say, just as a serpent has a Sheath-skin, so out of the Sheath-skins of the Sons of Darkness the sky and the earth and the rest of created things were made, let them know that the proof which they offer stands against them. For there cannot be lifeless Sheath-skins from, things which in their nature are immortal. For as the lifeless Sheath-skin of the serpent convinces any one that the serpent also is mortal, and in like manner divisible, capable in like manner of being disintegrated and destroyed. And as the Sheath-skin of the serpent proves that its nature is destructible, so also the [P. 14.] Sheath-skin of Darkness proves that Darkness is mortal too. For a thing that is derived from an Existence is like it in every respect. Therefore, whether they were Sheath-skins, or real hides, the case is the same.

Why was the Father of the Archons left alive and imprisoned? But if the Sons of Darkness were skinned and stretched in the air, they give evidence that Darkness, their Father, is also mortal because he is composite. Why, therefore, did they not skin him, too, in the beginning and deliver creation from his injuries ? What necessity could there be that he should be left alive, and what reason 3 was there in his case that he should remain and turn again to struggle with pure souls ? . . . [Cf. p. lxxiii.] And after he has 'intoxicated' and perverted and put them to shame, after he has made some of them fornicators and minstrels and blasphemers, then that wise Builder and Architect [Cf. p. xxx. l. 14.] has sense enough to frame a Grave and Prison for him. And instead of the Prison-house being thus built after a long period, and with [P. 15.] much toil, if the Sons of Light had been gathered together and with these Stones had stoned him, then, lo, [Cf. p.xxi. l. 32.] he would have come to an end. But if he would not have died, because his nature is not mortal, then this impure Teaching is put to shame in everything it says. For how did the sons of the immortal die, and how were the sons of a spiritual one skinned, and how were those |xxxvi who are not composite disintegrated ? [Mani himself was skinned.] And they did well who skinned the lying Mani, who said that Darkness was skinned, though it has neither hide nor Sheath-skin. The Manichaeon teaching about the Moon is impossible.

If, moreover, as they say, "the Moon receives the Light which is refined, and during fifteen days draws it up and goes on emptying it out for another fifteen days," if she is filled very gradually till the time of full moon, it may well be because there are not sufficient Refiners to give the Light at once, but why, pray, is it that she empties the Light little by little ? [Cf. pp.

xxxviii. II. 27, 127 ; xlii. 1. II. P. 16.] Either the Receiving-Vessels do not receive and let it go at once, or the place into which she empties it is small and there is room for only a part daily. And while for fifteen days that Ship of Light seeks to empty out (the Light), where, pray, does that other Light, which is 'being refined and is going up,' go and collect and exist while the Moon is being emptied ? It must wander about and be lost for lack of a place to receive it; and so Darkness swallows it once more.

[Cf. pp. xlv. 1.16; lxxxv. 1.4; lxxxix. I. 26.] For if it 'sucked in the Light' when it was far from it in the beginning, will it not gulp it down all the more, now that the Light exists at the very door of its mouth?

How foolishly Mani's 'Director' has arranged the Moon's function! But understand how foolish that Director is. For, instead of (the arrangement) which would have been right, namely that the Moon should go and empty out (the Light) in one hour and return so that that former Light which was emptied out might be preserved, and that latter Light which is being refined might not be lost, (instead of an arrangement such as this), behold, the Moon is worn out with going and coming, and at full moon it is then emptied in such a way that the former Light is worn out and the latter scattered. Now a woman is with child for a long time, since her babe is developed after nine months. But when her [P. 17.] labour is easy, the birth takes place in a single hour, and thus the child is not in much torment, nor is the mother much exhausted. But in the case of the bright and lightly-moving Moon, at the time of full moon her child is produced in such a way that she is worn out and her child exhausted. And if she brings forth each offspring in a day, can she not also bring forth as the scorpion in one day ? And if she really empties it out she should be there as long as she is emptying. Why is she worn out with coming [xxxvii (and going)], though she takes nothing hence till the time of full moon ?

How is the amount of Light received by the Moon always the same ? And how is it that from eternity to eternity this Ship of Light is filled uniformly and receives neither more nor less ? But this contrivance was not a wise one. For it would be right that, at the time when the Refining is great, the Moon should receive more, that is to say, instead of being filled till the time of full moon, it would be right that she should be filled in five days. For if their statement were true, it would be right that what I have said should be the case. [Mani's teaching has not aided the Refining.] For to-day there is much of Mani's Teaching, and so it is clear there is also much Refining! But as a hundred years ago, this Teaching did not exist—would that it did not now—it is evident that the Refining of Light a hundred years ago would be less than it is to-day. And if the Refining of Light was not the same in amount then and now, how was the Moon then and now uniformly filled till full moon ? And when the Refiners were few in number, there was not less Light for the Moon, nor to-day when the Manichaeans abound is there any Light added to it. But when there were no Manichaeans, and when they are now in existence, there is no increase in the Moon to-day though they exist, just as there was no lessening in the Moon when they did not exist. [P.18, I.31.] So by the Moon, fixed in the Height which they have made as a mirror for themselves, it is possible for that secret falsehood of theirs to be brought to light. For if the existence and non-existence of the Manichaeans are alike to the Moon, the lying Teaching is refuted by what is peculiarly its own, in that its existence is on a level with its non-existence. And if they do not exist for the Moon, for which they imagine they do now exist in a very special way, they do not in a very special way exist for God the Lord of the [P. 19.] Moon. Thus from the Luminaries they receive a special refutation

who imagine that they are recognised by the Luminaries. And, in fact, does not the reasoning of arithmeticians<sup>4</sup> convince them that when those who persuade are many, much more do those that receive measure out; and when there are many floods the rivers are filled above their limits and rise beyond their wont ? |xxxviii The lunar month of 29½ days opposes Mani's view about the Moon. And why, indeed, is there a Moon for twenty-nine days and a half ? Let the false Teaching which disguises itself offer a proof on this point by means of a natural demonstration. But let us strip it that it may appear bare without any truth. Let them tell us, therefore, concerning this part of a day why it is defective and not completed ; is there no superfluous Light in any of the months, so that the deficiency for this day may be filled up ? But when it (i.e., the day) is defective it is not finished, and if there is superfluous Light (?) it is not completed. And if on account of the small amount of Light that day is imperfect, there would [P. 20.] be a chance that other days too would be imperfect. And in like manner when the Light increased, it would be right that the days should be found increasing as well. The shortage of Light, however, does not make any lessening in the Moon, nor does the increase of Light fill up this defective part. So let this defective part of a day convict the Heretics that they are altogether lacking in truth. The Manichaeon teaching about the Sun. And because Truth quickly refutes them, when it passes from dealing with the Moon to the Sun . . . that it may refute by the pair of Luminaries those who while they worship Luminaries are persons whose intelligence is wholly dark. For just as he is enlightened who worships the Lord of the Luminaries, so is he darkened who exchanges the worship of their Lord for the worship of the Luminaries. Let us, therefore, state the case as they state it, though we shall not maintain it as they maintain it. For they say that the Sun receives the Light from the Moon ; right worthy<sup>5</sup> are these Receiving-Vessels which receive from one another! [Cf. p. xxxvi. l. 10. xlii. l. 11.] And is there then no room in the Sun to receive all those Parts in one day from the Moon ? But, perhaps, the Sun might receive it, but the Moon is unable to give it; and behold with whatever load she has, she must hurry along and fling off some of the weight she is carrying. How, again, does the Sun not show that there has been some addition to his Light when he receives fifteen Parts of refined Light ? For, behold, the Moon is clearly marked even by one Part which is added every day, just as she shows when she is lessening. Is the sun then a |xxxix vessel not completely filled ? And how is its deficiency invisible ? And if it is not deficient how does it receive ? For if it is complete and its cavity is full of its Light—as it is in reality—(then know that) if thou pourest anything more into a vessel that is already full, it does not receive it; for anything that falls into it overflows. But this full object (i.e., the Sun) which does not receive anything which the Manichaeans assert (to exist), by its appearance calls us not to accept anything from the Manichaeans. The Mosaic narrative gives the true purpose of the Sun and Moon.

Let us forsake then those doctrines of the Manichaeans, because they are the only witnesses concerning them, and let us hear those of Moses, to which all nations under Heaven bear witness, and in old time the Hebrews who reckoned according to the Moon, and after them all nations who are called Barbarians, and also the Greeks, who use the reckoning of the Sun, though they do not desert the reckoning of the Moon. And, therefore, even if we prolong our discourse, let us declare what is numbered by Sun-reckoning and what by Moon-reckoning. Days are numbered by Sun-reckoning. [P. 22, l.22.] For the dawning and darkness are indicated by the Sun. Behold the division of the day. But by the Moon the months are indicated. For the beginning of the months and end of the months are indicated by the Moon. [The Sun marks the days not the months.] For it is by the rising of the Sun and the setting of the Sun that the days are divided. But in the matter of

months it makes no division, because its succession goes on uniformly, and does not declare any division when thirty days are ended, that it may be known by that division that the month has ended, or begun. [The Moon marks the months not the days.] But the Moon, when it is full and wanes, makes a division for the months, but makes no division for the days. For how often does it happen that the Moon rises at the third or fourth hour, and sets [P. 23, l. 2.] at the seventh or ninth hour ; while for two whole days she is not seen at all. God, in His wisdom who, indeed, ordered the months for the purpose of reckoning and the days for the purpose of numbering, made the Sun to number the days, as also the Moon to number the months, and as the day is completed in its course, so the Moon also is completed in its months, and from its beginning to its end the Moon produces thirty days. But if the day consists of twelve hours, and the Sun moves through a course of twelve hours, it is clear that the Sun is the fount of days. And, again, |lx if the month consists of thirty days and the Moon completes thirty days in waning and waxing, it is clear that the Moon is the mother and parent of the months. Their inexactness in dividing time shows that the Luminaries are deficient and not worthy of worship. But the exact reckoning is twenty-nine days and a part. For this also in the beginning the Wisdom of the Creator (both) put together and ordered the numberings that it might perfect the reckoning. For when the months are reckoned by, numbering [they have] thirty days. But the eleven days which are after the months he did not put in their right place, and why not ? And, wherefore are eleven days lacking in the Moon, and why are there three hours more in the year in the course of the Sun ? They are these three excellent Mysteries (?), as the numbering is interpreted, and the reckoning explained, so that because of the lack which exists in the Moon months are intercalated, [P. 24, l.21.] and because of the excess which exists in the Sun days are intercalated in order that since months and days are intercalated this Luminary may be abased, and the sovereignty of God may be made known. For because many nations go astray in the matter of them (i.e., the Luminaries) on account of their Light, let their numbering convince them (i.e., the nations) that on account of their dependence it is not right that they should be worshipped. For if the numbering of the Sun is not arranged (with exactness) the course of the Moon (also) by its swiftness and deficiency changes the seasons of the year, so that summer is turned to winter, and winter to summer. And if again a deficiency is not [P. 25.] found in the Moon, which is dependent on the fullness from the Sun, as for these three superfluous hours which are in the Sun there is no place for them (in which) to go and remain in the numbering and reckoning of the year. For in the perfect days of the three hundred and sixty-five days, where may three superfluous hours enter and exist, (those hours) which cannot be reckoned with the perfect number of the months, and do not exist in the perfect number of the days ? But between the months of the Moon and the numbering of the days of the Sun, the Lord of the Luminaries arranged for them a place that they may go and rest in it. But we have spoken this rapidly because we were not sated to speak of these matters ; but we were compelled to speak |lxi (of them) in order to refute those who wish to turn aside the Luminaries from the service of the months and days, that they may point out in them Refinings which go up from the earth.

If the Moon is a vessel how can the vessel itself wax and wane? And inasmuch as the Moon seems to be made for the numbering of thirty days, and consists altogether of these parts., when the thirty days come to an end, it (itself) ceases to exist. For it is not one thing and its Light another thing. And because "the Moon is a vessel into whose midst the Light is poured," even if that Light were lacking, the vessel itself as [P. 20, l.9.] regards its own nature with (i.e., in proportion to) the aforesaid Light, would not be able to come to an end or increase, since all vessels give evidence

that they themselves exist in their natural size, and if there falls into them a greater amount the vessels do not grow larger, and if less falls into them, they do not shrink. And if anything that is in them is emptied out and vanishes, those vessels themselves do not vanish. And since they call the Moon the Ship of Light, let a demonstration come forth from a ship to refute them, (namely), when it is filled or emptied it remains in its proper size, that is to say (in the real proportion) of its length and breadth and height. But in the case of this Ship of Light, which, they say, is in the heavens, the Light which is poured into it or emptied from it is visible to us, but the Ship itself is not visible ; either let them then tell [P. 27.] us the nature of the vessel, that we may know that for this purpose it was arranged that it might be filled and emptied as they say ; or let them tell us if that vessel itself is filled and built up and rises, and is completed and demolished and comes down. It is evident even to blind men who do not see that the Moon is made for the numbering of the months, and is not for a Refining. The purity of the Moon and Sun. And if they say that because the Moon is very 'pure and ethereal,' therefore, it is not visible, then how is the Sun visible, seeing that it is a Light purer and more refined than the Moon ? [Cf. p. lxxxiv.] And it is the Sun that goes and comes every day on account of its purity to the House of Life, as they say. |Ixi Contrasted views of Bardaisan and Mani about the Moon. And which view shall we hear, that of Bardaisan, who says about the Moon that it is an Earth and a Matrix which is filled from a high and lofty overflow and floods those who are below and beneath, or that of Mani, who says that the Moon is filled with those who come from beneath and sends (them) away to the Upper Places ? But they both are wrong in both respects, so that the word of Moses may be believed who said concerning the Luminaries, 'they shall be for signs and for [P. 28.] seasons, etc.' Mani's teaching about the Luminaries and Disgorgings is ludicrous. But who will not laugh at the words of children, that the Luminaries have finally become the Receiving-Vessels<sup>6</sup> of the School of Mani, and not of anything which is great, but of Disgorgings ! For by these the Light is refined if it is refined. For there is no evidence that it is refined by Prayer as they say, but that (it is refined) by Disgorgings its taste gives evidence. And if not, let them pray and disgorge, and let incontrovertible experience show in which of them is the taste of food, in Prayer or in Disgorgings! But above all there is evidence that he who disgorges looks upwards in order to send upwards by means of the force and violence of the wind that thing which is refined to the Domain from which it has come down. And, perhaps, this Mystery was secretly in the world, and the world did not perceive it! And, perhaps, even Mani did not perceive it. And here it is not the man who prays much who is refined, but the man who disgorges much. For those physicians by means of things which are very different excite Disgorgings in order to purge (?) the stomach which does not digest. [P. 29.] For when it does not disgorge there comes the evidence of its (i.e., the food's) heaviness and coldness. And it must be that if it does not digest, it does not liquefy, and if it does not liquefy, it (i.e., the stomach) does not disgorge, and if it does not disgorge, it does not go forth ; and if it does not go forth, it is not refined. For the coldness shuts up the food heavily there, that is to say, the cold phlegm, which is over the food—the great enemy of the School of Mani. For it wishes by its coldness to restrain the Refining, lest it (i.e., the food) should be released, and go forth thence. And, therefore, |Ixi that pungent radish<sup>7</sup> can be the enemy of their enemy ; for it enters and does combat, and as it were, engages in a contest with it, and rends the veil which is spread over the face of the food ; and then a way is opened up for the imprisoned Light which is there that its Refining may go forth in the Disgorging. And thus when the Manichaeans disgorge, because their food has not yet been digested, it is clear that their Refining has not [P. 30.] yet 'gone up,' and we must say that their

Light is still mixed in their vomit, and it would be right for them to turn and swallow it anew in order that that Light which is concealed in it may not abide in corruption. Above all if (?) a dog comes and swallows it behold that Light which has gone forth in vomit from the midst of a Manichaeon called a Righteous one (ZADDIQA), has entered and become imprisoned in the unclean stomach of a dog, [and it is clear] that if the Manichaeon had turned and swallowed his vomit immediately, there would have been an ascent to the Height for the imprisoned Light to fly away and 'go up' to the House of its Father. And that Manichaeon ought to be tormented instead of it (i.e., the Light), because he knew (?), and (yet) that Light went in and was imprisoned in the belly of the dog, and thence it was sent forth by a Transmigration (?) when the dog produced young ; and that Light was transmitted in the race of mad dogs and biters ; and it must be mad like them, and bite like them. It is right, too, that it should bite and tear in pieces that Manichaeon who disgorged it and did not swallow it again ; for he is the cause of this madness. [P. 31.] But if they say that in a dog too it is refined, then are dogs more than they are in the Refining-process, and it is right that they should be fed more than they. The Refining of air and foods cannot be true. And if they say that the air 'is refined and sent up,' they confess, though they do not wish it, that not by Prayer is it refined, but by other causes, such as either dry or boil or heat or cool. For if, as they say, 'that pleasant taste which is in foods belongs to the Light which is mixed in them,' then just as the mouth perceives that Pleasantness of the Light when it |lxiv enters so it ought again to perceive it when it goes out. For if the mouth perceived it when it entered, though it was mixed with Bitterness, how much more ought the mouth to perceive it when it goes out, when its Pleasantness has been separated and isolated! But if it perceives it when it enters, but when it goes out in the Refining-process it does not perceive it, it is clear that the Pleasantness belongs not to the Element which is refined, but to its Opposite. [P. 32.] For a thing that is palpable and capable of being tasted when it enters must be palpable and capable of being tasted when it goes out. But if they tell additional falsehood, they incur additional exposure. If they say that because the Light has been made very subtle and has been 'refined,' on that account the mouth does not perceive it, then by this short utterance their whole system is utterly upset as to the manner [Cf. pp. xxxvi. l. 17; lxxxv l.4; lxxxix. l.26.] in which the Primitive Darkness, not merely 'seized' that Primitive Light, but also 'felt, touched, ate, sucked, tasted, and swallowed it.' For behold this mouth (of ours) is of the same nature as that Darkness, and it certainly does not perceive the Light when it goes out from within it. And here all this falsehood of theirs is felt because a sound ear meets it.

Why is the Refined Light so gradually sent up to its Place ? For this Refining which goes out of the mouth is not completely refined ; therefore, it goes from the mouth to the Moon, and from the Moon to the Sun, to be refined, and to be as it was of old. For if it is refined and not dependent on the Refining of the Moon, why is it necessary that it should go to the Moon, and from the Moon to the Sun, and (why does it) not flit away outside and go up, and be taken up to its place? [P. 33, l. 7] For it abides here in idleness for fifteen days while the Moon is being emptied, and then it suffices for thirty days. Or is it possible that it forgot the way to its Home ? And how did it know to go, because it did not know the way ? . . . [then how does one (i.e., the Moon) know how to go, and does not lose its way, while the other (i.e., the Refined Light), loses itself and requires a helper to conduct it ? Such easily lost Light would not be able even to find its way to the Moon, but it would require a |lxv helper to conduct it, and deposit it in the Moon. But if they are both (i.e., the conducting Moon, and the Refined Light) one Nature, how does one draw while the other is drawn ?]

[L. 35.] And how do the Sons of the Omniscient not know how to go to their House from which they came ? And who can have patience with these (men) ?—unless it be the truth that He delights in their repentance,

[S. Luke xv. 7, 10.] He whose sole object in refuting these (men) is that they may not thus go astray. If, therefore, this (Light) which goes out of the mouth—inasmuch as taste

[P. 34.] implies an Exhalation and a Mingling—is so 'pure and subtle' in its going forth from the mouth, (that) the mouth does not perceive it since it is refined, and is more refined and pure than before the Mixing and Mingling, how is the turbid Darkness able to handle that pureness which is not palpable, or how can the corporeal seize the spiritual which is intangible, or how can the bodily

eat a thing which has no body ? For either the Darkness is 'pure and refined, and subtle,' and that Light is gross in its nature, or they are both subtle, or (both gross) ... (so that) the two of them do not perceive one another, so that as they were perceived in the food, they may be perceived in the Refining. And if they are both light, whence is this heaviness ? And if they are pure turbidness has entered from some other place. And, therefore, it is necessary that we should seek some other Entity who himself

disturbed the two of them. . . .

Why did not the Good Being protect his possessions from the assaults of his Evil neighbour ? But if that Light (?) had been God, if he was good or just, it would have been incumbent on his Goodness and Justice to surround his place with a strong wall, and preserve his freedom and honour from his unclean Enemy and from his raving Neighbour, especially when the Good (Being) had perceived that his nature was capable of being injured, as they say—though God forbid that this should be said concerning the perfect Good! But if in their shame they turn and say that it is not injured, then whom do they teach—is it not one who is in error? [P. 35, l.30.] And whom do they heal—is it not one who is smitten? And whom do they teach the creed—is it not one who denies and |lxvi blasphemes ? For these evils with innumerable others happened, and are happening to the Souls which (come) from him. And if they are not from him, and are in his Domain it was incumbent upon him as one who is wise and loves his possessions to place a protecting wall around his flocks which were capable of being injured.

See how God has protected Heaven from mankind and to their advantage ! But in these matters a convincing argument, may be drawn from this creation which has been arranged by a wise Creator, for, because he knew that mankind (would) presume with their Freewill and attempt by their free Choice to set a limit to creation . . . because they are not able to set a limit to creation—for Constraint does not permit them—they have attempted to set a limit to the Creator by Disputation; just as also they wished to build a Tower by which they might go up whither an ascent should not be made. [Gen. viii.] [P. 36, l.22.] For the ladder to that Height is the grace of the Creator, nor in thousands or myriads of years would they be able to go up to that Height whither Elijah went up in the twinkling of an eye. For a tower does not enable (us) to ascend to Heaven, because it is the Will of the Lord of the Heaven that enables (us) to ascend to Heaven. Therefore, in order that kings at the present time might not be bold like those of old He placed them in the midst of a creation which cannot be overcome. For (should they wish) to go up above, there are the outstretched heights immeasurable,—to go down beneath, there are the terrible impalpable

depths,—to cross the ends (of the earth), [P. 37.] there are bitter illimitable seas, and these [things He did, not because He was afraid on His own account—He who is not capable of being injured—but He made the heaven strong against our boldness that it may not wear itself out in vain and fruitless efforts]. [L. 11.] [The Realm of the Good Being ought to have been protected likewise.] And if the creation is so protected against weak mankind it would be much more right that the Domain of the Good (Being) who actually exists should be fortified against terrible enemies. For as the Lord of the Domain is perfect in his Essence, so it is right also that his Domain be fashioned aright, and his building fortified, and it would be right that that building; should be protected with a strong wall. [lxvii Without a wall he is 'imperfect.' But the Domain lacks a wall, and its lord lacks reasoning. And if he did not fortify it with a . . . wall, he would be lacking in it; how shall we call him God who is even more deficient than mankind ? For there is no one who does not make doors and bars for his house ; or do they perchance argue in answer to this, that there should not be walls for a city, and a fortress for a place of escape, and a castle for . . . a hedge for a vineyard, an enclosure for a flock ? And which of the Manichaeans [P. 38.] is there who does not shut his door or the door of his place of Assembly ? But closed doors are here . . . on account of that [ —I. 16.] injury. . . . And if a robber came against Mani in the open country, and against his disciples, would they not take refuge in a fortress, and hide in a castle and enter within walls ? [If the Manichaeans practice non-resistance. they do so that they may be killed and escape from the Body.] But I think that they are wiser than their Father (i.e., the Good Being) who, they say, is a God. For they understand how to make these things though they are clothed with the disturbing Body ; but their Father who is not clothed with the polluting Body, does not know how to make these things in his own Domain. And if the School of Mani do not flee before a robber, and do not take refuge in citadels or walls, let us ask, is it because their Bodies cannot be injured ? And if they are looking forward to this, (namely), to be killed and to escape from the Body, and so do not need a wall, above in the House of their Father there would be a special necessity for walls that they [P. 38.] might not be mixed with the vile Body. [A wall would have prevented their being mixed with the vile Body.] For owing to the lack of walls, of which they had none, the Darkness swallowed them and mixed them in this Body, and while they are expecting (?) to escape from it by means of a sword, which, moreover, is not really the case, they Avould have escaped from it by means of walls.

Cf. pp. XXX., lxxv. They cannot say that there were no materials to build the wall. And suppose a man says there were no stones, where was that great Earth from which BÂN, the Builder, cut whole stones for the Grave of the Darkness ? And where is blindness such as this . . . [that in a place where there existed this Graver and graven materials, and where there was all this Working, and where there was [lxviii this Wise Disciple and Architect of its Grave who stretched the line and [P. 39, l.35.] weighed out axes (?) and set, the rules, and devised a plan, where there was all this], was there not found a single one to give advice that they should receive it and preserve their Domain ? And lo, they (would) have escaped from the ten thousand evils which encompass them to-day.

Darkness would not leave its natural Domain as Mani taught. But if they talk foolishly against these things, against all propriety they are debating so that only those things that are not proper may be proclaimed. And if they are thus puffed up though in Error (it is) as if they had found out something true ; for it has escaped the notice of the Heretics that they have discovered (only) Error; but they

by their Freewill have been discovered [P. 40, l.10.] by it according to its will. And because of the proud who have exalted themselves, let us diverge (lit., creep) a little from our Examination, and let us disregard them on the one side that they may be defeated rightly on the other. For it would never be pleasant for the Darkness to depart from its Domain, because every Entity which exists is contented if it is in its own place—because that is the place which belongs to its nature—[See from illustrations that this is true.] as fish are in water, as moles in sepulchral vaults,<sup>8</sup> as moths in clothing, as worms in wood, as maggots in barns, as swallows in places frequented by man, as an owl in ruins, as a dove in the light, and as bats in the night. To these and many others their natural dwelling-place is pleasant, and if any one changes the dwelling-places which belong to them for those which do not belong to them, that is to say, places which hurt them instead of those [P. 41.] which do not hurt them, it is a great evil and bitter trouble for them as the celebrated Psalm of the Blessed David reckons ; and he declares in due order the places of all of them in Psalm civ, which is 'Bless the Lord, O my Soul, O Lord my God, thou art become very great,' which declares that according to their nature are their places, and according to their places is their contentment. For if you immersed a fish in oil, and hid a mole in honey, and made a moth live in silver, or worms in gold, or a louse in a heap of pearls, although these excel the dwelling-places |ixix which belong to them, yet they are contented with their own (dwelling-place). And if these things that are made, and that are not Entities are contented with the places which were created for them, how much more is the Entity of Darkness contented with its natural den! And if any one stimulates it to go forth thence, it suffers pain, just as a man pains the dark mole when he brings it up from its dark place.

Darkness would be contented only in its own natural Domain. For if the Darkness had its own peculiar Domain,<sup>9</sup> as they say,—this is a statement which is difficult to believe—[but] what is more difficult than this is that "Darkness exchanged the Domain of its nature, and loved the Opposite of its nature," and exchanged its ordinary manner for something which was alien to it. For a newborn babe changes from its place to another place, for both of them belong to it; and though it comes from its own to its own [P. 42, l. 9.] it verily weeps when it goes forth,—how much more is an Entity [troubled] if a man roots it up from its place (and takes it) to another place which does not belong to it! For just as in its own Domain it is at peace, so in a Domain which is not its own it suffers calamity. Moreover, physicians say that everything which does not keep its nature ruins its natural generation, though they are speaking of custom and not of nature. For if a man goes to accustom himself to something to which he is not accustomed, if he does not wisely acquire the custom by stealth, little by little, he is injured by it. But if a thing to which a man is unaccustomed disables a man if he comes to it suddenly when it is natural even if it is not customary, how did the Darkness come upon the Light, its Opposite, suddenly [and enjoy it] ? And instead of what would have been right, (namely), that [P. 43.] it (i.e., the Darkness) should be positively injured as Nature indicates, it actually made an Assault upon it (i.e., the Light), as the Falsehood says, which against the Light. . . . The Golden Calf story applied to the Manichaeans. But when that imposture is crushed by the questions of the [L. 16.] Truth all his system has been exposed and laid bare. For as the question (?) of Moses shattered the Molten Calf, so the power of the Truth shatters the fabricated Teaching. But I know that |l although the Calf was shattered the Jews did not flee from the worship of it, so also the Teaching of the Manichaeans has been well exposed, but the Manichaeans do not revile the worship of the Sun and Moon. For they are like one another in their blasphemies, even if they are not alike in their Scriptures. For as the Jews blaspheme against the New Testament, they (i.e.,

the Manichaeans) blaspheme against our Old Testament. [The parable of the Wineskins applied to Jews and Manichaeans.] But that (i.e., Scripture) is (both) new wine and old. For as for the old its-taste is in it, and its odour has not grown faint, but in the new there stirs the ferment of its power and of its violent heat. (?) But [P. 44, l. 10.] such vessels as do not receive the old convict themselves by their impurity, that (?) they are not even worthy to contain it. And such as do not receive the new they are old bottles which it (i.e., the new wine) convicts by its power that they are not able to bear it. THE END OF THE SECOND DISCOURSE.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line 2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press SP Ionic font, free from here.

1. 1 For the Syriac Text of Discourses ii.-v., see pp. 1-185.
2. 1 Or perhaps "easy," "obvious." See note on p. 12.
3. 1 Or perhaps "indulgence." See note on p. 14.
4. 1 Or "of arithmetic." See note on p. 19.

5. 1 An ironical exclamation.

6. 1 Cf. pp. xxxvi. l. 10, xxxviii. l. 27.

7. 1 The radish is said by the native Arabic authorities to produce disagreeable belchings (see the Lisan-al-'Arab, xiv. 29, 19).

8. 2 [Syriac] in the Syriac occurs only here and on p. 73,

l. 10, but it is found frequently in the Nabataean Inscriptions.

9. 1 Or "Place." This text was transcribed by Roger Pearse, 27th September 2002. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

## Discourse to Hypatius 3

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S. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by C. W. MITCHELL, M.A., volume 1 (1912). Third Discourse to Hypatius against the Teachings. THE THIRD DISCOURSE AGAINST THE TEACHINGS I. Marcion's teaching; the heavens of the stranger

I DESIRE to utter one more refutation against the three of them (i.e., Marcion, Mani, and Bardaisan), that is against Marcion in the first place who (says) that a heaven is found also beneath the Stranger. Let us ask who bears up those heavens, and what is in them. For a power is necessary to bear them. Or can it be that the heavens of the Stranger are resting on the heavens of the Maker, so that he is the all-sustaining Maker, as indeed is the case? But if they say that the heavens of the Stranger hang by the power of the Stranger, we also will deal [P. 45.] frowardly with the froward, (and say) that he who is above the [Ps. xviii.26] heavens cannot support the heavens, but (only) if he were beneath them. But if he is the same person who is above the heavens and below them, it is clear that the place of his possessions is the same, and in the midst of it are collected those Souls whom ISU1 brought up hence. For a Supporter is required for those heavy Souls whom he brought up thence . . . [inasmuch as when his possessions are found enfolded within his bosom there is required for them another power which supports them.] For we cannot accept from them just as they do not accept from us [L. 26.] that there should be anything set up without a foundation. The heavens of the Stranger and his boundaries. But know that if the Stranger has heavens which have been created from nothing, we must inquire by whom they were created. And if they are his in virtue of (their) 'essential being' there is a fortified boundary of 'essential being' beneath him, which he cannot cross. And just as he is not able to go forth from that Place which surrounds him so as to be something which does not exist in a Place, and has no Creator, so he is not able [P. 46.] |lil to cross that boundary which is beneath him. Nor were the Souls able to go up hence to cross it. The relations of the Stranger and the Maker. But if that boundary was capable of being crossed so that also the Stranger crossed it and came down to us, as they say, and the Souls also rent it asunder and ascended, as they falsely state, then (it follows that) a boundary which could be crossed would not be able to prevent the Maker from going up to the Domain of the Stranger. If, therefore, when he was able to go up he was unwilling to trample down the boundary of his Companion, he is a God who is worthy of praise, since even those things which he (i.e., Marcion) has invented, redound (lit., cry out) to his praise. But if he had the will to go up, and the Stranger above [L. 39.] allowed him, let them show us why. . . . And if the Good (Being) was guarding himself, he was verily afraid lest he (i.e., the Maker) should injure him. And how did he who was afraid in his own Domain, come to the Domain of the Maker to struggle with him? And if he guarded his freedom that there should be no Strife and [P. 47.] Contention between him and his neighbour, let his Heralds be despised who make him quarrelsome and contentious. And if they say that the Maker did not perceive the Stranger, it is unlikely. For how did he not perceive him when he was his neighbour? And if they say that he was far from him, infinitely far, if it was a mountain immeasurable and an endless path, and a vast extent without any limit,

then how was that Stranger able to proceed and come down the immeasurable mountain, and (through) a dead region in which there was no living air, and (across) a bitter waste which nothing had ever crossed? And if they make the improbable statement that "the Stranger like a man of war was able to come," well if he came as a man of war--[though he did not come], (take the case of) those weak Souls whom he brought up hence, how were these sickly ones able to travel through all that region which God their Maker and Creator was not able to traverse, as they say?

Surely the Maker could reach the Domain of the Stranger. And if they say that these were able but their Maker was not, if they say anything they like, they must hear something they dislike, (namely), that if the Soul, which is all the creation of this Creator, was strong enough so that with the strength of the Stranger, it was able to cross and to go, and did not remain [liii anywhere (?) on that immeasurable journey, how much more able [P. 48, l.13.] would the Creator be to go, not only up to the Domain of the Stranger, but even to explore the other regions inside of it, if there were any there! . . . [Thou mayest know that the system of statements which they make is impossible.] For (being) a Person who grows not old nor ever dies or grows weary, who has no need of a conveyance of any kind, and requires no food,--and in that Domain there were no walls to hinder him,--how was the Maker hindered from travelling to see what was above him, (to see) whether that Domain was empty or had something in it or not? But if he reached the heavens of the Stranger, even if he did not actually enter he must have struck them to see what they were or whose they were. The Stranger and his Domain. How the Stranger may be both inside and outside of his Domain. And when the Stranger went forth from his Domain to come hither, it is clear that he vacated his Domain. For anything which is limited, and in the midst of a place, when it goes forth from its place, the whole of it goes forth and no part of it remains in its place. But if half of it goes forth and half [P. 49, l.11.] remains, or some portion of it, these things prove concerning its nature that it is divisible. And if again they wish to change their ground, and say a thing which cannot be, (namely), that when he went forth to come from his Domain, his Domain was not deprived of him at all, because he is a Fullness which [P. 49, l.15.] does not lack, and a Greatness which is not lessened, then how was his Domain full of him, and the Domain which was in the middle full of him--a place infinite and unlimited? And, moreover, the Domain of the Maker would be full of him (i.e., of the Stranger), and this creation would be full of him ; even unto Sheol beneath would his extent reach. If before he went out he was the sole occupant (lit., fullness) of that Domain wherein he dwelt, and after he went out that Domain was likewise full[P. 50.] of him as before, it is clear that he is something which was found to belong to that Domain, and was (nevertheless) outside. It is necessary that we should inquire whence this addition arose ; or perhaps some veil was upon his face as upon the face of the Sun; and when that veil was drawn aside he extended his [liv rays unto us. And when he gathered himself in and confined himself to his Domain he filled the whole of the Domain in which he dwelt from of old. And it is necessary that we should inquire from whence are those causes which arose in front of him, and impeded the Light; and here his nature is found to fill all (space), and our place is not found to be foreign to his rays, just as also the vault of creation is not foreign to the rays of the Sun, even if by means of other veils it is concealed from us.

If Marcionites use the Light of the Sun to illustrate the omnipresence of the Stranger, they dishonour him. But the Sun is one thing and its effulgence is another thing. For the Sun has substance and a circumference, too, and the eye sets bounds to the Sun, but its effulgence has no

limit and substance. For the eye cannot set bounds to it. And by this proof it is discovered that the child is greater than its parent, since the parent is limited and the child that springs from the parent unlimited. But it (i.e., the effulgence) is not really greater; it really is less than it, in that it has not substance like it (i.e., the Sun). But because also the Sun is fire we learn to know it (i.e., the Sun) from this lower fire; for thus also a flame of fire has a substance, [P. 61, l.28.] but the Light of the fire has no substance. And bodies come and go in the midst of its Light and are not injured, but bodies cannot approach very near to the substance (of the flame). And just as there are flowers or blossoms or one of the roots which have sweet-smelling fruits and one small place is able to accommodate them because they are substances, but their scent is diffused outside of them because it has no localised substance ; and we [P. 52.] do not say that the scent of spices is more than the spices, or the perfumes of ointments more than the ointments, for they themselves are sold for a price, but the scent of fragrant herbs is freely given to all who come near them ; and (just as) the censer cannot fill the house, but its smoke is greater than the house, for it is even diffused outside of it, (so) if they have made, therefore, their God like a perfume, which is dissipated and like a flame which is scattered, though they wish to honour him, they reduce him to inferiority, for they make him (to be) without an independent substantial Existence.

## II. Bardaisan's teaching; what supports his Entities in Space?

Again, let the party of Bardaisan be asked concerning those Entities which he speaks of, what supports these things of his |lv also,<sup>2</sup> seeing that they are placed in a deserted and empty Space in which there is no breath of air supporting all, especially inasmuch as he mentions that there are both light and heavy Entities there? For Light is lighter than Wind and Wind than Fire, just as also Fire is lighter than Water. But light and heavy things cannot exist unitedly in one enclosure without the force of another [P. 53.] (supporting them).

How could the Entities ever be mingled? For the light (thing) must dwell above just as the heavy (thing) dwells beneath all. Therefore, Fire cannot exist in the same rank in which Light exists, nor can Water, which is heavy, be in the rank of Fire, or of Wind, because there is no force to support them. . . . Water puts an end to Fire, which is opposite it. For [L. 29.] heaviness and weight cannot exist in one rank just as they cannot [L. 39.] . . . by the same weight . . . things which are light and heavy in the midst of Water or in Air. These things convince concerning themselves how (far) the heavy approach the light. And if these which are heavier by measure than their companions, do greatly flee towards the depths, how much more distant from those things [P. 54.] which are beneath, without weight and without measure, will the Darkness be which exists more heavily than all! For lo, all its heaviness, too, is beneath all ... [how did the Darkness] go up from them because its heaviness. . . . But if it is able to exist [L. 16.] and be quiet, let them tell us what thing it was which came upon its heaviness (?) . . . for it is unable to be raised by itself. . . . [Ll. 12, 22.] But if they say that it crossed its boundary and when it crossed [L. 34.] it, it crossed it in an upward direction, then (let me ask), which is easier--for a heavy thing to go upwards, which is not natural,

or to be sent downwards according to its nature? For so [L. 46.] . . . [owing to some cause or other] to cross its boundary and make an Assault upwards. Above all [the proper nature of its [P. 55.] (i.e., of the Darkness) heaviness, demands that it] should be continually sent beneath. And because from of old and from eternity everything was actually going down and down the Fire would not be able [to find its way down through the great |lvi distance to the Darkness beneath or to reach] the Depths which are immeasurable.

If a Primal Wind stirred up the Entities, who caused this Wind? Was it God? 2 But let us inquire as to this Fire, what was the cause that stirred it up also to cross the Boundary which it had never crossed before? They say that the Wind beat upon it and stirred it up. Let us come to the succession of causes and let us ask also concerning the Wind,--what stirred it up too? And if the causes are multiplied, what, then, was that which was the Cause of all the causes? If it be not known, there is a great error, but if it be known, there is a right question in reply to which a true argument should be offered. For if it was God, then He is the cause of all confusion, He who disturbed things in their state of order and [Cf. p. lxxiii. 1. 15.] mingled things that were pure and introduced Strife and Contention among Natures that were at peace ; then He Who, they say, [P. 56.] is the real cause of all beauty turns out to be the cause of all ugliness. But whoever stirred up that Evil which was asleep, and gave power to what was powerless and found out a method and arranged the Cause to make the Evil cross the Boundary, a thing that had never crossed its Boundary, that misdeed of his teaches us what name we should give him, with what eye we should look upon him, and with what amazement we should wonder at him!

Why would the Upper Being do so? But if the same Upper Being stirred the Element of the Wind in a manner contrary to its nature, then that Upper Being must have crept and come down from his natural height; and what Cause, then, stirred him up, too, that he should hurl Contention [Cf. p. lxxiii. l. 15.] and Strife among the Entities and Natures which were in a peaceful state, and, if they know not, whence did this cause spring? For as regards these other things which they say concerning the Entities, whence did they learn that they are as they say? If the spirit of revelation made (it) known to them, it ought to [P. 57.] have revealed to them (something) concerning the Cause on which all the causes depended.

Bardaisan's revelation was not accredited by Signs nor is it Scriptural. But one must wonder at this Wind that it was not revealed to Moses, the chief of the Prophets, who divided the sea and went through its midst, nor again to Simon, the chief of the Apostles, |lvii was it revealed, he who went down and walked upon the waters, and moved lightly upon the waves of the sea! But it was revealed to this Bardaisan who was unable to prevent the dew which dropped upon his bed! But let them give us the signs and wonders which he did, that by means of the open signs the secrets which he taught may be believed. But if the Prophets and Apostles [L. 22.] who did many signs and wonders did not say one of the things which Bardaisan by himself denied, and if Bardaisan, who denied many things which are foreign to the teaching of the Prophets and Apostles, did not do any of the signs which they did, is it not clear and evident to any one who wishes to see clearly that there is a great gulf between his Error and their true Knowledge?

What supported the Entities in Space?

Let us ask [what force it is which supported] all those creatures

which Bardaisan preached and the Firmament (?) and the Earth and those whom he calls PANPHLGOS 3 (?) and all that earth (?) which is beneath everything and above the Darkness--who supports all these? Or how does the Darkness, which is beneath [P. 58, l.10.] everything, support everything so as to be the foundation of all? But if they say that everything is placed on nothing, let Bardaisan who said how can it be explained that something comes from nothing, (let him) repeat the thing which went forth from his mouth (and ask) how can something be supported by nothing? For how can a thing which does not exist support a thing which does exist? But if he says that it would be easy for God to hang everything on nothing, he confesses, though unwillingly, that it would not be difficult for God to create everything out of nothing. For if he was unable to create something from nothing, neither would he be able to set something on nothing . . . [and [P. 59.] Bardaisan cannot say that the Will of God supported everything]. For (how) was that Will which they say is light [and unable to [L.7] make anything from nothing able even to support it?] And, [L. 13.] therefore, as it was necessary for the Will to have something out of which to create creatures ([so it needed something] on which to place its creatures.

God is the cause of the Entities.

[And if creatures are made from Entities] which are not [lviii dependent on something which supports them, [are not these Entities dependent] upon something which is not dependent? And if they say that there is a myriad of ... each supporting one another . . . [they are not wise in what] they say ; [for let us [L. 33.] ask about that last supporter] of them all, who bears it up? Until of necessity one great and perfect One is found Who is perfect in every respect, Who is identical with His own Domain and exists by His own power, and from nothing makes everything. For if He lacks any one of these things, then He is not perfect, and, therefore, [P. 60]. He is in some sort an imperfect God who requires three things--that is, something from which

to create created things, and a Pillar which upholds His creatures and a Domain in which His Divinity may dwell. But if the Will of God is supporting by its power the creatures which come from the Entities, it is clear that also that Will of God was supporting the Entities from the first and the same confused them. And if it was not supporting the Entities, then it does not support anything that comes from them. And if the Entities were dependent on it (i.e. the Divine Will) and existing by His power, they were not even Entities, especially as the Darkness also is found to exist likewise by the power of the Good One.

III. Mani's Teaching; he placed the Light World in contact with the Darkness, and thereby introduced great difficulties. How did the attractiveness of Light reach the Senses of Darkness?

And, therefore, on these grounds we have opposed Mani also with a true refutation. For he, too, calls God the Earth of Light, which (Earth) is not perfect, but if it is a deficient thing, the very word deficiency is enough to refute its claim to perfection. For its one side proclaims concerning the whole if it, that if on its side which is near the Darkness, it is limited by the Darkness, and if it is (so) by nature, its nature is very deficient and imperfect, inasmuch as that which limits it on one side is not a thing which is fair but the Darkness. Now, in the case of a thing which is limited by the Evil, inquire no further as to its weakness; [P. 61, l.13.] for it is enough that the Evil limited it. And how, O Mani, shall we call that thing the perfect Good which is limited by the Darkness, or perfect Light that which is bounded by the Darkness? For it (i.e., the Darkness) confined and limited its inferiority (i.e., the inferiority of the Light), and did not suffer it to fill all (Space), in addition to the fact that it (i.e., the Darkness) waxed bold like a strong one to trample down its Domain and to enter its Boundaries, and to plunder its Possessions. But they say that it (i.e., the Darkness) came as one in

need ; but if it was in need, know that this (i.e., the Light) also is weak, and if the former plunders the latter is plundered. And, in order that they may be refuted in all points, if the two frontiers of Good and Evil were thus contiguous, all that side which bordered on the unclean became unclean and defiled, and infected, and corrupted by the contact of the Darkness. And if they say that that side which bordered on the Darkness was not injured by the contact of the [P. 62.] Darkness, then that side which could not be injured is more excellent than those Souls which were injured by the contact of the Darkness, for it (i.e., the Darkness) is said to have acquired power over the inferior, since this inferior was all injured. But although it (i.e., the side) has contact with the corrupt Darkness from everlasting to everlasting, the injurious contact could not injure it. And if the Enemy was unable to get dominion over it, and the Foe to tread it down and the Marauder to ascend and cross it, then why was it necessary for the Good One to take the pure Souls who belonged to him, and to 'hurl' them beyond his own victorious Frontier into the jaws of the Darkness? For it has been said that the Darkness could not even cross that mighty Frontier. But if it was a defenceless Frontier, one which could be overcome, and laid low, and trodden down and crossed, then its weakness could also be injured by the contact of the Darkness. And if the Darkness had been able to get dominion over it, if it had wished to destroy it, lo, it would have destroyed [P. 63.] it by degrees, and made an Assault. And if it desired to rob it, behold it would have approached it stealthily by degrees, and moved onwards. And if (it had wished) to feel a Passion for it and to enjoy it, lo, what gave it Pleasure was at its side . . . if [L. 13.] what gave it Pleasure was in close contact on its side from everlasting to everlasting; and if it carried its will into action, the Darkness had no need to make an Assault and enter the midst of the Earth of Light, because the same Pleasantness was diffused throughout the whole of it (i.e., the Earth). For the Light is one in its nature, and wherever a man has pleasure in it, |lx

it is the same. Look, therefore, at the fabricated system of deceit, for in all this the Pleasantness of the Light is in contact with the Darkness, as they say. If it is after the fashion of a park, the one side which bordered on the Sons of the Darkness was entirely akin to the Darkness--for it is with them. And if the Fragrance of that pleasant thing is sent forth into their nostrils, and if that Light is diffused upon their eyes, and if the Melodies of that sweet Player are poured into their ears, how since all this was present with him, did he smell and perceive as from a far mountain that "there was something pleasant [P. 64, l.12.] there"? And if from the centre of the Earth (of Light) or from the inner sides he received the smell of the Pleasantness of Light, this, too, is against them. For how did it come about that the sweet smell and effulgence burst forth and entered even there? And how did this beautiful Fragrance ever smite the Darkness?

If Darkness has foreknowledge it is more excellent than the Light. For if the Darkness had foreknowledge, and by means of that he knew that there would be something pleasant (in the realm of Light) then is that Entity (of the Darkness) greater and more excellent than this Good, in that it has this foreknowledge. But lo, the Souls who are from this (Entity) are to-day existing in Ignorance and Error. [How can the Souls escape from this Darkness?] And if he had great foreknowledge, when do the Souls who have strayed expect to be 'refined,' seeing that 'he who leads them astray' is so great? For by his knowledge he made them to be without knowledge. But, above all, they cannot go forth hence, because, howsoever that Good (Being) may contrive to form ways and means for their departure [P. 65, l. 9.] hence, that Evil One knows beforehand all the movements and secrets which are planned there against him ; and that Good (Being) cannot even conceal his secret thoughts from him. And if he cannot conceal from him the thoughts in his own heart and in his own Domain, how does he expect to release from under the hand of this mighty One the Souls who are subject to his authority, [Cf. p. lxxii. l. 3.] especially, too, if they are stored up in the midst of him and 'swallowed,' as they say? And if, when they were not swallowed, he contrived to swallow them, now that he has swallowed them, who is there that can bring them forth from his midst? '(This |xi is a thought) which even Mani himself may have muttered from the midst of the Darkness when he was swallowed. And in his muttering whose help would be invoke? (Would he invoke) Him who even in his own Domain is guarding himself from that which he fears? For he is afraid to come because he knows that if he comes he is swallowed; but they are ashamed to say that he [P. 66.] can be swallowed. And how can they conceal it? For behold those Souls which were swallowed up (so as to be removed) from him make them ashamed. And if they were not swallowed, again they are all the more ashamed in this point, (namely): Why did that Nature which cannot be swallowed not contend (?) with the Darkness and swallow all of it? The Evil One had or had not foreknowledge.

Behold, two alternatives are set before them; let them choose one, whichever they wish, that they may be put to confusion in it. But if in both directions they are put to confusion, this is not due to us, but to their wise Teacher, who concocted for them a Teaching which is put to confusion in every respect. But if they say that he had no foreknowledge, [then let them hear my former questions about the contact of the Darkness with the Light]. [Cf. p. lviii. f.] If Darkness had foreledge, he showed restraint. Did the Virgin of the Light tempt him?

If the Evil One has foreknowledge from the first, how is it that he sometimes (?) perceived as if he sometimes knew? And if when he knew he did not feel desire ; the question is one which resolves itself into two alternatives, (namely), if he verily made an Assault with his eyes (open?), it is a thing [P. 67.] repugnant to his nature ; but if, though he felt desire, he did not make an Assault he remained by reason of his self-restraint for a long time in a state of desire perforce. But these Souls who are from the Good (Being) are put to shame by his self-restraint, since they are found to be fornicators, and they run corruptly into all evils. And who caused that false ascetic to offend? Can it have been that Virgin of the Light about whom they say that she manifested her beauty to the Archons, so that they were ravished to run after her? But it is not possible for pure mouths to speak as they do about the things after this ; so that we will not commit them to writing, but we will take refuge in such discourse as it is possible to use (and argue), that if that Virgin of Light appeared to him and |lxii made him offend by her purity, her folly is seen in this. And in what respect was the beauty or pleasantness or fragrance of the Virgin of Light different from that of that Luminous Earth? So that if there is a question of Passion, behold, [P. 68.] as a harlot, she embraces the fornicator. For the borders of both Domains embrace one another after the manner of bodies. And, because from eternity and from everlasting they were touching one another, perhaps, also, that Evil one became weary of the perpetual contact. But if a comparison such as that which they employ (lit., bring) is applicable to the matter, (namely), that one loves and another is loved, the experience of debauchees refutes them, (namely), that, although they love, there comes a time when they are sated and weary of that

thing which they love.

How did Darkness discover this Light? And if our questions do not please them, neither does it please us that they should speak all this blasphemy against the Truth. If, therefore, they wish to hear many things, in a single [L. 33.] word . . . that is to say, when they confess that they are in an evil case. And, therefore, silence is our part, and they will [P. 69.] have profit. But if . . . And if they do not wish to come to that which overthrows them (?), let them show how at one time the Darkness had a Passion for the Light, though they were from everlasting hidden in one another. If this Fragrance was diffused recently, first we must inquire what was the cause which made it spread, and what was the power which stirred it up, and why all this was. (?) And it is clear that that is the cause of the trouble and war. But if the Darkness acquired Thought which . . . , and a Mind which he had not (formerly) and Knowledge which he had not, lo again [we refute them by asking how Mind could be acquired by a Nature which did not contain it. It could only come from an outside source-- from a region above the Darkness]. The explanations of Bardaisan, Marcion and Mani as to the original cause of the Disturbance.

[L. 40.] For Bardaisan had already (?) (i.e., before Mani) said,

'There arose a cause by chance, and the Wind was impelled against the Fire.'

Marcion said [concerning the . . . ] "that [lxiii

he saw a certain picture." (?) For we will not utter these other things

which are after it(?); even though their mouths were fit to utter something

which was not permissible. For (let us ask) whence sprang the cause, O Marcion,

which first [made him aware of] that which was beneath him? And if the

Good . . . which was above it did not perceive HULE seeing that it was under

him, how did he perceive it anew, [P. 70, l.11.] or how did HULE(?) recently

(ascend to regions) which are not natural for it? And Mani said, concerning the

Darkness . . . [that its Sons began to rage and ascend to see what was above

them outside the Darkness or that it acquired Thought].

They are all different. Mani takes any explanation that suits him regardless of consistency. And see how like the perverse crabs are to one another, each one of whom takes a devious course and goes forth, not to come to the Scriptures, but to turn aside from the Scriptures! And, perhaps, Satan, their father, took a somewhat devious course, because he is a native in Error--that is because they are foreigners from foreigners, who do not blaspheme at all. For let the circumcised foreigners prove that each of them is a drop of poison 'of the troubled sea.' Whenever, therefore, it suits Mani, he brings their two sides into [P. 71.] contact, like Sun and Shade, which cannot be mingled together. And, again, when he is forced he destroys the first and mixes them together--the Good and the Evil--like water with water. And that he may not be refuted (by the argument) that if they had been near together, how did the Darkness recently desire the Light, as if it had suddenly met it, he constructed the theory 'that sometimes HULE acquired Thought.' And in seeking to avoid

refutation, he came to such a point that he rightly suffered confusion. And because he was compelled he named two Roots ; and because again he was plainly exposed he produced many Natures from the midst of two Natures. But a tongue which is in the power of Falsehood is turned by it as it (i.e., Falsehood) finds convenient.

How did the Darkness love the Light? For with regard to Light which is the opponent and the abolisher of Darkness whenever it suits them, they say that |lxiv it (i.e., the Darkness) had a Passion for it (i.e., the Light). And how does opposite love opposite, that is to say, how does the injured one love its injurer? or how does the eater have affection for that which is eaten, as the wolf for the lamb? Or will they, therefore, suppose the Light to be injured [P. 72.] like the lamb? And (then) it had good reason to desire the Darkness (which is) like a wolf! But if they suppose that the Darkness is injured like the lamb, how does that which is injured have a Passion for its injurer? They attribute to Darkness that it desires, like the wolf, and that it is injured like a lamb; and when these two things are laid at the door of the Darkness, has not the true (opinion) perished from them (i.e., the Manichaeans), that is, have they not perished from the Truth? For those proofs and comparisons which they adduce are also confused like them (i.e., the Manichaeans). The Domains of Good and Evil illustrated from the natural places of Fish and Moles. But if there are two Domains, and Good and Evil who dwell in them, (now) I portray these from things external and with simple illustrations in order that they may be easy for their hearers. For let us suppose that there is a great and clear and pure river, and fine fish in it, and that there is a bad and filthy and foul sepulchre, and moles in it. Then let us set the moles which dwell in the Darkness as the likeness of the Sons of Darkness, and let us place the fine fish as a fine (?) type of the Sons of the Light and let us suppose that their Domains are bounded this by that, the water by [P. 73, l. 8.] sepulchral vaults, and the dry land by wet ground . . . if those fishes [do not] long to go up to the dry land and to soil themselves in mud and in the burrows<sup>4</sup> of moles ; is it not, therefore, incontestably clear that just as moles dislike going down to the water, so fishes disdain to go up to the dry land? And they are made to be neighbours to one another ; and in proportion as their boundaries approach one another, so much the further are their (natural) wills removed from one another ; so that there is none of them which desires his neighbour's domain. |lxv

If, therefore, these things which are not Entities, and are not (derived) from Entities, and were not made from good and evil Natures--since if thou kill a mole and cast it to the fishes, the fishes will devour it--and if, therefore, these things which are near to one another in a certain sense are thus far strangers as regards their abodes and . . . in their nature, and do not dare to cross their borders, how much more would it be right that Good and Evil should exist in their Nature and Domains, seeing that they are real Entities and really strangers to one another, and the reality of their Enmity [P. 74.] is never lessened! For if it was lessened, that is due to Freedom and not to Essential-nature, (it is due) to Will and not to Nature; how, therefore, did the

Darkness . . . to cross to the Domain of its opposite, and why?--seeing that when a mole goes it goes into its own (proper place), and when it ceases (?) (it goes forth) and smells that it may reach the edge of the water and (then) returns again to go into its own (proper place). And so, also, a fish, to which are assigned its depths comes into its own (proper place), and when it ceases (?) it returns to its depths

Here are correct demonstrations which refute those who have introduced confused Teaching . . . For it is found that [L. 33.] fishes and moles which come from Nature [stay in their own natural places] . . .

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[Moles akin to the Darkness are not anxious to cross the [P. 76, l. 5.] boundary] of fishes, the sons of water. And how do they flee from this boundary and rank of the Sons of the Light; and (yet) the Darkness, their Father, made an Assault to enter within the boundaries of the Sons of the Light, and why are (the words) 'refined,'<sup>5</sup> and 'first' (used to describe him)? But if their Father made an Assault, but they flee, it is found that these blind and dark moles do (in reality) come from the nature and abode of the Good (World of Light). For, behold, they flee from their opposite. Nor (even) like these blind |lxvi moles is the perception of Souls which see and hear and speak and perceive that they may flee from the vile boundary of the Darkness.

How could Darkness swallow Light?

Again, let us turn and ask the advocates of Error, that is, its Preachers--how were the Sons of the Light cast into the mouths of the Sons of the Darkness? And

how did the Darkness swallow the Light--a thing which is not natural to it? But the nature of both is that the Light swallows and the Darkness is swallowed. And if here (in our world) the [P. 76.] Light swallows the Darkness as experience shows, but there the Light is swallowed, as the Heretics say, it is clear that this Darkness which is swallowed here is not akin to that Darkness which swallows there ; just as also the Light which swallows the Darkness is not akin to that which is swallowed by the Darkness. And if they strive to make a stand, again they fall. For one fall is not sufficient for them. For really it is not a case of falling at all. For this takes place (only) where there has been standing ; they are always prostrate-- they do not wish to stand.

Again, let them understand (?) that as regards this Light which swallows the Darkness here with us, and this Darkness which here amongst us is swallowed by the Light, it is the nature of that which swallows to swallow, and of that which is swallowed to disappear. Or has the Creator's own will changed their natures? And if it is due to (His) Will, where was their (unchangeable) Nature? If he is one who submitted (?) himself there, and is the Light-God who did not [P. 77.] aid himself, whose Light was swallowed by the Darkness, how has he to-day changed the nature of the Darkness that it should be swallowed by the Light? For they say that he is the Maker. And, if the Darkness changed its nature, it is unlikely that it would bring itself to the weakness, so that he who swallowed them is swallowed to-day. Since that true saying demands that natures essentially fixed cannot be changed; but that Freewill, because He created it to say |lxvii everything, proclaims by name those Entities whose true nature it cannot declare. But, because those names belong to the Entities, the Entities of the substances (?) are changed. For if the substances (?) of the Entities had been like the names of the Entities, and were fixed natures, they could not be changed ; because a thing which exists in the natural condition of its original Essence, so exists as it is, and so remains for ever and ever. But let us inquire about the nature of this Darkness, whether this is natural to it, (namely), that it should be swallowed by the Light, just as our sight proves . . . that [P. 78.] it (i.e., the Darkness), too, is swallowed here so that both here and there it has an essential Nature. For one Entity cannot be divided into two Entities, even though the Heretics speak absurdities. And if the nature of the Light around us, as it proves about itself, is such that it swallows and is not swallowed, and there is no means whereby Light is swallowed by Darkness, at any time and for all time to come, it is clear . . . that as it swallows the Darkness here, so it swallows there, and was not swallowed (by the Darkness).

Refutatory Summary.

Also the perverse ones do perversely proclaim the Teaching --but here [we have correctly refuted what] they say concerning the Light and the Darkness . . . we hear that it was done there in quite a contrary and opposite way. On which (opinion), therefore, is it right that we should stand--on the cunning tale which is proclaimed preposterously, or on true evidence, whereof the correctness is seen by practice? . . . For not a little . . . because it was not right that they should [P. 79, l. 2, Ll. 7,

8, 9.] be a little ashamed. For . . . to speak . . . against . . . that rightly . . . but also those who believe. (?) For according [Ll. 10, 14.] to the great falsehood and untruth . . . difficult . . . he [Ll. 17, 24.] gives them a preposterous account of a thing which we see in practice correctly every day. For it seems that he made them drunk first, and then he told them a tale. For he was afraid of the truth of Nature, lest it should refute him. But, if not, how (?) was the perverse tale not disgraced in their ears, |lxviii that, while they see that the Light swallows the Darkness here, they think that there it (i.e., the Light) is swallowed by the Darkness? The Light and Darkness have no bodies. And the Darkness when it is swallowed here by the Light has not even a body ; for nothing is separated from itself (i.e., the Darkness), seeing that it vanishes altogether. But a house full of darkness shows that if a man opens the doors [P. 80, 11.] and windows in the daytime, whither can that darkness, which is in it, go up [to hide]? There is no room for it to go outside, for the Light which is from outside absorbs it. If we say that it stays within, it does not remain there. For the rays of the Sun entering pursue it. And if it does not exist within, and goes out, it is clear that it has all come to an end ; and with it has come to an end all that Teaching which says that it (i.e., Darkness) has a kind of body in reality. For in this manner it (i.e., the Teaching) says that it has a body, in that "it verily ate those brilliant Shining Ones (ZIWANE) who were cast into its mouth." So Darkness and Light have become composite bodies--a thing which nature does not teach. For a man never eats Light nor ever swallows Darkness. The Body has not the same Nature as Darkness, nor has the Soul the same, Nature as Light. And if this Body with which we are clothed is of the same nature as the Darkness, as they say, and this Soul which is in us is of the same nature as the Light, when we look at these two natures which are in us, and at the two (natures) of Light and Darkness which are outside of us, they are refuted (and shown) that these are not from those, neither these from those. For how can the bright Soul which is within be over[P. 81, l. 13.] come by the Body which is akin to the Darkness? For the outer Light which is akin to it (i.e., the Soul) overcomes the Darkness. Moreover, how does this Body overwhelm the bright Soul, seeing that this outer Darkness which is akin to it is consumed and swallowed by the Light? The Sons of Light were not used as bait (?) to catch the Sons of Darkness. And as for these things which are obvious even to simpletons and madmen, how do they who will not distinguish between statements which are correct, and those which |lxix are self contradictory, applaud them when they hear them? For how dost thou receive (this) into thy mind, O wise Hearer, and how is there a (healthy) ear . . . that thou shouldst hear [L. 32. L. 37. Ll. 38, 39.] . . . when . . . and explains with explanations which are worthy of ridicule? . . . [for he says] that the Primal Man(?) cast(?) "the Sons of the Light into the mouths of the Sons of the Darkness as (into the mouths) of hunters, and that the Light was pleasant and agreeable and sweet to those Sons of the Darkness; and thus they were found to eat them [P. 82.] greedily, and they were cast in and entered into their midst and were mixed with them." O how exceedingly ridiculous that a man . . . O what vile blasphemy! . . . wolves eat lambs and lions eat calves, and the eater and the [L. 11.] eaten are quite content with one another! And these are bodies, and these are composite things, and both of them . . . if ... the Sons of the Darkness are bodies because (they [Ll. 21, 22.] have) bodies as they say (but) the nature of the Sons of the Light is spiritual, as they say ; for this Light, too, is akin to them, how is it fitting (that) this thing which is mingled (with the Darkness) should be held fast? And the Soul which dwells in the Body [would not be held fast] since it is akin to it ... so that if the Soul was akin to the Darkness . . . this [Ll. 38, 41.] [perturbed] Body . . . lo, they are akin to its nature as they say [L. 46.] [for] that Darkness . . . and as the wise ones profess. . . .

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Darkness by the Primal [Man] who bore it, he would have [P. 83, l. 9.] died ; since it is difficult . . . which (is) in its Essence . . . and also the Parts . . . which he slew . . . because they [Ll. 16, 18,19.] teach that the Darkness has a nature . . . and goes into anything which he catches.[L. 22.] The Sons of Light had a composite Nature.

And, therefore; if the Sons of the Light were eaten and entered into the belly and were digested in the stomach, it must be that they were dissolved in the excrement and waste |lxx refuse.

For these are plausible statements to be made by their own about their own! And, therefore, those Sons of the Light are natures which can be dissolved and destroyed. And it is proper to ask concerning this nature, as to how it existed from all eternity. For if they were compounded they are also dissolved . . . and also destroyed; they are not the thing [P. 84.] which they were before they were destroyed ; and besides this, it is clear that if he collects and compounds them, . . . has compounded them from the beginning. And if from all eternity they have not been compounded, but are natures which are not composite (they spring) from an Existence which is not composite. So that by plain things they have been refuted who speak much falsehood about secret things . . . [L. 18.] akin to the body, as they say, that body is found not only [unable] to eat or to destroy or to torture . . . but, also, it [L. 30.] is unable to understand their plain things . . . as they say, [L. 37.] [that as] the Darkness ate the Light . . . which was in it, [L. 40.] and it was all inside the Darkness . . . how did it eternally and from the beginning both seize it and feel it . . . into [P. 85, l. 7] its midst . . . and how . . . ?

Judge judged and the tormenting Fire. But they say these things in addition to those other things, (namely), "that the Souls came to the Judge." For if that nature is one, how can part of it judge and part of it be judged? And also the Souls are part of the Essence (?), how (does [L. 16.] there spring) from it one who torments and one who is tormented? And if, too, the fire which torments is akin to him who torments, and to those who are tormented, what ear is there which can endure this blasphemy that the judge and the judged and the tormentor are from one good Essence, as they say? And how are there in it these three opposites? For He also who judges the judged came hither in his entirety and was mixed with the Body ; thus he sinned and offended just as those Souls who are from him offended. And if these Souls. had stayed in their (native) Domain and had not come hither, |lxxi these would have possessed it, after he had gone thither. And how are they true natures, those natures which did not [P. 86.] preserve their Essence? The Body can be pure and righteous.

For, consider the pure and righteous Body, how it is not such as the apostates state (when they say), "that the Body is a covering which is from the evil Nature." nor is the Soul as they say, from a pure Root. For the eyes of the glorious body clothe themselves with chastity, its ears with purity, its limbs with glory, its senses with holiness, in its mouth is praise and on its tongue is thanksgiving, and in its lips is blessing, in its feet is the habit of visiting the sick, in its hands alms for the needy, in its heart is true faith, and in its . . . love (?). And that wall was built by God and [He made it to be] a pure shrine for Him, and a temple . . . for its architect when . . . in (?) the body . . . he (i.e., Mani) says . . . that it (i.e., the Body) is from a nature so that it sins . . . it is a shame to them since it shows that the Body . . . And if they are not [L. 39.] persuaded to secret sin, they will be persuaded by a devil. How did he(?) force . . . The Soul is not necessarily pure.

Consider again the refined Soul about which they say [P. 87.] that its nature is from the Good (Being), it shows concerning its nature . . . the Body is . . . (a nature) which is evil. Also . . . the refined Soul which they say is the Daughter of the Light puts on that Darkness in its deeds and . . . in its conduct. . . . And if (it is) from God [how does it revile [L. 23.] Him?] . . . and if (it is) from [the Holy One, how is it impure] . . . and if (it is) from . . . behold it puts on ... and if it is from the Good (Being), how has it become a den and nest of unmixed Evil?

How can Light which formerly pleased finally torture Darkness? And if all this was pleasant in the midst of Satan, how do they say that some of these Souls who sin much and do much wickedness, and blaspheme much, and are guilty of great unbelief are found like dregs in the midst of one whom they call BOLOS?6 As they say that "when the fire dissolves all his interior, there is collected every portion of the Light which was mixed and mingled among created things, and those Souls [P. 88, l. 3.] who have done much wickedness are assigned to the realm of the Darkness when he is tortured." And if it (i.e., the Light) is a nature which pleases him, as the beginning of their Teaching says, how is it the cause of his torment, as the end of their fabricated system says? But that that Luminous Nature should become at one time his enjoyment, and [that he should like

it] and enjoy it, and that, again it should be assigned to his realm, and that he (i.e., the Darkness) should be imprisoned and tortured therein--this may happen in the cases of changeable Natures which are created out of nothing : according to the Will of the Creator they can be changed to anything. For loose dust of the earth is the dwelling of every creeping thing, and according to its liking it crawls in it and dwells in it. But if any one by regulation associates two Natures with the Nature, that is to say, so that it may be moulded with water by the hand of the workman, and receive strength from fire, then there springs from it a vessel and a prison-house to torture . . . that creeping thing which lay in it when it was dust, and crawled in it, and was delighted when it was [P. 89.] clay. When it becomes a vessel moulded and baked in an oven, it becomes the torturer of those that are imprisoned in it.

Why was a Wall not built between the Domains?

If, therefore, the Darkness is finally tormented by that Luminous Nature in which it takes pleasure, what was the cause of the negligence long ago (which brought it about) that the Darkness obtained dominion over all this and took pleasure therein? And what is the cause of its fierceness so that at last the Darkness is imprisoned and tormented in it? If its 'Essential nature' has this strength, then where was [lxxii it "formerly? But if this energy comes from another place, why did it not come formerly? So that instead of the Grave which is now built stupidly for the Darkness, an impregnable wall should have been built, and thus there would have been (a separation) between the two Domains, (such a wall) as it would be fitting for the Good (Being) to make, and right for the Just (Being) to keep in repair, and proper for the Wise (Being) to guard. But after those atrocities which the Darkness wrought [Cf. p. XXXV.] upon the Light, and after those blasphemies which the Souls blasphemed against their Father, and after they committed fornication and folly and polluted and disgraced themselves, [P. 90.] and after great blemishes have appeared in them, so that, although their wounds may be healed, they cannot be effaced, and the places of their spots cannot be covered up, after all this Strife and Contention, and after all this misery and loss [Cf. p. lvi. II.13, 26 f.] --even if there was a gain, the gain of such things would not be equal to the loss--he has planned to-day to build a Grave for the Darkness so that at last it may be imprisoned there. And how can a Grave limit him who is infinite? For if the Darkness can be limited, then the Light also can be limited. And if the Good (Being) cannot be limited, but the Evil One can be limited, it is clear that this Evil One who can be limited is not an (eternal) Entity, the Companion of that Good (Being) who is not limited; and it is found that that which limits is an (eternal) Entity, and that which is limited by whoever is able to limit him, is a creature. But if he is not a creature and is an (eternal) Entity, an Entity cannot limit an Entity without itself being also limited by that other one, his equal, which is limited.[P. 91.] THE END OF THE THIRD DISCOURSE.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line 2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press SPlonic font, free from here.

1. 2 I.e., 0lhsou~j

according to the Marcionite transliteration.

2. 1 Ephraim alludes to the Heavens of the Stranger, see above, p. li.

3. 1 I.e. perhaps pa&mflogoj,  
"the all-flaming."

4. 2 See the second note on p. xlviii.

5. 3 The meaning is not clear.

6. 1 I.e. Dia&boloj. Cf. p. lx. l. 33. This text was transcribed by Roger Pearse, 12th September 2002. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

## Discourse to Hypatius 4

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S. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by C. W. MITCHELL, M.A., volume 1 (1912). Fourth Discourse to Hypatius against False Teachings. THE FOURTH DISCOURSE AGAINST FALSE TEACHINGS.

How was the Darkness imprisoned?

YE know that it is right that Mani be asked: From which of the Elements was the Grave built for the Darkness? But if it spontaneously turned and imprisoned itself, know that, because it cannot mix or mingle with itself anything else--

[P. 91, l.20.] for there is nothing--and because, moreover, it cannot change itself--for it is an (eternal) Entity which exists as it existed before, and does not come to change--it cannot become opposed to itself. But if he built (the Grave) from the Element of the Good (Being), how did he make it from these Souls in whom he takes delight to-day? But if there is essentially belonging to his nature something which is harder than these Souls, then why did the Darkness not build from that hard and deaf (i.e., inexorable) and victorious element a wall for the outer Domain in order to keep his possessions within? And thus

[P. 92.] he would have been spared all these evils. But, perhaps, this wisdom had not come near him at that time, but in the end (?) of his years it happened that he was harassed and learned,, practical (?) workmanship and stone-cutting, and architecture. . . . And if these (qualities?) are there, not only are they there. For many things are required there. For a natural building shows how many things it requires to be employed (in constructing it).

Things required to build the Grave. For if they are stones in reality, (?) and if they are cut as they say, there is required one who cuts, and the iron [L. 30.] which cuts, and the stones which are cut, when . . . are [L. 40.] left, and a rope . . . which in the middle, and all these . . . natures . . . which is in it and a destroyer of their |lxxv essence ; and, moreover, fire injures iron, for it (i.e., the fire), transforms the nature thereof. And if any one leaves an iron in the furnace there its destruction (?) follows. And [P. 93.] if any one goes . . . though they are bound (natures), and they go into one another. All this creation is required there so that it may be found in the Domain of the Good (Being). So when this Teaching professes to explain about the Domain of the Good (Being), its explanation is found to refer to this creation. And just as even when it explains about it (i.e., this creation), . . . lacks intelligence, and just as ... The Earth from which the Stones were cut cannot be Eternal. And this Earth from which the Stones are cut is not [L. 26.] essentially such that is uncomposite, and also incapable of being cut up. For a thing which is not composite cannot be cut. For a composite nature can be dissolved. But if it can be cut . . . And if it has these (qualities) in its nature, it has no (immutable) Essence in its nature, and it shows that the natures which (spring) from it are composite creations. For that Grave is built, it is certainly composed and . . . But if [L. 40.] the Architect of the work is skilled in building it is right that it should be put together cunningly. These Stones, [P. 94, l. 8.] therefore, which were compounded there show concerning the Earth

from which they were cut, that it also is a composite nature. The Earth would be damaged by the quarrying. And just as if any one asks about natural stones ... as to whence they were cut, it is possible to declare and say that they are cut and hewn from some place or other--a thing whereof also a building in our country is a witness to us--it is right, moreover, to ask whence had this Earth (such resources) that these Stones were cut from it. For it is clear [Cf. p. xxx. l. 29.] that they were made either from something or from nothing. For they cannot say that it exists of itself; for . . . refutes them. And, therefore, let the great deep and abyss which is in that quarry, from which these Stones were cut, refute them. And when BÂN, the Builder, built to make the Grave [Cf. pp. xxx., xlvi.] for the Darkness, he made that great pit in his Domain for the Sons of his Domain. And whence was the deficiency [P. 95.] of that Earth filled up (again) ; for if it was fair before it |lxxvi became lacking, it was exceedingly and endlessly disfigured after it had been cut.

Thus, the idle tales have become and are a laughingstock. For if the stone-cutters operate on that Earth, they are at the same time carrying it forth into the Domain of the Darkness. And if it has not a nature to remain in a Domain which is not its own, then how does it imprison in a Grave built from itself the Darkness which is foreign to its nature? Have Light and Darkness A Common Earth or separate Earths?

And, again, if this Earth stretches unto the Earth of the Darkness, is it not the fact that, since it is beaten out and everywhere bordering upon it (i.e., the Darkness), it has all

become one earth in the Domain of the Light, and in the Domain of the Darkness? And it is found that one earth supports them both. These are fine Gods and (eternal) Entities which are supported by one another! And if it is one, as also it is one, for it must be one, then either it is all dark

[Cf. xcv. 7.] towards the Good and towards the Evil, or, again, it is luminous towards both. For it is impossible that the half of it towards

[P. 96.] the Darkness is dark, and the half of it towards the Light is luminous, because its fixed nature will not allow it. For it is one in its Essence. Or a great gulf exists in the middle between these two Earths, and does not allow them to go forth to one another.

If a great gulf divided the two Domains, how could it be crossed? And if a mighty gulf which separates above and below does exist there, how did the Darkness cross to the Domain of the Good (Being) without a bridge? Or did he forsooth make a bridge over it and cross? For those to whom it is easy to speak falsely in everything, it is not difficult to lie. And if they say that he crossed without a bridge, even if they speak falsehood, they are refuted. For if the two sides can cross over one to another without a bridge, a wide gulf being in the middle, they are found to be spiritual, and they are not heavy bodies, and it is evident that for Natures which are thus subtle and light, a supporting Earth is not required as for bodies. Therefore, either let them appeal to the Earth, and it shows that they are corporeal, |lxxvii and are unable to cross the gulf without a bridge. Or let them appeal to the Abyss, and if they flew and crossed it [P. 97.] they are spiritual, and are not dependent upon the Earth.

How could a bridge be constructed between the Domains? And if they flee from these two (alternatives) to (the theory of) a bridge . . . [they are refuted] for when the sons of the Darkness bridged (?) the Great Abyss, to cross it. with what (did they make it) and how? And how did they bridge it ; for those who build a bridge fix (?) its foundations (lit., legs) on both sides as rivers show,

or a deep which is bridged. Why, therefore, did they bridge it? And how were the Sons of the Darkness able without a bridge to ... their companions . . . or did they, perhaps, . . . cross the bridge . . . since they were on one side, and the Sons of the Light on the other side! And if that bridge was . . . the waste in the middle would make it useless. But if it was . . . it would not allow them to cross ; and thus the twisting of Mani has come to an end.

If the Light Earth touched the Earth of Darkness, it suffered pollution. But if the Earth was all one, since it stretches towards Good and Evil, are they not ashamed when they say concerning the one, that is to say, concerning the one Essence that the half of it which is towards Good is good, and the half of it which is towards Evil is evil? But if it is in its Essence praiseworthy (?) O what ridiculous Teaching--how can the Essence of the Earth be praiseworthy (?) [when it touches the vile Earth which was opposite? ].

How could the Darkness limit the Light? And if those illustrations of the Sun and Shadow which [P. 98, l. 8.] they bring forward do belong to things ; if (they are) Earths, because they are dense bodies, they touched one another and were limited by one another . . . how is it (the Light) [L. 20.] limited by the Darkness, seeing that the Light scatters the Darkness and rends it asunder and (enters) into its Domain, and . . . also its nature . . . ? [L. 28.] Mani's illustration of "Sun and Shadow." For (as regards) the Sun and the Shadow which touch one another, the nature of the Sun has no [gross and dense] body . . . to destroy the Shadow, and the Light which is here . . . seeing that no other body is interposed. [L. 38.] Moreover, a Shadow is not a nature (in) itself. For it is the child of that substance, either of stone or wood, standing in the [P. 99.] |lxxviii face of the Light; and apart from the Light a Shadow cannot be produced.

If the nature of Light and Darkness is considered, Light ought to have made the Assault. But if they say that, although there was no dense body which hinders the Light, the Light was not able to enter the Domain of that Darkness ; they confess, though unwillingly, that they are 'bound Natures' in Essence, and that they are unable to depart from their (respective) territories. But if they are 'bound Natures,' fixed in their places like mountains, how did they make an Assault on one another and enter into one another? And it is very probable that if they do make an Assault on one another, the Light has extension and radiance and effulgence and rays, so that its effulgence may stretch afar. And if the rays of such a thing (as this Light) the nature of which is to scatter its rays afar, were limited by external compulsion, and it did not cross the border of the Darkness, how do they know how to [announce] that the Darkness made an Assault on the Light--when it (i.e., the Darkness) has no (such) nature? And the Light which ought to have been victorious did not even make a stand for itself.

Primitive Light and Light which is visible now must be different in kind. For these things which they say do not occur in the case of this Darkness and Light which are here. Let them either appeal to the Light and Darkness which are here, or let them admit that this is not the same Light as exists there, but another. And if it is not the same, why do they worship this Sun if it is not the same as that which is in the Domain of the Good (Being)? And if the Light and the Darkness are not the same, then this world was not mixed and brought [P. 100, l.14.] into existence from these Natures. And whence then are these Luminaries which are in our sphere?

Mani's inconsistent Teaching.

O what (is to be said) of a Teaching whose failures are more than its artifices (can remedy)! For as often as they need an argument they bring forward such proofs as these, and as often as an allegory suits them they concoct such tales as these. For Mani did not know that his deceit would enter the furnace of Truth. For where it suits him, he says that the Darkness made an Assault; but he does not remember that this visible Light shows him clearly that this cannot |lxxix be so. Again, where it suits him, he asserts that the Light is the Light of Souls, that is to say, that the Luminous Nature of the Soul is created (in the form of) Light of the Soul. But the worship with which he worships the visible Luminaries refutes him. Or can it be that the visible Sun is perversely (represented as) the God of the invisible Souls? [P. 101.] The Bright Ones whom the Primal Man cast to Darkness.

"But," he says, "the Primal Man cast his five Bright Ones (ZIWANE) into the mouth of the Sons of the Darkness, in order that, as a hunter, he might catch them with his [net]." And here it is found that the Sons of the Light are their food, and that the Essence of the Sons of the Darkness [is akin] to the Sons of the Bright Ones. To which of them is it like-- to the Light, which is visible, or to the Wind which is invisible ; to the Water which is cold, or to the Fire which is hot? ...

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Know that this world was not made from these refined [L. 26.] Natures, and it is necessary that . . . the creation of the world which was from such Natures. But if it was mixed out of these Bright Ones (ZIWANE), let them know that the refined Light was also made turbid by its opposite ; but, concerning its nature, he declared that it is visible, [and it consists of] hot Fire and cold Water. And still our question stands, (namely), to which of them (i.e., of the Bright Ones) was their (i.e., of the Sons of the Darkness) Root (Essence) itself like? But know (?), O Mani, that the fish of the deep and birds of [P. 102.] the height are caught with a bait which is akin to them, as nature shows from which they bring illustrations. For from the quarter from which they bring illustrations, from there (they) can be refuted. . . . And if ... them, how does it [L. 15.] oppose them, if it is true that from their own (Elements), and from the (Elements) of Darkness, the whole of it (i.e., Creation) does exist as they say? The Creator has given Freewill. But as regards those who say that everything is created from nothing, and that devils and men have Freewill, and this Freewill produces good and evil actions--and if it be |lxxx not so they have no Freewill at all--it is impossible that we should stand up (and) contend (?) against them either in words or in writings. For a nature is changed into everything according to the will of the Creator ; in order that he may show that (Creation comes) not from 'bound Entities' . . . [L. 44] like the Freewill of mankind [so the devils (?) have Freewill] [P. 103.] . . . when those who persist in the arrogance of their Will do entreat and make supplication. And these (words) "thou has set thy heart on my servant Job, O (?) Satan ..." prove that he (i.e., Satan) has Freewill just as several passages from the Old Testament. But there are many (such passages) belonging to the New (Testament), and these are sufficient to stand on behalf of us and to contend against our enemies. From which of the Natures does the "Consuming Fire" come?

But, perhaps, this great confusion is a small thing to Mani ; and it is right that we should turn again and ask him of this Consuming Fire, from which of these Natures does its consuming nature come? If it is from the Darkness, how does it injure the body which is akin to its nature? And if it injures its nature, it would be right that it should injure itself also, if that nature which springs from it is injured. But if its harmflessness is from the Light, how could the Sons of the Darkness imprison it in their midst without being injured, seeing that bodies, their kinsmen, are not able to stand before its breath? And if they are two, as if from the two Natures of Good and Evil, then how did they receive [P. 104.] one another into union when they were opposed to one another? And all this (that he says, namely), 'they loved one another' is due to the fact that the difference between them is not known. And how did they become one mind, when they are both suspicious of the two Natures from which they have sprung? For when good and evil (persons) touch them (i.e., the Elements contained in Fire), they are both injured equally by both of them. And the good Fire which springs from the good Nature does not recognize the good, its kinsmen, just as also the evil Fire does not discern the evil, its |lxxxi relatives. And in virtue of the test applied to this one Compound (i.e., Fire), we have a right to say that all that Mixture of the two Natures consists of one mingling of love. But if there are some of the Minglings which struggle with one another because they are opposed to one another, why does Fire not struggle with Fire? The Creation in all its diversity has come not from the Entities but from the Creator. The Diversity is due to the needs of mankind, not to Eternal opposition of Natures. Is it not thus plain to an intelligent person that all the creatures exist in natures which are different from one another according to the Will of the Creator, He who prepared them for the numerous uses of mankind? And there are some that are akin to one another, and there are some which are opposed to one another, according as it pleased the Will which arranges everything. But when they agree and differ deliberately, and exist in agreement and disagreement [it is obvious] that they are not made from Entities which differ. For if, on [P. 105, l.12.] account of the enmity which they have towards one another, it is supposed that they are differentiated from one thing, then (it follows that) on account of the love which they have, they are known not to be made from Entities which are opposed to one another. For if those were created for our benefit (?) it is clear that we must recognize that likewise all of them were regulated for our sakes. For this is the true cause of their creation(?). For if Light and Darkness exist for their own sakes, and not for our sakes, perhaps he is right (?) in thinking that they have enmity towards each other. But if they exist for our sake and are both useful to us--the Light for toil and the Night for rest. . . .

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[and they are useful to us] even if they have a war with one [P. 106.] another, but for us they both bring much peace and health. For when hot fire is necessary for us on account of its heat which is necessary to [warm us] it is supposed that because it is a consumer it is an enemy opposed to the things which are injured by it, and [why] do I (?) weary myself (?) with many details? For these

many things can be explained even in. . . . Since they are all useful to mankind they are |lxxxii all at peace with one another, (namely, those) which are supposed to be created from different Entities. For on account of the uses of man, which are unlike one another, creatures were created for his service, and are unlike one another. For if his use were (only) one, then it would be a single thing which was necessary for his service. And if his service were one, there would be one thing for his use. But because everything is useful to him, everything was created for his use. And even those things which are considered unnecessary [P. 107.] are necessary (to promote) either his awe or his chastisement (?) or his fear, or in the course of his swimming through this world that this dwelling may not cause his nature to sink, (this dwelling) which also hated the true lodger (?); and the temporary lodging-place was acceptable to that Good [L. 15.] (Being) in His grace and not . . . but (he set) upon him the constraint of many troubles, that on account of the troubles that are in the world he should hate the dwelling and desire to return to his true profit. These are the true causes on account of which the different creatures which are unlike one another were created.

See how man is served by creatures possessing opposite qualities. But seek out completely the creatures as related to one another, and seek them out again as related to man, and see that creatures which are not all useful to one another are all useful to man, and those which are thought to be strange (to one another) are all related to the service of man. For how is the bull like the horse in running? And (yet) the swiftness of the horse and the slowness of the ox are both useful to man. [P.108] And how is the winter like the summer in comparison? And (yet) the coldness of the one and the heat of the other are a source of help to man. And how are fierce things like gentle things? And (yet) they both do one common service. And, therefore, their histories are too long and their numbers are too great, and their kinds are too abundant that we should labour (?) to complete the comparison of them, but some tastes (i.e., specimens) of them are sufficient to convince concerning them all. |lxxxiii Manichaeans attribute the usefulness of creatures to the Mixture of Light. But those Heretics who do not examine creatures according to the reason of their use in relation to us, but compare creatures with one another (saying) "how is the Darkness like the Light, and sweet like bitter, and that which harms like that which is harmed," when they bring comparisons of one thing with another, they cause the simple to err by means of their names, and because childhood has not (sufficient) knowledge to oppose them, it is perplexed. But also they are refuted by their own words. For because they perceived that everything was created as for our service--for there is no single thing among all these which is benefitted but they must needs make an assumption and say "that it is due to the Light which is mingled with all," and to that cause the benefit [P. 109.] of everything is to be ascribed, [and] they have confessed, though unwillingly, that if a man is helped by them all, (then) they all were created on his account.

They fail to account for the fixed nature of animals.

We turn, again, to examine that thing which they also investigate, (namely), of what use are harmful creeping things which have been created. But being eager to win, they have been quickly defeated. For how does a creeping thing do harm, seeing that even in it, as they have said, there is mixed in it some of the Good Nature which is scattered through everything? And where is the Evil that is not mixed in an innocent lamb, if it is scattered in everything? And so it is possible to distinguish between Good and Evil by means of wolves and lambs, and by means of serpents and doves, and the Mixing of Good and Evil has appeared in man alone! And how are wolves always

evil and rapacious,

[Cf. p. xix. (in med.)] and lambs always illtreated and innocent, whereas men sometimes ravage like wolves and sometimes are illtreated like lambs? Who is he who arranged these things . . . and who

[P.110, l.2.] is he who [gave] to creatures a 'bound Nature' so that creatures [have a fixed disposition], and to man gave an independent Will?

If Light and Darkness had originally Freewill, why do not all things possess it?

Does man alone come from a Mixing?

If the Darkness has Freewill--for behold as they say, by its Will it made an Assault, and, again, if the Light has an

independent nature--if from two natures which have Freewill and Independence and Thought all creatures have come,

|lxxxiv how (?) is it that they all have not Life, and all have not Thought, as also they all have not independent Freewill? And here it is found that man alone is from these two Natures which have these (qualities), because he also has such (qualities) as these. Whence therefore came the rest of creatures and of beasts and plants which do not possess these (qualities), and are not from the two Natures from which man comes? Or let them be convinced that there is one Will which created everything from nothing, as was useful for Freewill and for

[P. 111.] our boldness (?) according to the reasoning which we wrote above.

Refutatory Summary. But consider also that according as it suits their cause they learn to construct discourses, but because they are (artificially) constructed they are reduced to nothing, and because they are decked out they are refuted, and because they are powerless they are not able to stand in a contest.

If the Sun comes from the Good Nature, why does it hurt the eye? For they say that everything which injures is from the Evil (Nature), just as everything which helps is from the Good (Nature). And they say concerning the Sun that it purifies from Evil, because it goes and comes every day to the Domain of the Good one, which is a purification. And yet [Cf. p. xli.] the eye which fixes its gaze much upon it is injured by its strength, but if it fixes its gaze to look on the shadow or thick darkness it is not injured, and so it is found that the Sun of the Good (Being) is harmful.

They cannot say that it only hurts the Body. And if they say that it harms the body which is akin to the Darkness, why did it not always harm it, but instead (of that) it actually gave Pleasure to it? And how is the Soul which is in the midst of it (and) akin to the nature of the Light harmed by the Body? For it causes it to sin, since the [P. 112.] Bitterness (?) of the Darkness is not all like itself, as also the Pleasantness of Light is not the same in everything. For this visible Darkness by its colour confuses the eye, and does not imprison it; it is rather Satan who by Thought enslaves the Soul, and it is not the Colour (which does it), and this |lxxxv (Darkness) which has Colour has no Thought. And the Primal Darkness from which they both come, on account of its (greedy) hunger, harmed the Light which it 'passionately [Cf. pp.xxxvi. l. 17; xlv. l. 16; lxxxix. l. 26.] desired and ate,

and sucked in, and swallowed, and imprisoned in its midst, and mixed in its limbs.' Primal Darkness and our Darkness must be different. And what is the nature of all of this harmful (Darkness), seeing that this Darkness, which is from it, confuses us by its Colour, and Satan, who is from it, by his Thought slew the Light, but the Primal Darkness crushed it with its teeth? So the Light of the Sun and the Light of the Soul are different : the Sun is silent; the Soul can speak. And just as this Darkness is not like itself, so neither is the Light (like itself). For this Sun by its Colour delights us, and not by its Voice, and the Soul which in his (Mani's) Teaching is akin to it (i.e., the Sun), delights by means of its Voice, and not by its Colour. And how is this Sun wanting in Thought (?), and how does the Darkness not possess Speech like its original Father? . . . the creation and learned . . . to give to them his Refining that he may bring them to the House of Life. And why does the Moon go on quietly, and why are the stars in silence? If they all come from an [P. 113, l.9] eloquent Nature, why are they not all eloquent like the Nature from which they come? The Mosaic account of the Creation is the true one. Speech is God's gift to man. Harmful creatures show man's superiority, and only harmful after the Fall. And though Bodies are from the Darkness, as they say, they have Speech and Mind (and) Beauty, and there is no . . . and as regards the lightly-moving Luminaries which are from an Element endowed with Speech which shuts up their mouths like a scorpion ... let them be refuted concerning the Luminaries (and shown) that because they are lamps created for our service, the Sun and Moon are rightly deprived (?) of Speech. For by Speech [our superiority in the rank of creatures is clearly demonstrated and the Luminaries are] for our service, God . . . [so the Luminaries] are found against them, so that though they do not wish it they establish the word which Moses wrote. For when God created everything for the service of man, and that he might show that creatures were created to serve him, He did not give them Speech and Mind as (He did) to him that their inferiority [lxxxvi might prove about them that they were certainly for service, as, also, the superiority of man proves concerning him that he [P. 114, l.4.] is certainly to be served. And not only harmful creatures did He create for the service of Adam ; for it might be thought that if they were harmful they might be able to cause him harm, on this account God created those creatures which are fierce, and those which are terrible, and those which are cruel, and those which are harmful, in order that the sovereignty of Adam might be seen, set over all like that of God. But he possessed this power over them before he sinned, but they received this power against him after he had sinned. Therefore God said, let us make man in our Image, that is in the Image of His authority, so that just as the authority of God rules over all so also the yoke of Adam's lordship had been set over everything.

Man is higher than the Parts of the Light.

Let them tell us, therefore--those who speak against the God of Moses--how they speak against that Scripture to the Truth of which they themselves are witnesses. For the Scripture declares that God gave to man dominion and

[P. 115, l. 8.] authority over the earth, and behold now . . . [we see] that it is so, but, according to the scripture of the Heretics, it is not only to man that they give honour and dominion, but to all the Parts of the Light, because they say "they are from one Great and Glorious Essence." And because they desired to give worship to those that serve, those Manichaeans are sun-worshippers, who have compelled mankind who ought to be served to offer worship to the things of creation. Consider, then, how they are refuted by the things of creation. For it is a fact (lit., found) that they have magnified the Sun and the Moon more than mankind. Let them tell us which

is greater--a thing that is excellent by its Light and its Effulgence, or a thing which is excellent by its Reason and Knowledge. For if a thing that is excellent by Light is superior, let them blot out their scriptures and annul their doctrines, and put their words to silence, and deny their faith and sit down and weep for themselves.

Why has the Soul not Effulgence like the Luminaries? But man's Soul is greater than 'an Effulgence.' And why have they not Radiance like fire, if that Radiance is excellent? So that they may also be asked (this question) |lxxxvii --if they are from that Effulgent Nature, why have they not the Radiance of their kinsman? If, therefore, some one produces a fire in a desert by the rubbing of a flint, or of something else, that he may make there a great flame from a great heap--of the two, (namely), that great fire which has a great Radiance, and the small mortal who has an excellent Mind, which is the greater? For if the rays [P. 116, l. 21.] of the fire have suffered(?) themselves to be confined for a long time, the hidden beams of the Mind (are such that) this creation has no power against them that they should be confined by it. For a lamp which can be confined in the midst of a vessel can prove concerning every Light that exists, that it can be confined in some hollow or other. But there is no hollow to confine the Mind ; for it is confined in the body, and more excellent than it; and in the midst of creation, and is more than it; and in the hollow of creation, and it has no power against it; for it is limitless because even unto God who is not limited its extent reaches.

If the Parts of the Light are mixed in all living creatures why are their powers and characters so different?

Let them, therefore, either be persuaded honestly, or let them be vehemently plied with questions : either man is more honourable than all, and all created things are assigned for his service, or else there is one head (?), the nature of Light, as they say. Why, then, are the Parts of this Light which are in a deaf man, deaf-mutes, and those which are in a blind man are changed into their opposite (i.e., become Darkness). and those which are in a dumb man are silent, and those which are in a scorpion inject poison. And if the Evil (principle) [P. 117, l. 19.] has prevailed and overcome them, behold in doves and in lambs the Good Parts are many, why, therefore, are those in a dove not cunning, and those in lambs not wise? And so it is discovered that Darkness possesses cunning and wisdom . . . because this Darkness is cunning . . . the Good Nature . . . So also at all times the simplicity of that [L. 43.] Good Nature has been conquered, and is conquered by this cunning of that evil Nature. For it has both power and [P. 118] |lxxxviii wisdom. For a lion shows, and a wolf and a dragon, that they are cunning and crafty, and that they are wise and strong ; just as a lamb, together with a dove, shows that they are weak and simple. So that simpleness and weakness show an inclination towards that Nature whose Parts are numerous in them. But if they bring other illustrations (to prove) that the Darkness bears witness to its own weakness,--for it always fails before the Light,--they have (thereby) refuted and discredited the starting-point of their doctrine, though they do not perceive it. For there they relate how the Darkness conquered the Light and 'swallowed it.' Why the Manichaeans can charm serpents and vise enchantments. But perhaps, they are glorying over this, that they enchant the serpent and charm the scorpion, and "the cunning of the serpent is conquered by Enchantment, and the poison of the scorpion is charmed and conquered with it (i.e., the serpent)." Wise are these investigators whose wisdom has conquered even the cunning of the serpent--that is to say, their wisdom is mocked at by the cunning of the Devil! For [P. 119.] the Devil himself is enslaved that he may enslave, and he

subjects himself to be their slave so as to become their lord. For he subjects himself in those things which do not harm him in order that they may be subject to him in those things which cause their death. For the Devil himself, on account of his subtlety, enters into the serpent as he was concealed in it from the beginning, and as those of the house of Adam thought that a serpent was speaking with them; and because they were not willing to contemplate the invisible (being), who had taken up his abode in it (i.e., the serpent), they were drawn after the external (audible) voice which called them. But when they thought that they were obeying the serpent, they became the disciples of Satan who was in it, and they did not perceive it. But let us pass on with few words, because there is no time to finish the whole account of the Serpent. But even if we turn from the account of it, we come again to the account of his disciples--as it were from the Serpent to the sons of the Serpent. So since the Devil does everything by means of a serpent, at that time of Enchanting the Devil [P. 120.] does not reveal himself that he is there. For he knows that they [lxxxix] flee from him because he is hateful. But he causes it to be supposed concerning the serpent that it is made subject to the Enchantment in order that they may believe that that Enchantment is from God, so that while they are persuaded on account of the serpent to learn Enchantment, they may be persuaded to serve Satan by means of Enchantment.

How are they unable to conquer all kinds of Evil by their Enchantments?

Let us ask, therefore, the Sons of the Serpent (i.e., the Heretics), concerning the serpent as to how it is persuaded, or how it is enslaved by Enchantment, seeing that other natures, although they are Sons of the Evil One, as they say, are not persuaded by Enchantment. And how is that a single Nature, part of which is conquered and part of it not? If that Enchantment is powerful, why did it not enslave all the Parts of the Evil One? And if that Evil One is too powerful for Enchantment, [weak and feeble] is whoever was persuaded. And if the power of the Good (Being) is mixed in the Enchantment and the name of the True (Being) associated with it so that it (the Enchantment) becomes a weapon whereby serpents and scorpions [S. Luke x.19.] and all the power of the Enemy may be overcome, then (we may ask) was there not a single sorcerer or enchanter in the Domain of the Good (Being) who might have gone forth and enchanted that great Dragon which was assaulting them in the beginning? [P. 121.] But, perhaps, the Sons of the Light had not yet learnt this Enchantment. And from whom then does this discovery come after a time? For owing to the lack of this Enchantment perhaps, which had not yet been learnt that All-devouring<sup>1</sup> (Serpent, [Cf. pp. xxxvi. l. 17; xliv.l. 16; lxxxv. l. 4.] or Dragon) was not bound which crawled forth from its Domain and swallowed the innocent ones, the Sons of the Light. And what authority did Jesus give his disciples to conquer serpents and scorpions--the authority of Enchantment or the authority of Faith? And if Faith is from God, He (thereby) asserts that Enchantment is from Satan. He, therefore, by his cunning arranged such fetters as these, allowing himself to be bound in order to bind; so that when they come to bind him by Enchantment he may turn and bind them by impiety. [xc The Manichaeian interpretation of John i. 4. And how do they say 'the Primal Man'? For even with regard to the name of this one they go far astray. For they are content to understand the Scriptures in a perverse way. For the passage is written in the Gospel that "the Life is the Light [P. 122.] of man"; but the Greek Gospel explains that the Life is the Light of men. They have combined and made from the word 'man,'<sup>2</sup> as it is written in the Syriac (the explanation) that this (word) refers to a (single) man, that is the Primal Man, the Father of the Five Shining Ones whom they call ZIWANE (the Bright Ones).

Opinions of Mani and Bardaisan contrasted. And those things which Bardaisan makes (i.e., considers to be) five Entities, Mani makes (to be) from a single Essence. And this conflict is not ours. For it is right for us to lift ourselves from between two serpents in order that they may fight with one another for the victory which is itself altogether a defeat in other respects. Because Mani was unable to find another way out, he entered, though unwillingly, by the door which Bardaisan opened. Their views about the making of the Body. For because they saw that this Body is well put together, and that its seven senses are arranged in order, and that there is in the heart an instrument for the impulses of the Soul, and that there is in the tongue a harp of speech, they were ashamed to speak blasphemy against it (i.e., the Body) in plain terms, and they had recourse to cunning, and divided it into two parts. But they suppose that its nature (?) is from Evil, and its workmanship [P. 123.] from the Archons, and the cause of its arrangement is from Wisdom. And she (i.e., Wisdom) showed an image of her own beauty to the Archons, and to the Governors, and she deceived them thereby so that when they were stirred up to make (something) in imitation of what they saw, each of them should give from his treasure whatever he had; and that owing to this cause their treasures should be emptied of what they had snatched away. And since Mani saw in this place that he was not able to cross the river at any other place, he was forced to come and cross where Bardaisan crossed. For he, too, spoke thus concerning |xci the Primal Man : "By means of the image which he showed to the Sons of the Darkness he compelled them." Their views refuted by Scripture. And because here they both say the same thing, the same thing may be said against them both, so that by means of the Truth which is not divided against itself, the two divided ones may be overcome, (the two) who in this passage have clothed themselves with (a semblance of) agreement against the Truth. But a single passage which the true Apostle spoke dissolves their fabrications without trouble. For he said that 'your Bodies are temples of God. and whoever shall destroy [1 Cor. vi. 19.] the temple of God, him will God destroy.' If, therefore, the Body belongs to corruption, as they say, who cut off hope as [1 Cor. iii.16, 17.] regards their Bodies, why is he destroyed who destroys it, seeing [P. 124.] that even when he does not destroy it the Body pertains to corruption? But if he is destroyed who destroys it, it is clear that its Architect and Regulator is God, and not the Sons of the Darkness as Mani said, nor the foolish Governors as Bardaisan said. THE END OF THE FOURTH DISCOURSE.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line 2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press SPlonic font, free from here.

1. 1 Lit., "that which sucks in (its prey)"--the word is found in the Hymn of the Soul, see 'Texts and Studies,' Vol. V., part 3, p. 12, 136, and p. 20, 586. Wright translated "loud breathing." The rendering given above is based on the passages to which reference is made in the margin.

2. 1 Ephraim means that the Syriac word may be taken either as singular or plural. This text was transcribed by Roger Pearse, 1st October 2002. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

## Discourse to Hypatius 5

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S. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by C. W. MITCHELL, M.A., volume 1 (1912). Fifth Discourse to Hypatius against the False Teachings. THE FIFTH DISCOURSE AGAINST THE FALSE TEACHINGS.

True, unlike false, obedience will not listen to seductive Heresy. BUT true obedience is the likeness of a pure betrothed (maiden), who is not drawn after the voices of strangers; and the ear which turns aside a little from the Truth is like the Adulteress who turns aside from her consort; and the ear which is led to all Teachings is like the harlot who is persuaded by every one [P. 124, l.38.] who calls her. Let us, therefore, refute that erring obedience which is infected by the words of the liar, which, instead of the name of the true Bridegroom, loves the name of its corrupter. For it has consented that the name of Mani should be proclaimed over it, and not the name of the Messiah.

See how Mani, the last of the great heretics, is refuted by Ezek. viii. And because this is the Teaching which comes from the party of Marcion and Valentinus and Bardaisan and he is the last of all, that is to say, the dregs, lower than that above him, so this one (i.e., Mani) is more abominable than those before him. But in the evil times of the world this Teaching has sprung up in the world's latter time. And because it has fought much against the Truth, let us speak a little against it, and it is not [P. 125, l.18.] we, but the Truth which speaks against it. But the substance of this Teaching while appearing small and insignificant to those simple ones who are not acquainted with it is like the hole which the Blessed Ezekiel saw in the wall. For though that hole was insignificant and small, great evils and numerous abominations and the secret things of shame were inside it. [Ezek.viii. 8.] But that passage (of Scripture) which commanded Ezekiel to dig in the wall which was a veil over the hateful things, by the power of that holy passage, let us also remove the veil of this foul teaching so that the hated things inside it may be exposed. [xciii] But I do not wish to speak of all of them because they are [P. 126.] unclean, just as the holy Prophet was unable to make his mouth a channel for the hateful filth. . . .

Mani's paintings. But let us be like the illustrious Prophet (observing) how, as often as it was possible for him to say (something), he said (it); also (let us observe) what he said, also that he did not (utter) all these things, but only some of them, those things which are omitted being intelligible to the wise by means of these things which are uttered. Therefore the holy Voice commanded [Ezek. viii. 9, 10.] the Prophet obedient in everything (and said) 'go in and see the great abominations which they are doing here.' And he went in and saw all the idols of the House of Israel portrayed on the wall. So also Mani painted in colours on a scroll — as some of his disciples say—the likenesses of the wickedness which he created out of his mind, placing on hideous (pictures) the name of the Sons of the Darkness that it might declare to his disciples the ugliness of the Darkness that they might abhor it, and placing on beautiful things the name of the Sons of the Light "in order that its beauty may in itself indicate to them that they should [P. 127.] desire it," as he said, "I have written them in books and pictured them in colours; let him who hears them in

words also see them in an image, and let him who is unable to learn them from . . . learn them from pictures." And perhaps he actually worships these likenesses which are pictured there. The "Righteous" Women, among the Manichaeans. But the Voice said again to the Prophet: [Ezek. viii. 13, 14.] 'Turn again and see greater abominations than these'; and he went in and saw women sitting and weeping for Tammuz. And wherein was this abomination greater than the first ones except that those images of heathenism were considered to be images of the living God, whereas here Tammuz is being worshipped and bewailed, idle and adulterous as he is? So on this account this abomination was greater than those. And, therefore, corresponding to those vain mourning women who were bewailing the god Tammuz who was slain on account of his adultery by a wild boar,—whom, moreover, they suppose to be a god,—come see here also those idle women of the party of Mani—those whom they call [P. 128.] 'the Righteous Ones' (ZADDIQATHA), because they multiply wickedness. For they also are idle, and sit on account of the Bright [xciv Ones (ZIWANE), the Sons of the Light, "whom the Darkness came forth and swallowed."

Manichaean worship of the Luminaries. Mani's teaching about an all containing Space.

[Ezek. viii.15, 16.] Again He who commanded said to him who was commanded : "Turn again and see greater abominations than these"; and he went in and saw between the porch and the altar—for beside the porch was built the altar of their offerings—"about twenty-five men with their backs to the Temple of the Lord." But by the word 'backs' he means their nakedness. And by reason of this ignominy which they displayed over against the Temple of the Holy One, this sin was greater than the first ones, and the middle ones; and these, it is said, were rising early and worshipping the Sun. And in the case of these it is written that they worshipped only the Sun; but Mani went on to teach his disciples to worship the Moon. For they worship the Sun and the Moon, luminaries by which those who worship them become dark. But when the Sun comes to the West

[P. 129.] they worship the West, as do the Marcionites their brethren. For it was right that by this worship the common kinship should be manifested. And because the name of . . .

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[L. 20.] who said . . . that a place (?) limits him who can be limited; [L. 27.] they wish (?) to flee from him. . . . For if the heaven is enclosed (?) by a gulf which any one wishes to cross . . . [L. 33.] how much more exceedingly is He in every place whom gulfs and places are not able (to contain)! But these abominations which Ezekiel saw, perhaps they are allegories . . . the Manichaeans believe thus. For he assumed at the beginning two Entities and two Domains, and two Elements, and two Roots. Let him, therefore, be asked about the two if there are only two; [P. 130, l.4.] for each of these two because it is a single thing, must be altogether like itself. But if there is in it anything which is not like it, it is falsely called one. For it is clear that that thing which is not like it in nature is

not part of its nature. Let us hear, therefore, when he explains (the change of) one into many which are not like it in nature, nor is it like them, nor are these like those. And first of all he assumes a Space, and how is a Space like God? For one limits and the other is unlimited; and one confines and the other is not confined; and the one has Personality and Knowledge and Power and Wisdom, and in Him (?) are Grace and Freedom, and the other has none of these things, though concerning the nature of the Space there is an undeniably great discussion. For not only is the Space not like God, but [neither is it like] itself (i.e., homogeneous), (being) [Cf. p.lxxvi.18 ff.] dark and luminous as they say it is there. And let the discussion be choked by means of inquiry, and this is the noose which they have thrown round their own necks. For let them [P. 131.] be asked concerning that Space, whether half of it is dark and half of it luminous, and whether half of it is good and half of it is evil, and whether its sides which are towards the Good are like the Good, and its gulfs which are towards the Bitter are like the Darkness. If they say that the half of it towards the Good is Good, and the half of it towards the Evil is Evil, this is difficult to accept; for since that Space which confines both of them is one, how is half of it good, and half of it evil? For they cannot make two (separate) Spaces, and suppose a third Space between Space and Space. Concerning the property of this third Space there is a third inquiry as to what it is, and whose it is, and whom it resembles. For of necessity, that Space which confines is one, and many differences and boundaries are found in the midst of it. For boundaries do not bound and limit Space as if it came to an end, but they bound things in the midst of Space, that is to say. either houses or cities or lands or mountains or plains or kingdoms or peoples who are bounded one with another by the sea or [P. 132.] dry land. But if they say that that Space is altogether the same (i.e., homogeneous), though (?) it is stretched over the Good and over the Evil, it is clear that either it belongs to both of them or that both of them belong to it. For by the one yoke which fell upon the two Entities they have become subject to those two, (namely), the great yoke which ruled over them (?) And, therefore, even the distinct are not distinct. For the equal yoke cast upon them does not allow them to escape from being themselves conformed to its equality, except in this respect, (namely), [xcvi] that a person who is in the midst of Space cannot occupy the whole of that Space. And if it be not so, fashion in thy mind that whoever is in the midst of that Space, and has a body must necessarily be limited also. For the place which limits him is greater than he is. But anything which is not in Space cannot be limited; there is no Space to limit it.

Bardaisan's Hymns to Space are impious. And on this account that pre-eminence which the Teachings give to Space, the true Teaching gives to God, because He is His own Space. For greater are the praises which Bardaisan uttered concerning Space than those which he uttered concerning the God in the midst of Space, which (praises) are not suitable [P. 133, l.10.] for Space, but for God. For if they are suitable for Space their Space is found to be more excellent than their God. But the true word (i.e., piety) demands praises as it demands acts of worship, and presents them to the one great and adorable (Being). For as it is not right to worship idols that there may not be many gods with the One, so it is not right to bestow the title of 'Existence' on Space along with God. And as it is not right to postulate another power which is able to command God, so it is not right to postulate a Space which is able to limit God. For if He is made subservient in one respect, this is a great blasphemy. For, as He does not command all if He is commanded, so He does not limit all if He is limited. For if the (title of) Commander is necessary to His lordship, the (title of) Space is also necessary. [P. 134.] For if all commanders are under His command, as they say, all places too are included within His greatness, as we say, that is, as the Truth requires.

Mani makes God depend upon a Luminous Earth. But he went on to say that that God has also a Luminous Earth, and that He dwells upon it. And as he made Him depend upon Space, so he made Him depend upon an Earth. For he did not say that that Earth was a thing made and arranged for the sake of His possessions : as the true Prophet [Is. xlv.18.] said concerning the true God : 'not in vain did he create it, but that His Creation might dwell in it.' And as He made the Earth for the lower beings He made Heavens for the higher beings, and those things and these (exist) for the sake of beings |xcvii made and created, spiritual and corporeal. For He before His creation was not dependent upon a Heaven on which to dwell, nor upon a Space (or Domain) within which to be.

God and Space in the Heresies. Answers to the opinion of Marcion, of Mani, and of Bardaisan. But as for Mani and Marcion, the one before, the other after, with Bardaisan in the middle, one inquiry is directed against the three of them. But let Marcion be asked first as (being) the first—if those Heavens actually exist for the Stranger it is clear that he is not one Entity, but two unlike one another. And if a Space surrounds him, then again there are three Entities, and the Space is not like the Heavens, nor do they both resemble God. God is found to be weak and inferior to the two of them. [P. 135, l.14.] For it is found that a Space surrounds him as being an inferior, and that the Heavens bear him up as being weak, not to mention other things which we shall not give at length, which indeed refute Mani also. For he names a Space and an Earth along with God as an actual existence. But Bardaisan (who was) in the middle and (was) clever, chose one and rejected the other; and this (he did) in order that he might thereby refute his neighbour, and he did not know that that of which he was ashamed is the companion of that which he affirmed. For he said concerning God that He is in the midst of Space, but he does not [attribute actual existence to the Heavens as Marcion did [L. 41.] nor to a Luminous Earth as Mani]. . . . [Yet in his Teaching like them he limited God. For he made Space] support God [L. 48.] and he did not know that there is something outside God which [P. 136.] surrounds him; (and that) there is something beneath God which bears him up. . . . a self existent Space like God. For [L. 11.] both of them exist also, so that either the latter was dissolved like the former, or the former was established like the latter.

Again, how can Mani speak of his Five Elements as coming from One Root?

But, again, Mani goes on to make many things, five Natures which he calls ZIWANE (the Bright Ones). And how, if he assumes two Roots, can there be many (beings) confined in the midst of each of them? For how from [one source can such diverse objects come as Light and Water. Wind and Fire?] . . . These show concerning their nature as also Water and Light show that their Root is not a single one. The fashioner of this Teaching

[L. 39.] was foolish even if he was clever. For he says (there are) two |xcviii

[P. 137.] Roots that we (?) may not say to him as Bardaisan said, (namely, that there are) five Roots (one) above (the other). . . .

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[L. 18.] divide one Nature into many Natures those which are composite. . . . And this is the refutation of those two [that Water and Fire and the other Bright Natures would injure one another [L. 23.]

if they existed together as neighbours] . . . without the contact of the Darkness which he represents as the opposite of the Entities, those Entities are found to be injurers of one another if they are really in existence. For thus their Existence demands, and so experience proves. But if they were created

[P. 138.] from nothing, the Will of the Maker is able to make them be at peace with one another, and to part

1 them (in anger) one from another, when they were injuring, and being injured.

How could the Entities be in contact with one another if the Space was infinite?

And, therefore, let us inquire briefly concerning these two Roots, leaving on one side many questionings in their statements, (let us ask) whether they (i.e., the Entities) were in contact with one another, or far from one another, or whether one was below or above the other. And if he says that one was opposite to the other, then Marcion and Bardaisan are more subtle than he. For Bardaisan supposes that the Darkness was beneath, below everything; and Marcion represents the Stranger as being above everything. Therefore (it may be said), that if that Space in which they all dwell is one, and the length of that Space is immeasurable, and its breadth infinite, what (is meant by saying) that all those Entities were dwelling in the same neighbourhood, and one above the other or one behind the other? Was there not a chance that they would be scattered and be far from one another in that Space which is infinite?

Why the False Teachers have affinities with one another. So this proves concerning their Teaching that it is the elaborate arrangement of men. For the cause of this nearness of their Gods who are near to one another is evidently this, (namely), that it is because the false (Teachers) are near to one another; on this account they bring their Gods together. And because they are imprisoned in the midst of one hollow of [xcix Creation, therefore they have imprisoned their Gods within one Space. And because they are not able to go outside of [P. 139, l.19.] this world, lest the argument should be brought against them 'Whence did you perceive their Gods?' they have managed to construct causes which result in their Gods being in the midst of this world so that the effect might be that from these Gods they received the revealed Teaching concerning their secrets. And as children who play on a wide staircase, when one sits on the lowest step his companion, in order to anger him, sits on the middle step, and in order to resist both another sits on the upper step, even such are the heralds of Error. To [P. 140.] resist each other they have named Places some of which are more compressed (i.e., lower) than others, and Gods who are higher than their companions. In the sport of children the (same) story (?) is found. For children who are older than one another have ranks one above another. But they (the Teachers) have named empty Domains and idle Gods who do not exist, and futile stories which have no root. In Mani's teaching his two Roots are placed 'opposite one another on a level.' And because Mani saw that before him his two

elder brethren, namely Marcion and Bardaisan, that one had said, 'below'<sup>2</sup> and the other 'above'—because he saw that if he said 'below,' that had been said; and if he said 'above,' he saw that it was not new (lit., ancient), not knowing how he should represent the two Entities which he introduced, when he saw that (the arrangement of them) above and below was taken, he represented them as being one opposite the other on a level. The False Teaching about HULE. For he, too, prophesied by the spirit of his brethren, and [the afore-mentioned . . .] HULE 3 (i.e., Matter) is found in all of them, for it is only in the Church that it is not found. And if HULE belongs to the evil Existence as they affirm [and because the Church does not preach HULE in the Church, HULE is not in the Church, because it is not in the Scriptures of the Church], among all of them it (i.e., HULE) is altogether because it is all [P. 141, l.6.] found in their Scriptures. |c Why did Marcion introduce HULE into his Teaching? And if Mani and Bardaisan have called the Maker God, perhaps a way might have come to them to call HULE also (God). For it is the cause of the Making as they say. As for Marcion who compelled him to rend again his tunic and dance with the wanton. . . .? For if he says concerning the Stranger that he is not the Maker this would be sufficient to put him in error. For he said that the Good One came—he who did not make (things)—and gave life to the Sons of the Maker; and because he had no property in the realm of the Creator it would not be necessary for him to undertake the cause of HULE. And if in order to show that the Maker tricked HULE the Stranger Himself did not keep faith with him when he came, and transferred by fasting and prayer the bodies which were from HULE, and after he worked all this work in them he sent them by death to the realm of HULE, he removed them without [P. 142.] compensating the Maker in that he raised the bodies of Enoch and Elijah to Heaven, and promised resurrection in his Scriptures [Dan. xii.13.] as He said to Daniel, 'Go, rest till the end, and thou shalt stand in thy time at the end of the days.' And who forced Marcion to introduce the subject of HULE except HULE herself, For she who is preached could not fail to make a revelation concerning her name by the mouth of her Preachers. The subject of HULE being common to the Teaching of the three, the refutation of one is the refutation of all.

And, therefore, this HULE which is found in them all is a sign set upon all of them, so that by one sign set upon all of them they may be known to be all one. But wild asses are weak against a strong lion. When they see him they verily gather against him as one who is strong, and victorious, but he rends one and as for the many who have gathered, he scatters all of them by means of one. The Truth also in its splendour when it conquers one of the false (Teachers), by means of that one who fails, defeats all those who have gathered together. For all who are in Error are limbs one of another. But when a [P. 143.] body is caught by one of its limbs, the limbs also which are not caught are caught by the one which is caught. For it is [S. John x. 8.] written concerning those former deceivers, " All those who have come are thieves and robbers." But blessed is he who is able to bear insult (lit., that which stirs indignation), and blessed is he again whom their insult does not reach at all, so as to perturb him. |ci What madness to suppose that Good is refined and goes up! But what insult is greater than this of the Heretics who say that the Good is "refined little by little and goes up"? O the unspeakable madness! For it would be right that some other Good should be added to the first in order that the Evil Constituent might be weaker so that it might not prevail over it and drown the world. But they are like fruits whose exterior, when they are dry, deceives those who see them. But when they are squeezed between two hard things, then the dryness within them is convincingly revealed. These (men) also are set between two true words so that all their long fabrication is dissolved briefly.[P. 144.] How the evil Constituent could be

conquered. For if the Evil which is mixed in us, as they say, injures Us, then one of these two things can be, either that that Evil can be separated from us that it may not hurt us, or the Good Constituent may increase in us so that the Evil which is in us may be weakened so that it may not kill us. But I had wished to repeat this statement, (?) not that when it is repeated this statement gains power, but that when it is repeated the Hearer gains power . . . because those Hearers whose [L. 28.] faithfulness has opened their ears even from one . . . receive it. But such Hearers . . .

\*\*\*\*\* If the Good "goes up," how can the Evil be conquered here?

If, therefore, . . . is mixed in the Evil Element, the Souls [P. 145, l.12.] are existing in an evil condition, how can they exist in a good condition when the force of Evil increases in them? For in proportion as the Good (Element) 'is refined and goes up,' so the Evil (Element) becomes fierce, and goes down. And just as that Good which has been 'refined,' and has 'gone up' is . . . and victorious (?) and reigns, so that other Good which is left behind is [defeated] and stifled. For the victory which is gained by those Souls who have been 'refined,' and have 'gone up' has (only) increased the defeat of those Souls who are left behind. For in proportion as all (?) the Parts of the Light have been mixed as one . . . in Evil they would lessen the Evil by their quantity so that it might not stifle them. Therefore, just as [cii those Souls which are 'refined and go up,' are victorious and exultant (?) so those Souls which are left behind are defeated [P. 146.] and stifled; but not even now are the Souls able to be refined, and to go up because the Foulness of Evil lies heavily upon them. No Power akin to the Souls could deliver them without being overwhelmed.

Because that other Power (of Good) comes and is not confused, it is clear that it is not of the same nature as these Souls which are stifled. And instead of these Souls coming who struggled with the Evil, why at the first did not that Power come whose nature cannot be overwhelmed by 'the Floods of Evil'? But if that Power is found to be of the same nature as those Souls that are overwhelmed, it is evident without dispute that by means of that Foulness which 'intoxicated' them he who comes is perturbed.

If the Body is essentially Evil, Truth cannot come from Teachers clothed with such a Body?

And, therefore, accordingly to this infallible refutation and undeniable evidence and unanswerable demonstration and experience which neither errs nor causes to err, Marcion, too, and Mani and Bardaisan, because they were clothed with the Body which they represent as from the Element of Evil, were unable to be good in it, because, as they say, it is from the Evil One, nor (could they be) upright, because it is vicious; nor (could they be) true, because it lies; nor (could they be) pure, [P. 147, l.9.] because it is turbid. And let them not be angry because these things have been spoken against them by us. For their mouth overthrows them, not our tongue; and their Teaching, not our Will; and their Error, not our free Choice. For they said that the Body comes from the Element of Evil and lies; and it is clear that because their Souls were playing on this hateful harp, the 'intoxicating Foulness of the Body' did not allow the melody of Truth to be played on its strings. And, therefore, they have decided against themselves that they are preachers of Error, owing to the fact that they are mixed in the Body which comes from Error according to their decision. For it (i.e., the Body) speaks against them. The orthodox teaching about the Body : it is the instrument

and partner of the Soul. But if, as we say, the Soul is able by means of the senses [ciii of the Body to hear the Truth, and to speak what is right,—for to us, who are Sons of the Church, the function of teaching properly belongs, inasmuch as we confess, according to the Preaching of the Prophets and Apostles, that the Body is akin to all the beauties of the Soul, and is a partner with it in all good things, since it is able to learn by means of it, and teach by means of it,—it (i.e., the Body) is, as it were, a trumpet for it; for by its (i.e., the Body's) mouth, it (i.e., the Soul) preaches Truth in the World, and it is a pure harp for it, by means of which it sounds forth Truth in creation. For along with it (i.e., the Body) the [P. 148, l.15.] Soul is adorned just as along with it the Soul is defiled. For they are alike in the matter of gain and loss, in every respect like friends they suit one another. For (they come) to the struggle like companions and to the (victor's) crown as partners, even if it is thought that it (i.e., the Soul) contends in it (i.e., the Body) against it. But it does not escape the notice of a wise (Hearer) that the triumph is on behalf of both. For when the Body is chaste and the Soul chaste it is a common gain, just as also when the Soul is impure and the Body impure it is a common loss. And nature shows about this that when they are foul they are both called by one Evil name, and when they are fair they are both called by one good name. And if both . . . that they both teach . . . For it is the speech [P. 149, ll.1, 4, 8.] of it all. And when it (i.e., the Soul) is . . . it (i.e., the Body) is. . . . For . . . which are from them and in them and other [Ll. 11, 14.] things which are not from them are not spoken convincingly (?) against them. . . . Obedience . . . by persuasion . . . in him [Ll. 18, 20.] who is not persuaded. For by the visible limbs of the Body the invisible movements of the Mind (are known. . . .) The Shadow depends on the Body, but Body and Soul are more vitally one. For just as the Body is beside (?) its real (?) Shadow so also the Soul is beside the Body. For the Shade (?) of the Body has no power apart from its Body, upon its movement (it is dependent), nor has the Body any power apart from the Soul, upon its guidance in everything . . .

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[P. 150, l.12.] And, perhaps, because of . . . which is between the Body and the Soul there is this . . . Shadow so that by the visible Shade the invisible strife may be scattered. For if the Shade

[civ [shows itself the servant of the Body] . . . the Body, too, proclaims who can influence it according to its power. For they teach by means of one another that in teaching . . . But the symbols (?) . . . which thou hast heard are not in the case of everything. For behold the real Body. . . .

[L. 37.] Why is the Shadow loved just as also the Body is loved? No, and why not?—because the Shadow is not able to hear and see like the Body. But the Body lives with the Soul. . . . [P. 151.] For . . . spring up and are seen by means of it. For the Shadow cannot see or hear, either with the Body or apart from it. But the Body sees without its Shadow, without it it (i.e., the Body) hears and

speaks; it does not exist with it and by means of it; it does not hang in it when it is weary. But the Soul and the Body exist one in the other, and one of them cannot exist apart from its companion.

See, further, the intimacy of Soul and Body. This acuteness of the Physician's touch. Elijah's Body, taken to Heaven. But let us introduce subjects into the midst of other subjects in order that they all may tend to edification. Let us ask the Heretics who lay hold of the Soul and leave the Body, though the Soul in its love and conduct has not forsaken the Body. But the Body exists between the two of them—between the Soul and the Shadow—one invisible within, the other outside it—they are both bound in this middle vessel. The Shadow is the contemptible object, but the Soul is the glorious object. But if the Body is something dependent, it is not dependent on the Shadow that it should borrow anything from the Shades. For it uses its own limbs as real objects. But the Soul which is great and perfect, how is it altogether dependent [P. 152.] on the Body? For it can do nothing without it. For hearing enters into it by the ears, smell comes to it by the body's inhalation, it (i.e., the Soul) sees forms through the Body's eyes, it tries tastes with the Body's mouth, with the Body's heart it discerns knowledge, and with the whole of it all manner of things. By the touch of its fingers it obtains a great and subtle perception, it touches with the finger the veins, and learns things that are invisible. It describes everything that [cv is in a diseased Body as if it (i.e., the Soul) had entered into it. It describes to the sick man invisible things that are concealed in him. From it he learns (the truth) concerning his ailment which he has, [the sick one does not cease to understand, the finger becomes as it were the speaking mouth;] when it calls, no one [L. 28.] hears, for it calls quite silently; it speaks with him, while those who are near at hand hear it not. It describes to him his suffering and recounts to him his trouble. And there is a passage where he said deceitfully, Likewise when the end comes, the Soul learns all these perceptions by means of the Body; and just as these things which are here are learnt by means of it, so likewise these things which are to come are acquired in conjunction with it. And if these things which are to come are more subtle than the Body in accordance with the places [P. 153.] (in which they are), so it (i.e., the Body) will undergo change. For that Will which made it gross for the gross purpose which is here present, made for it that Spiritual abode which is yonder. When Elijah was on the Earth he lived as an earthly one, and he was taken up to the Spiritual (abode) . . . from the earthly (sphere) . . . above the Heavens. For during forty days he disciplined his body by the rigour of fasting . . . [L. 18.] he did not hunger nor did he thirst when he was running . . . [L. 21.] in the Body after him . . . [L. 25.] \* \* \* \* \*

[who . . . true from the Scriptures for he receives the truth by [L. 37.]

Experience, and whoever is true, from the . . . Scriptures declares the truth]. For the Mind was sufficient for the Soul apart from the Body; the Mind does not find the Body apart from the Soul; the Soul was not sufficient for it; it acquired

[P. 154.] Understanding on account of the Body, nor does the Body bring it to an end since by means of its Soul it (i.e., the Body) acquired Animal-Life, by means of one another they acquire for one another, and they are a mirror of one another. And just as they both perceived each other by the Mixing of both of them together, so also by means of death they both forget each other.

Why did the Soul put on the Body?

If the Soul has Thought without the Body, has it need also? And if motion and action exist, it is likewise not in need of the Body. And if it is not in need (of it), how was it compelled [cvi to clothe itself with the Body? And if it clothed itself (with the Body) because it was compelled, it (i.e., the Soul) awaits it (i.e., the Body) in the Resurrection so that in both worlds it (i.e., the Body) may be to it (i.e., the Soul) a brother and a servant and a companion. But if it has a Soul of its Nature (?) why is it dependent upon an alien (Body)? And if it pleased the Animal-Life to put on the Coat of Skin, over whom is its skin (laid), since its skin is related to skin? How pleasing it was to the subtle Nature of the Soul to put on the gross Coat of the vile Body! But it was vile according to their account. But it was [P. 155.] not vile because the Soul praises him who clothed it with the rational covering of intelligent Senses in order that one might regulate the other by Knowledge. And what can give it that alien Sense which is mixed in it, seeing that, as they say, it is an alien nature? And if it is alien it is opposed to it. But, if he had given it blindness (?) and not sight he would then be depriving it of sight. The Body ignores the Shadow: why is the Soul so intimate with the ' vile ' Body? For the Body has a Shadow; as a despised thing it . . . it, it does not call it (i.e.. the Shadow) into its good things nor bring it into its evil things. But what has happened to the Soul [that it made the Body its companion, and makes it such an intimate . . .?] And even the dream which it (i.e., the Soul) sees apart from [L. 33.] it (i.e., the Body) when it (i.e., the Body) is asleep, when it awakens and . . . [the Soul requires the Body to tell of the dream it has seen; the dream really comes from both of them], [L. 43.] The dream, therefore, which it sees apart from the Body the Soul does not (really) see apart from it; by it (i.e., the Body) and with it and in the midst of it and in . . . [the Soul has its dream] [P. 156, l. 6.] . . . [they depend upon each other, in slumber and in sleep they are not separated from one another] since they [L. 12.] are mingled with each other. But in death . . . they are separated, and . . . from one another—as they were mixed together [in hope . . . on their Resurrection—since they have their Resurrection as a dream so that just as after their sleep Recollection (?) comes to both, so after death. . . .] |cvii

(And when) the Body has slumbered the Soul forgets that it is in its . . . when . . . it sees [gold], and yet it is not

[L. 28.] gold, it sees silver, and yet it is not silver, it does not know itself where it goes astray . . . with its (i.e., the Body's) senses,

[L. 34.] and it becomes like the pure (ideal form) (?) which he left behind . . .

[And above (in the other world) if its companion left it when rational and went to sleep, it lost all its memory,—when it entered the Body and was clothed with the senses, then it gained perception, and it sees even in a dream because it has the Body; but it loses its senses in death. Nor does that thing left behind (SHARKANA) [P. 157 l.2.] come to it. For if sleep deprived the SHARKANA of all its memory, would not death . . . as it is simple too. How did the Soul enter the Body and put on its grossness . . . For it is correctly clear that the Body does not help the Soul's going up, [Ll. 27, 28.] which he ascribes to it, nor does it receive from it its going up, which he proclaims . . . What then can be the cause of the Soul's coming down from the House of Light, so that it is born into the gross body?] But as for the Soul . . . of its house perturbs it, as they [L. 33.] say, and all its search (?) belongs to blasphemy, and all its fullness belongs to deficiency, for "the pure Soul came into the turbid Body, so that though it was a thing which was not deficient it gained through it (i.e., the Body) very great deficiency." [P. 158.] Difficulties in the Teaching about the Soul's pre-existence

and its entrance into the Body. For if the Soul came from a Place, as they say, who know not what they say, how and why is it not able to return to its natural Place? For if it was sent forth when a child<sup>4</sup> it was here that it received Understanding, and that Place which was deprived of Intelligence was abandoned (?) by it. And if when it was possessed of Knowledge it was conducted (on its way) how did it leave Understanding behind? And if the Body perturbed it and (so) it forgot, as long as it is (associated) with the Body it is forgetful. And if it is forgetful how do the false (Teachers) teach it to |cviii remember anything that it has forgotten? It actually lost its Knowledge and a borrowed Voice teaches it (again), it lost all its Understanding, and a Buzzing (sound) in the ear makes it remember! And how does the Body not perturb that Voice which teaches it, seeing that it stands between two Bodies, (namely), between the speaker and the hearer; for it goes out of the mouth of the Body and enters the ear of the Body. And if the feeble voice of the teaching is not drowned in (passing [P. 159.] through) the innumerable ears of the Hearers, that is to say, is not confused so as to proclaim Error instead of Truth.— for, as they suppose, they proclaim Truth to their Hearers,—how much more, therefore, would the Soul which is stronger than words be able to purify the Body in which it dwells, if it (dwells) in it without uncleanness! For, moreover, one Soul has no need of another Soul to learn or to teach. For as wild beasts are not dependent on one another because that animal-life is part of their nature, so one (Soul) is not dependent upon another in (the matter of) Knowledge, because their essential Knowledge is the same, if, as they say, the Essence of all the Souls is one. But if their Knowledge is not one their Essence is not one.

All teachers being clothed with Bodies their teaching must have the nature of the Body's Root. But in all refutations the same Truth conquers, and is crowned, in that if the Soul is conquered by the Body, much more would teaching fail (given) through the ear. And if teaching does not fail, much more does the Soul not fail. O let not, therefore, the heretics teach, for teaching is futile. (?) For if the teacher does not err, how does the teaching err, seeing that they are both clothed with Bodies? And if teacher and teaching are from one Root and both are covered with the [P. 160, l. 5.] flesh, how is one bitter and another pleasant, (how does) one go astray, and another teach, one wander and another guide? And if their Root is pleasant and (yet) their perturbation is bitter, either they are bitter like the Body or pleasant like the good (Root), or they are all [bitter, and one of them is not sweet] [L. 21.] . . . or one of them does not remember. For how does he escape who escapes, and what is the cause that he (finds release) if they are all from one family, and from an Entity. . . .?

How can diverse Souls come from a single Root?

[L. 29.] And how is it a single Existence when there is from it one |cix good and another (evil). If there is Recollection in all the Root, then there is [no] Error in all the Essence. And as for the Sons of this Essence how does one fail and another conquer?—their Essence is not the same. For how does he err who errs, and his companion who is with him not err if his nature is akin (to the nature of the other)? If they are from [the same] nature, in the contest they are companions. And if on account of this Body with which he is clothed, he goes [P. 101, l.21.] astray and . . . then how does his teacher who is clothed with the Body [not] go astray like him? And if the teacher . . . [in spite of the body] is able to teach . . . he shows concerning his Soul that he exists from its power. . . . For he knows that if he taught like his companion, he would be abased. And how does he teach us. . . . that Evil is not the same since [L. 20.] from it comes one who is fierce also . . . in its part which is

fierce (and) in the part which . . . it conquers. The pre-existent Soul and its Place.

How do the false (Teachers) teach Abodes and Places? And the Places are fashioned in their (?) minds, and are not seen (?). If the Soul has come from a Place, how did it forget its Place? But if the Body perturbed it, and it forgot its permanent Place in which it dwelt, how . . . And the Body

[L. 39.] does not perturb the images (?) of the mind. . . .

\* \* \* \* \* The Teaching about a continuous Going up of Souls leaves those remaining behind to be overwhelmed by Evil. But if a quantity of wine intoxicates and leads astray, [P. 102, l.18.] how (much more) will a quantity of Error intoxicate and lead astray! But if, as they say, the number of Souls constantly becomes less from day to day because they are 'refined and go up,' how are those Souls that are left behind able to conquer seeing that they are left [in the midst of a quantity of Evil which they are not able to conquer?] Why [do they not all join forces against the Evil?] Is it not clear to the blind, that when a king goes to fight a fierce battle with a numerous force . . . [he unites his force with] other forces. . . .? [Though] therefore kings wisely add . . . to their forces, in this battle which, as they say, is fiercer than these battles of ours, [P. 163, l.7.] see how the number of the Souls grows foolishly less! The right method for separating Good and Evil. But consider how foolish is the wisdom of the Teaching, nor do they know how to hide their falsehood. But how is [cx Falsehood able to hide from the face of Truth? For instead of that which they assert, (namely), "lo, the Good is refined, and goes up," it would be right that the Evil should consume away and be removed little by little and cast into another place. For in this way there would have been advantage to both sides. For that Evil which was removed hence (?) would not be able to conquer on account of its defeat, and that Evil which was left behind could have been easily conquered on account of its smallness. For in proportion as the Particles of the Evil were plucked up from day to day and removed, so the Particles of the Good would have been strengthened from hour to hour, and would have conquered.

Instead of a Separation by a bad plan, the Evil Constituent could have been lessened by increasing the Good Constituent. But instead of these two desirable things which I have just mentioned, lo, on the contrary two hateful things are done. For the Good Particles which have been refined are tormented and then they escape, and the Parts which remain, see, they are tormented and are unable to escape. For their smallness is swallowed up in the abundance of the Evil. As for those, therefore, who say that Evil and Good are mixed together, and that these Constituents conquer, and are conquered, it is not right for them to weaken the Evil by Laws and Commandments. [P. 164, l. 21.] For in this way the Evil is not weakened. But they should make for themselves measures and weights, and wherever they see that the evil Constituent is great in a man, let them rather pour into him two measures of Good in order that the Constituent may outweigh the other. For thus experience in mixings teaches. For cold things are mixed in hot things in order that the heat may be mixed (?) and that they may not be . . . [And when the heat has been [L. 37.] lessened it cannot] turn [again to its fierceness]. . . .

How the Good is overwhelmed.

[It must be] therefore, that, as they say that the Souls are 'refined and go up' (so also) the Evil . . . [gains power] because the numerous Parts of the Good are 'refined and go

[P. 165, l. 20.] up.' . . . to those Parts which are left behind . . . How are they able to conquer? For behold the Foulness of all these their companions which have been refined has been added to them.

[P. 32.] And what mouth ventures to say that these Souls [can escape from the Evil]. . . . But what mouth ventures to say that these

[cxi Souls. . . . And what mouth ventures to say and to fabricate the Teaching. . . .

\* \* \* \* \* Concerning the relative strength of Good and Evil when mixed. So that it was swallowed up in "the bitter Sea." But [P. 166, 19.] easily does the Falsehood lie which the Truth easily exposes. But if the false (Teachers) prepare again for themselves other escapes, again other bonds are prepared for them. For even if that Darkness is great in that it covers all places yet the Light is greater than it, in that it drives it from every place. But that thou mayest know that when a great quantity of the Good is mixed with Evil, then the Evil is able to conquer, let us ask them again, why of all these Particles that are mixed at present with the Evil, one drop only was not mixed with the Evil from the beginning? [P. 167.]

If they say that even one Part of all these Parts which are mixed at present would be able to conquer the Evil, how is the majority of the Parts conquered by the Evil? But if they say that the sole purpose for which the Good was mingled (with the Evil) is that it (i.e., the Good) may overcome the great quantity of the Evil, they confess, though they do not wish to do so, that when that good Constituent preponderates in its quantity then the fierceness of the Evil is conquered. Easily, therefore, does every Teaching fail which says that the Good is refined and goes up from the Evil. For addition would be necessary, and the Good would be added in order that by the quantity of the Good the fierceness of the Evil might be lessened.

If all Souls are from one source how do they manifest such diverse tendencies? Is their Source divided against itself? But let Error be scourged by the inquiries of Truth in order that its disciples also may be confounded when they are convicted (and made to see) how greatly they err. For if, as they say, all the Souls are from one Nature, and their Nature is pure and beautiful, how can there be found in them two tendencies which are divided against one another? For there are among the Souls some who err and some who do not err; some who sin, and some who are pronounced righteous; [P. 168.] some who love the Good, and some who hate it. Let them tell us, therefore, what is the cause of this division that the Souls are thus divided against one another so that they are [cxii quite unlike, nor do they agree with the source from which they came. If their Essence is not like its Nature it is found that their source is divided against itself. And lo, in virtue of what it is, a great Evil dwells in it, and the perturbation in it cannot be purged away because it is an Essence of which, in virtue of what it is, the Foulness cannot be refined. Why then, O Mani, did not the Souls come from this Good Part to wage war with the Darkness, since before the war they had had a great war in their own Domain, inasmuch as their Essence was divided against itself? The Souls, moreover, do not continue in Goodness. And even of these pure Souls (it must be said that) their nature is not pure continually. But it happens even to these that they sometimes . . . [are pure and] sometimes they sin. And it is found that even in the case of this source the tendency of its nature does not always abide in it, inasmuch as its fruits are bitter and sweet. Can Freewill change its Essence. And if they say that the Souls have Freewill, then how is their Freewill found to blaspheme against their Essence? And how also is their Will capable of being divided against their

Root? [P. 169, l. 11.] And how is one Entity able to be the opposite of itself? . . . [L. 17.] And see that when half of it has a contest with its (other) [L. 26.] half . . . for its divided Will . . . with its Essence, nor is all of [L. 39.] it tasted . . . . How much more does it give evidence that in the divided fruit which comes from it, its self-contradictory character is indicated! For if that Root is homogeneous, and its Parts homogeneous, how does the Freewill which comes from it bring reproach by its fruits upon the [Father] of Souls? The Good Will could not be affected by Satan.

[P. 170, l. 5.] And if they say that the Souls have this Freewill, and this Freewill is from the Pure One, and by the craft of Satan, this Freewill goes astray . . . and how was their wise Will taught . . . their former Freewill perished, and [they obtained] another

[L. 37.] Freewill instead of the Freewill, and a Will. . . . (How is it possible) to persuade this Will which is not capable of being persuaded? But if the separation of (these) things occurred through force, and the Evil returned to its Root, and its Will also returned with it, and the Good also went to its Nature and its

|cxiii Freewill was drawn away with it, while this cleansing is [P. 171.] thought to be a good thing, it is afterwards brought to nought. For there is no true foundation among the false (Teachers), and on this account the thing which is built up with trouble afterwards collapses without trouble. For, lo, it is the [opinion] of the false. (Teachers) that through their Will they always and for ever forget. (?) And how does the good Will which is mixed in them not remind them? And it was not enough that it did not remind them at all, but the reminder itself forgot along with them. And, again, how are there others who did not forget, and the Will of Error was not able to make them forget? And if these who forgot forgot because of the Body with which they were clothed, lo, these also who did not forget were clothed with the flesh.

Why did the Soul not resist Satan? Samson resisted his enemies. But the Soul is not only subdued but actually reviles its Father. And that thou mayest know that the Will of the Soul is always hateful, seeing that Freewill exists by virtue of its own nature, though it be not good; for Satan did not at all 'intoxicate' the Souls by means of the Foulness of his force in order that the Soul might not know when it does Evil that these things are evil. Even if it had been so it is (worthy [P. 172.] of) great blame, that, just as a thing which comes from the Pure One has a nature which may err and cause to err, and Satan mocks it as one mocks a drunkard,—and surely it was he who intoxicated the Soul and mocked it,—the Soul did not intoxicate him by its breath so that it might mock him. And as for those who as enemies were mocking at Samson (saying), Was he a Nazarite of God, seeing that all uncleanness mocked him, (was he) a strong man, seeing that a woman brought him low, and mocked at the hair of his head? the mockers of Samson were mocked; for a just inquiry mocks them, when it demands, and seeks to know how this Soul which proceeds from the Good, and this holy being which proceeds from the Pure, and this wise being which proceeds from the Knowing, and this chaste being which proceeds from the Venerable, how did the Evil One intoxicate it (i.e., the Soul), by means of his Foulness, and all this (Evil) mock it, and put |cxiv to shame its chastity and render contemptible its venerability and cause its wisdom to err, and defile its purity? And what is more than all else (is the fact) that he made a disciple of it and taught it to insult God, whom they call the Father of Souls; and Samson was so far from [P. 173.] blasphemy that he actually prayed to God. But the pure Soul though it comes from God (reviles) as they say . . . [L. 8.] and it is found . . . when it blesses God and curses its Root and

reviles God its Father. . . .

[Ll. 17, 19] And what force (constrained them) . . . (they) rebel against him and become his enemies. Neither have all those Souls come thence to whom this has happened here, for they proceeded from their Father in order that they might not come (hither) and go astray from him and blaspheme against him. And if from the time when they came hither they went astray here, perhaps there would be an excuse before they came, because anything which is from the place of God. . . .

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[P. 174, l. 29.] So that he restrained from blasphemy those who remained beside him, and gives victory to those who are sent from him. And he (i.e., the Good Being) would have shown his foreknowledge as one who knows all.

Concerning the Soul's foreknowledge of its rebellion and what it would indicate. But if those Souls who came and rebelled, came also thence, they would know before they came that when they " came they would rebel against him. And they did not only rebel from the time when they came here, but also when they were there beside him they are found to have been rebellious against him, inasmuch as they possessed a rebellious knowledge. For one of two things is necessary, either that they [P. 175, l. 8.] knew or that they did not know. If they knew, then they would be disloyal to him, and if they did not know then on the other hand, they would have been in Error there before they came (hither), and there was always room for disloyalty and error in him; and he could not be at rest from strife even when the Enemy outside of him did not molest him. For if his enemies injure him because they are disloyal to him, then it is a division inside of him which is able to contend with him. And if he was not disloyal to himself, how are the Souls which come from him disloyal to him? A Refutatory Summary. And who will [stop up] this (gushing) spring of questionings, seeing that the things which have been said are many, and those which stand are not a few? And in proportion as one contradicts this false Teaching it is found that failures are crowded in the whole of it, and, therefore, that according to their saying, their Teacher was drunk in very truth. For he fights as a drunkard who falls wherever he turns himself. [P. 176.] But for a space let us submit and accept from them the thing which the Truth cannot accept. For we will make them think that they have come to conquer in order that they may allow themselves to be justly defeated.

If the Evil One intoxicated the Souls, they must have had kinship with the intoxicating thing. For suppose that the Evil One really intoxicated the Souls who went astray, is it not clear then that the thing which intoxicates our nature is akin to our nature, neither can our nature be greedily

captivated and become intoxicated by means of anything except because it pleases it exceedingly? For excess in drinking proves to us the pleasantness of wine, for because it is very pleasant it has been drunk in great quantities, and because he mixed much drink the drinker became much perturbed in mind. For if we are given wine to drink, or strong liquor, or anything which is pleasant to us, it intoxicates us. Likewise, too, the Evil One, and Satan intoxicates the Soul by means of those things which are pleasant to the Soul, that is to say, by falsehood and by pride, and by arrogance, together with all hateful things. And how were things which are foreign to its nature acceptable to the Soul? For if drunkards are captivated by means of wine [P. 177.] which is akin to our nature, the Souls would not be captivated by something which is the opposite of their nature. And if we receive drugs which are fiercely opposed to our nature in (a time of) great necessity, since there is a benefit for our pains in them, how is the Soul pleased with the wicked pleasurable (things) by means of which it is assuredly made sick? The Evil One did not intoxicate the Soul; for it still remembers the Commandments, though it breaks them. And those things which intoxicate us also take away our memory, so that the drunken ones who go astray are not blamed; for they do not know that they are assuredly going [cxvi] astray. But the Evil One who makes the Soul drunk with the pleasurable (things), cannot take from it the Recollection of the Commandments and Laws. For consider those who do the Commandment when they know the Commandment, and those who rebel against the Law (and) who are acquainted with the Law; not from lack of knowledge do Souls sin, but on account [L. 30.] of the arrogance, either of their Nature, as the false Teachers say, or of their Freewill as the true ones teach. For, though they know what righteousness is, they do evil; and though [P. 178.] they know uprightness, they commit follies; and though they know the truth, they become denied; and though they are aware of purity, they are made impure; and though an evil name is hateful to them, they take pleasure in the work of the Evil One; and though they confess the Good One, they are far from Good works. How, therefore, did the Evil One make them drunk as they say, seeing that they exist in all this perception? And if they did not know then they would not be blameworthy; but it is a very bad thing that, though they know they do not do, and though they are aware they do not practise. The Soul and the works of Darkness. And how do the Evil (Souls), who are not wont to learn, learn to do wisely, and how are the Good (Souls), who are wise by their knowledge, found to be unskilful in practice? For the Soul is untrained in that which concerns it, and its Adversary (?) is very cunning, for even . . . he compels men, for this Soul which they call 'Light,' when it practises the deeds of shame, goes into the Darkness in order to sin. And how did it turn its face from the Light its kinsman, and in Darkness perform the deeds of Darkness?

Why did not the Luminaries bring weapons to the Souls in their struggle? And see the Sun in their blindness they actually worship it, and the Moon—such is their madness—they greatly magnify and call it "the Ship of Light which—as they say—bears away the burden of their Refinings to the House of Life," and these Shining Ones who bear burdens, did they not bear (and) bring victorious weapons to the Souls which failed in the war . . . [who failed because they were weak, and not because] [P. 179, l. 12.] their Will did not wish to conquer? [cxvii] The Soul not intoxicated or led captive by Satan. If the Soul is strong enough to revile Satan with words, its Freewill is strong enough to resist him. But if they are so weak in their Nature their Nature is put to shame. And if they go astray by their knowledge they [discredit] their Root. And if . . . by their Will they are able to conquer . . . who say concerning the Soul that it became drunk, and was compelled since . . . (Satan) made it drunk by force. . . . But if the Soul is stronger than Satan seeing that when it

practises Evil it verily denies Evil and [reviles] Satan. . . . Satan did not lead and carry it captive by force . . . [for [P. 179, l.26.] captives are not accustomed] to revile the king who takes them captive, and servants are afraid of their lords and disciples of their teachers. But how is the Soul not afraid to [rebuke [P. 180.] its master?], and lo, it is a bitter lodger (?) when it [stays] with him in his (?) beloved house. For the Body, as they say, is his (?) House, and . . . house of the Evil One. If the Evil One . . . [is master of his own house, how does he allow the Soul] to revile him? In the controversy of the true furnace this cannot stand. For he would not give it room (?) to [revile] him with words. . . . But if the Soul is stronger than he by its Freewill, as it is also stronger than he by its words and. . . . For it is found that it is the cause of Evil. . . .

Freewill is 'independent' and does not come from a bound Element. But if Freewill has the character of a 'bound Nature,' . . . . [how are there in] it sentiments which are unlike one another? And it is found that there are not two Entities which contend with one another, as Mani says, because they are Wills of one Existence . . . [For how do Entities contend with one another?] . . . but that which was created from nothing. And when it is changed from one thing to another thing? For an independent Will it (i.e., Freedom) has not, because it is bound in something from which it has come. For if it was (created) from an Entity . . . the Freedom of the Soul . . . [P. 181, l.13.] [depends] upon [the Entities]. And if they are good it is good just as if they are evil it is evil. And if the Entities are good or evil it is like them. And of necessity Freewill such as this is not at all Freewill, but a shadow either of the Entities or of 'bound Natures,' so that wherever they turn it (i.e., Freewill) turns with them in like manner. But that Freewill which was created from nothing [cxviii is not bound up with that nothing, because it does not even exist. And on this account it is not turned as a 'bound Shadow,' but it is changed as an independent Freewill. But let us refute them a little, for whose correction even [P. 182.] much refutation is too little. Because the Souls come from something, as they say, it is found that their Freewill also is bound up with something, and it is not found that they are either pleasing or hateful, but if this true Root is pleasing they are mingled with it. But if they say that while the fountain is pure its Will is perturbed on account of its free Nature, then without Evil and Satan, in virtue of what it is, Freewill is able by its own power to produce many evils. And they acknowledge the truth unwillingly that Freewill has power to change its Wishes, since its Wishes are not bound up with a good or evil Essence. For if it is bound up with a good Nature or an evil Root, its wishes have no (free) power, but they are pipes in which Bitterness and Sweetness move along from the Roots with which it is bound up.

Souls are not conditioned by the nature of the Bodies in which they dwell. But if they say that there are Bodies which are more evil than other Bodies, and Corporeal Frames which are fouler than others,—because (some) Bodies are fiercer than others, such Souls as chance upon perturbed Bodies are more perturbed than others who happen to come into gentle Bodies. But where they think that they have conquered there are they all the more taken captive. For if because of the Evil which [P. 183, l. 6.] was great in those Bodies, on that account the Souls that are in them make themselves exceedingly hateful, that is the [Cf. p. cvii. ff] argument which we mentioned above, (namely), that the Souls cannot remember, "because the Pollution of Error is (too) great for them, unless sweet Floods have come from their Home a second time, and lessened the Bitterness in which they were dwelling," or else (it must be) that the Souls who have been 'refined, and have gone up,' descend again that they may come to rescue their companions who have been overwhelmed so that they all may rescue all and go peacefully to their Domain; so that as all came

to the struggle (together) . . . (so) they might go up from the struggle (together), and not be separated from one another. [cxix Why then are Bodies not uniformly evil? And lo, again [another word], how is it that since that Evil is a single Essence it does not agree with itself? For the part which is not evil like its companions is better than its companions.

Refutatory Summary and Conclusion. For the Teaching which is fabricated by means of Error is [P. 184,l.3.] wont to be destroyed by itself. For they blaspheme against God, although He is their Maker; they blaspheme against the Body, although it is their Body; they blaspheme against marriage, although it is their Root; they blaspheme against . . . though . . . therefore . . . and who fast according to [P. 184, l. 19.] Error since (their words are) against the True One (?) who says that 'ye shall know them by their fruits' . . . [meaning thereby] [S. Matt, vii. 20.] that from their words ye shall recognize them. For their works are like our works as their fast is like our fast, but their faith is not like our Faith. And, therefore, rather than being known by the fruit of their works they are distinguished by the fruit of their words. For their work is able to lead astray and (yet) appear as fine, for its bitterness is invisible; but their words cannot lead astray, for their blasphemies are evident. And just as he who worships idols does not worship wood or [P. 185.] stone, but devils, so he who prays with the Manichaeans prays with Satan, and he who prays with the Marcionites (?) prays with Legion, and he who (prays) with the followers of Bardaisan (?) (prays) with Beelzebub, and he who (prays) with the Jews (prays) with Barabbas, the robber. THE END OF WRITING THE FIVE DISCOURSES TO HYPATIUS AGAINST FALSE DOCTRINES.

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Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line 2 of the current page of the accompanying Syriac. [RP]

#### FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press SP Ionic font, free from here.

1. 1 Or perhaps "make them distant," see note (a), p. 138.

2. 1 I.e., Had placed the Entities one below the other.

3. 2 Cf. p. lxiii. l. 6.

4. 3 There seems to be an allusion here to the opening lines of the Hymn of the Soul; see 'Texts and Studies,' Vol. V, part 3. This text was transcribed by Roger Pearse, 2nd October 2002. All material on this page is in the public domain - copy freely.

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## Early Church Fathers - Additional Texts

## Fifteen Hymns for the Feast of the Epiphany

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Fifteen Hymns for the Feast of the Epiphany.

I.

II.

III.

IV.

V.

VI.

VII.

VIII.

IX.

X.(Resp.-Glory to Him Who came and restored it!)

XI.

XII.

XIII.

XIV.

XV.

Fifteen Hymns for the Feast of the Epiphany.

(Translated by Rev. A. Edward Johnston, B.a.)

I.

Resp.-To Thee be praise from Thy flock in the day of Thy Epiphany!

1. The heavens He has renewed, for that fools worshipped all the luminaries:-He has renewed the earth, for that in Adam it was wasted.<sup>1</sup> -That which He fashioned has become new by His spittle:-and the All-Sufficing has restored bodies with souls.

2. Gather yourselves again ye-sheep and without labour receive cleansing!-for one needs not as Elisha-to bathe seven times in the river, nor again to be wearied as the priests are wearied with sprinklings.

3. Seven times Elisha purified himself in a mystery of the seven spirits;-and the hyssop and blood are a mighty symbol.-There is no room for division;-He is not divided from the Lord of all Who is Son of the Lord of all.

4. Moses sweetened in Marah the waters that were bitter,-because the People complained and murmured:-Thus he gave a sign of baptism,-wherein the Lord of life makes sweet them that were bitter.

5. The cloud overshadowed and kept off the burning heat from the camp;-it showed a symbol of the Holy Spirit, which overshadows you in baptism-tempering the flaming fire that it harm not your bodies.

6. Through the sea the People then passed, and showed a symbol-of the baptism wherein ye were washed. The People passed through that and believed not:-the Gentiles were baptized in this and believed and received the Holy Ghost.

7. The Word sent the Voice to proclaim before His Coming,-to prepare for Him the way by which He came,-and to betroth the Bride till He should come,-that she might be ready when He should come and take her from the water.

8. The voice of prophecy stirred the son of the barren woman,-and he went forth wandering in the desert and crying,-"Lo! the Son of the Kingdom comes!-prepare ye the way that He may enter and abide in your dwellings!"

9. John cried, "Who comes after me, He is before me:-I am the Voice but not the Word;-I am the torch but not the Light;-the Star that rises before the Sun of Righteousness."

10. In the wilderness this John had cried and had said,-"Repent ye sinners of your evils,-and offer the fruits of repentance;-for lo! He comes that winnows the wheat from the tares."

11. The Lightgiver has prevailed and marked a mystery, by the degrees he ascended:-Lo! there are twelve days since he ascended,-and to-day this is the thirteenth:-a perfect mystery of Him, the Son, and His twelve!

12. Darkness was overcome to make it manifest that Satan was overcome;-and the Light prevailed that he should proclaim-that the Firstborn triumphs: darkness was overcome-with the Dark Spirit, and our Light prevailed with the Lightgiver.

13. In the Height and the Depth the Son had two heralds.-The star of light proclaimed Him from above;-John likewise preached Him from beneath:-two heralds, the earthly and the heavenly.

14. The star of light, contrary to nature, shone forth of a sudden;-less than the sun yet greater than the sun.-Less was it than he in manifest light;-and greater than he in secret might because of its mystery.

15. The star of light shed its rays among them that were in darkness,-and guided them as though they were blind;-so that they came and met the great Light:-they gave offerings and received life and adored and departed.

16. The herald from above showed His Nature to be from the Most High;-likewise he that was from beneath showed His Body to be from humankind, mighty marvel!-that His Godhead and His Manhood by them were proclaimed!

17. Thus whoso reckons Him as of earth, the star of light-will convince him that He is of Heaven: and whoso reckons Him as of spirit,-this John will convince him that He is also bodily.

18. John drew near with his parents and worshipped the Sun,-and brightness rested on His Face.-He was not moved as when in the womb.-Mighty marvel! that here he worships and there he leaped!

19. The whole creation became for Him as one mouth and cried out concerning Him.-The Magi cry out in their gifts;-the barren cry out with their children;-the star of light, lo! it cries out in the air, "Behold the Son of the King!"

20. The heavens are opened, the waters break forth, the dove is in glory!-The voice of the Father is stronger than thunder,-as it utters the word, "This is My Beloved";-the Watchers brought the tidings, the children acclaimed Him in their Hosannas.

II.

(Nearly identical with Hymn XIII. On the Nativity.) (Resp.-To Thee be praise Who in this feast makest all to exult!)

1. In the time of the King whom they called by the name Semha<sup>2</sup> -our Lord was manifested among the Hebrews.-Thus Semha and Denha reigned together,-the King on earth and the Son on high-blessed be His power!

2. In the days of the King who wrote down men in the taxing,-our Saviour came down and wrote down men in the Book of Life; He wrote and was written;-on high He wrote us, on earth He was written; glory to His Name!

3. His Birth was in the days of the King whose name was Semha.-Symbol and truth met one another;-King and King, Semha and Denha.-That kingdom bore His Cross; blessed be He Who took it up!

4. Thirty years abode He on earth in poverty.-Voices of praise in all measures,-let us weave my brethren for our Lord's years;-thirty crowns for thirty years; Blessed be His number!

5. In the first year, mistress of treasure and filled with blessings,-let the Cherubin give thanks with us, they who bear-the Son in glory Who gave up His glorious state,-and toiled and found the sheep that was lost;-to Him be thanksgiving!

6. In the second year let the Seraphin multiply thanksgiving with us;-they who cried "Holy" to the Son, and turned and saw Him-among unbelievers put to shame.-He endured scorn and taught us glory; to Him be glory given!

7. In the third year let Michael and his hosts give thanks with us;-they who were wont to serve the Son on high,-and saw Him on earth doing service.-He washed men's feet and cleansed men's souls; blessed be His meekness!

8. In the fourth year let all the heavens give thanks with us! Too narrow for the Son it shall burst to see-how He lay on the couch of despised Zaccheus.-He filled the couch and had filled the heavens;-to Him be thanksgiving!

9. In the fifth year let the Sun that burns the earth with its heat-give thanks to our Sun that He straitened His largeness,-and tempered His force that the eye might endure to see Him;-the inward eye of a pure soul; blessed be His radiance!

10. In the sixth year again let all the air give thanks with us,-in the vastness whereof all things exult.-It saw its great Lord that He became-a little babe in a lowly bosom; blessed be His honour!

11. In the seventh year let the clouds and winds sound the trumpet with us,-they whose dew sprinkles the faces of the flowers,-yet saw they the Son that He subdued His brightness,-and endured scorn and shameful spitting;-blessed be His salvation!

12. Yet again in the eighth year let Creation give glory,-from whose fountain the fruits draw nurture.-She adored when she saw the Son at the breast,-pure babe nurtured by pure milk; blessed be His good pleasure!

13. In the ninth year let the earth give glory, which when her lap is watered then brings forth the root.-She saw Mary an unwatered soil-whose fruit that she yielded is a mighty sea; to Him be exultation!

R., To Thee be glory, Son of the Lord of all, Who givest life to all!

14. In the tenth year let Mount Sinai give glory, which melted-before its Lord! It saw against its Lord-stones taken up: but He took stones-to build the Church upon the Rock; blessed be His building!

15. In the eleventh year let the great sea give thanks-to the hand of the Son Who measured it! And it wondered to see how He came down and was washed-in humble waters, He that cleanses Creation; blessed be His triumph!

16. In the twelfth year let the holy Temple give thanks-which beheld the Child as He sat-among the elders: the doctors were silenced-as the Lamb of the feast bleated in the feast; blessed be His atonement!

17. In the thirteenth year let diadems with us give thanks-to the King Who triumphed and was crowned-with a crown of thorns: He wove for man-a mighty diadem at His right hand; blessed be He That sent Him!

18. In the fourteenth year let the Passover of Egypt give thanks-to the Passover that came and made passover for all,-and instead of Pharaoh overwhelmed Legion,-and instead of horsemen drowned demons; blessed be His retribution!

19. In the fifteenth year let the lamb of the flock give thanks,-that our Lord slew it not as did Moses,-but redeemed by His Blood mankind.-He the Shepherd of all died for all; blessed be He That begat Him!

20. In the sixteenth year let the seed-corn in mystery give thanks-to that Husbandman Who gave His Body for seed-in a barren soil that corrupts all things.-It proved fertile and yielded new bread; blessed be He that is pure!

21. In the seventeenth year let the Vine give thanks to our Lord,-the Vineyard of truth, wherein souls were-as the scions. He gave peace to this vineyard, but laid waste that vineyard which bare wild grapes; blessed be the Uprooter!

22. In the eighteenth year let our leaven give thanks-to the leaven of truth that penetrates and draws-all minds and makes them to become-one mind in one doctrine; blessed be His doctrine!

23. In the nineteenth year let the Salt give thanks for Thy Body.-O blessed Babe it is the soul-that is the salt of the Body, and Faith-the salt of the soul whereby it ispreserved; blessed be Thy preservation!

R., Glory to Thy Epiphany, O God and Man.!

24. In the twentieth year let temporal wealth with us give thanks,-which men that are perfect have cast off and abandoned-because of the "Woe"; and have gone and loved-poverty because of its beatitude; blessed be He Who desired it!

25. In the one-and-twentieth year let the waters give thanks that were sweetened-in a mystery of the Son. In the honey of Samson-the nations tasted bitterness therein that destroyed them:-they had life in the Cross that redeemed them; blessed be its pleasantness!

26. In the two-and-twentieth year let arms and the sword give thanks,-for they could not slay our Adversary.-Thou art He Who slew him as Thou art He Who restored-the ear that Simon's sword cut off; blessed be Thy healing!

27. In the three-and-twentieth year let the ass likewise give thanks,-that gave the colt whereon He should ride;-He opens likewise the mouth of wild asses,-the offspring gave Him praise; blessed be the praise of Thee!

28. In the four-and-twentieth year let wealth give thanks to the Son!-Treasures were amazed at the Lord of treasures,-how He grew up among the poor.-He made Himself poor that He might make all rich; blessed be His participation!

29. In the five-and-twentieth year let Isaac give thanks to the Son-Who in the mount saved him from the knife,-and became in his stead the lamb to be slain.-The mortal escaped, and He died Who gives life to all; blessed be His offering!

30. In the six-and-twentieth year let Moses with us give thanks,-who feared and fled from the slayers;-let him give thanks to the Son, for He it was Who on His feet -entered Sheol and spoiled it and came forth; blessed be His Resurrection!

[31. In the seven-and-twentieth year let the eloquent Orators-give thanks to the Son, for they could not find-means whereby we should prevail in our judgment:-He was silent in judgment and made our judgment prevail; to Him be applause>

32. In the seven and twentieth year let all Judges give thanks,-who as being just have put to death illdoers;-let them give thanks to the Son Who instead of the evil -died as being good, though He was Son of the Just One; blessed be His mercies!

33. In the eight-and-twentieth year let them give thanks to the Son,-all the mighty men who saved us not-from the captors. One is to be worshipped,-Who was slain and laid hold and saved us; blessed be His deliverance!

34. In the nine-and-twentieth year let Job with us give thanks,-who bare sufferings in his own behalf:-but our Lord bare on our behalf-the spitting and the stripes, the thorns and the nails; blessed is His compassion!

35. In the year that is the thirtieth let them give thanks with us;-the dead that have lived through His dying,-the living that were converted in His Crucifixion,-and the height and the depth that have been reconciled in Him! Blessed be He and His Father!

III.

(Resp.-Christ with chrisem, lo! he is sealing the newborn lambs in His flock!)

1. Christ and chrisem are conjoined; the secret with the visible is mingled: the chrisem anoints visibly,-Christ seals secretly, the lambs newborn and spiritual, the prize of His twofold victory; for He engendered it of the chrisem, and He gave it birth of the water.

2. How exalted are your Orders! For she that was a sinner anointed, as a handmaid, the feet of her Lord. But for you, as though His minister, Christ by the hand of His servants, seals and anoints your bodies. It befits Him the Lord of the flock, that in His own person He seal His sheep.

3. Since then she, that sinner, stood in need of forgiveness, the anointing was for her an offering, and by it her love reconciled her Lord. But you who are the flock, among the profane and unbelievers, the Truth by the chrisem is your seal, to separate you from the strayed.

4. From the peoples he separated the People, by the former seal of circumcision; but by the seal of anointing, the peoples He separates from the People. When the peoples were in error, the People He separated from the peoples; now when the People has erred from Him, He separates the peoples from thence.

5. Of the dust of the pure soil, Naaman bore away and returned to his place; that he by this holy dust, might be separated and known from the unclean. The chrisem of Christ separates, the sons of the mystery from strangers: and by it they that are within are separated, and known from them that are without.

6. The oil which Elijah multiplied, might be tasted with the mouth; for the cruse was that of the widow, it was not that of the chrisem. The oil of our Lord that is in the cruse, it is not food for the mouth: the sinner that was a wolf without, it makes him a lamb in the flock.

7. The chrisem of the meek and lowly One, changes the stubborn to be like its Lord. The Gentiles were wolves and feared, the severe rod of Moses. Lo! the chrisem sealsthem and makes, a flock of sheep out of the wolves! And the wolves that had fled from the rod, lo! they have taken refuge in the Cross!

8. The leaf of olive arrived, brought as a figure of the anointing; the sons of the Ark rejoiced to greet it, for it bore good tidings of deliverance. Thus also ye rejoiced to greet it, even this holy anointing. The bodies of sinners were glad in it, for it brought good tidings of deliverance.

9. The oil again that Jacob poured, upon the stone when he sealed it, that it should be between him and God, and that he might offer there his tithes; lo! in it is a symbol of your bodies, how by chrism they are sealed as holy, and become temples for God, where He shall be served by your sacrifices.

10. When Moses had sealed and anointed, the sons of Aaron the Levite, the fire consumed their bodies; the fire spared their vestments. But ye my brethren blessed are ye, for the fire of grace has come down, has consumed utterly your offences, and cleansed and hallowed your bodies!

11. As for the anointing of Aaron my brethren, it was the vile blood of beasts, that it sprinkled in the horns of the altar. The anointing of truth is this; wherein the living and all-lifegiving Blood, is sprinkled inwardly in your bodies. is mingled in your understandings, is infused through your inmost chambers. 12. The anointed priests used to offer, the slain bodies of beasts; Ye, O anointed and excelling, your offerings are your own bodies. The anointed Levites offered, the inward parts taken, from beasts: ye have excelled the Levites, for your hearts ye have Consecrated.

13. The anointing of the People was-a foreshadowing of Christ; their rod a mystery of the Cross; their lamb a type of the Only begotten; their tabernacle a mystery of your Churches; their circumcision a sign of your sealing. Under the shadow of your goodly thing, sat the People of old.

14. Thus the truth is likened, to a great shadowing tree: it cast its shade on the People; it struck its root among the peoples. The People abode under its shadows, whose shadows were its mysteries; but the Gentiles lodged on its bough, and plucked and ate of its fruits.

15. As for the anointing of Saul to be king; the sweeter was its savour, so much fouler was the savour of his heart. The Spirit struck him and fled. Your anointing which ye have is greater; for your minds are censers, in your temples the Spirit exults, a chamber forever shall ye be unto Him.

16. As for the anointing of David my brethren; the Spirit came down and made sweet savour, in the heart of the man wherein He delighted; the savour of his heart was as the savour of his action. The Spirit dwelt in him and made song in him. Your anointing which ye have is greater, for Father and Son and Holy Ghost, have moved and come down to dwell in you.

17. When the leper of old was cleansed, the priest used to seal him with oil, and to lead him to the waterspring. The type has passed and the truth is come; lo! with chrism have ye been sealed, in baptism ye are perfected, in the flock ye are intermixed, from the Body ye are nourished.

18. What leper when he has been cleansed, turns again and desires his leprosy? Ye have put off transgressions-forsake it! None puts on the leprosy he had put off. It has fallen and sunk-let it not be drawn out! It is wasted and worn-let it not be renewed! Let not corruption come out upon you, whom the chrism of Christ has anointed!

19. The vessel moulded of clay, gains beauty from the water, receives strength from the fire; but if it slips it is ruined, it cannot be afresh renewed. Ye are vessels of grace; be ye ware of it, even of justice, for it grants not two renewals.

20. How like are ye in comparison, with the Prophet whom the fish yielded up! The Devourer has given you back for he was constrained, by the Power Which constrained the fish. Jonah was for you as a mirror, since not again did the fish swallow him, let not again the Devourer swallow you: being yielded up be ye like Jonah!

21. Goodly ointment on the head of our Lord did Mary pour; its savour was fragrant through all the house. Likewise the savour of your anointing, has been fragrant and perfumed the heavens, to the Watchers on high; doing pleasure to Satan its savour is overpowering; to God its odour is sweet.

22. The crowds in the desert were like unto sheep that have no shepherd. The Merciful became their shepherd, and multiplied to them the pasture of bread. Yea, blessed are ye that are perfect, that are sealed as lambs of Christ, that of His Body and Blood are made worthy; the Pastor Himself is become pasture for you!

23. Out of water He made the wine, He gave it for drink to the youths in the feast. For you who are keeping the fast, better is the unction than drink. In His wine the betrothed are wedded, by His oil the wedded are sanctified. By His wine is union; by His oil sanctification.<sup>24</sup> The sheep of Christ leaped for joy, to receive the seal of life, that ensign of kings which has ever put sin to flight. The Wicked by Thy ensign is routed, iniquities by Thy sign are scattered. Come, ye sheep, receive your seal, which puts to flight them that devour you!

25. Come, ye lambs, receive your seal, for it is truth that is your seal! This is the seal that separates, them of the household from strangers. The steel circumcised alike, the gainsayers and the sons of Hagar. If circumcision be the sign of the sheep, lo! by it the goats are signed.

26. But ye, who are the new flock, have put off the doings of wolves, and as lambs are made like to the Lamb. One by changing has changed all; the Lamb to the wolves gave Himself to be slain; the wolves rushed and devoured Him and became lambs; for the Shepherd was changed into a Lamb; likewise the wolf forgot his nature.

27. Look on me also in Thy mercy! be not branded on me the seal, of the goats the sons of the left hand! let not Thy sheep become a goat! For though to justify myself I sufficed not, yet to be a sinner I willed not. Turn thine eyes, O my Lord, from what I have done, and seek not only what I have willed.

28. From them that write and them that preach, from them that hear and them that are sealed, let glory go up to Christ, and through Him to His Father be exaltation! He Who gives words to them that speak, and gives voice to them that preach, has given understanding to them that hear, and consecrates chrism for him that is sealed.

IV.

(Resp.-Blessed be He that blots out in water misdeeds that are without measure!)

1. Descend my sealed brethren, put ye on our Lord,-and be rejoined to His lineage, for He is son of a great lineage, was He has said in His Word.

2. From on high is His Nature, and from beneath His Vesture.-Each that puts off his vesture, commingled is that vesture, with His Vesture forever.

3. Ye too in the water, receive from him the vesture,-that wastes not or is lost for it is the vesture that vests-them that are vested in it forever.
4. But the blessed Priest, is daysman between two:-the covenant shall be made before Him, He is daysman of his Lord,-and surety on our part.
5. The Godhead in the water, lo! has mingled His leaven;-for the creatures of dust, that leaven raises up,-and the Godhead joins them.
6. For it is the leaven of the Lord, that can glide lute the bondman,-and raise him to freedom; it has joined the bondman to the lineage,-of Him the Lord of all.
7. For the bondman who has put on Him, Who makes all free in the waters,-though bondman he be on earth, is son of the free on high,-for freedom he has put on.
8. The freeman who has put on, that Angel in the waters,-is as the fellow of servants, that he may be made like to the Lord,-Who became bondman unto bondmen.
9. He Who enriches all came down, and put on poverty,-that He might divide to the poor, the stores that were hidden,-out of the treasure-house of the water.
10. The lowly one again that has put on, the Giver of all greatness, in the water,-even though he be base in the sight of fools, yet is great in the sight of the Watchers,-for that he is clad in greatness.
11. For like as He Who is great, Who became lowly in His love,-by the unbelievers was persecuted, and by the Watchers was worshipped,-was made lowly and makes the lowly great.12. Thus let him be lowly who is great, that in him the lowly may be great:-Let us be like to Him Who is greater than all, Who became less than all:-He was made lowly, and makes all men great.
13. The meek man who has put on Him Who is great, in the water,-though humble be his countenance, very great is his discernment,-for He Who is exalted above all dwells in him.
14. For who could be found to despise the bush of thorn,-the despised and humble, wherein the Majesty in fire,-made its dwelling within?
15. Who again could be found, to despise Moses,-the meek and slow of speech,-when that excelling glory-dwelt upon his meekness?
16. They that despised him despised his Lord; the wicked that despised him-the earth swallowed up in anger; the Levites who scorned Him,-the fire devoured in fury.
17. Of Him Christ commanded, "Thou shalt not call him Raca," who is baptized and has put Him on; for whoso despises the despised, despises with him the Mighty.
18. In Eden and in the world, are parables of our Lord;-and what tongue can gather, the similitudes of His mysteries?-for He is figured all of Him in all things.
19. In the Scriptures He is written of; on Nature He is impressed;-His crown is figured in kings, in prophets His truth, His atonement in priests.

20. In the rod was He of Moses, and in the hyssops of Aaron,-and in the crown of David: to the prophets pertains His similitude, to the Apostles His Gospel.

21. Revelations beheld Thee, proverbs looked for Thee,-mysteries expected Thee, similitudes saluted Thee, parables showed types of Thee.

22. The Covenant of Moses looked forward to the Gospel:-all things of old time, flew on and alighted thereon, in the new Covenant.

23. Lo! the prophets have poured out on Him, their glorious mysteries;-the priests and kings have poured out upon Him, their wonderful types:-they all have poured them out on all of Him.

24. Christ overcame and surpassed, by His teachings the mysteries,-by His interpretations the parables; as the sea into its midst-receives all streams.

25. For Christ is the sea, and He can receive-the fountains and brooks, the rivers and streams, that flow from the midst of the Scriptures.

V.

(Resp.-Blessed be He that ordained baptism, for the atonement of the sons of Adam!)

1. Descend, my brethren, put on from the waters of baptism the Holy Spirit;-be joined with the spirits that minister to the Godhead!

2. For lo! He is the fire that secretly, seals also His flock,-by the Three spiritual Names, wherein the Evil One is put to flight.

3. John when he cried and said "This is the Lamb of God, "-thereby showed concerning the Gentiles that they are Abraham's children.

4. This is he that testified of our Saviour, that with fire and the Spirit He should baptize.-Lo! the fire and the Spirit, my brethren, in the baptism of truth.

5. For greater is Baptism than Jordan that little river;-for that in streams of water and oil, the misdeeds of all men are washed out.

6. Elisha by seven times washing, cleansed Naaman's leprosy:-in Baptism are cleansed the secret misdeeds in the soul.

7. Moses baptized the People in the midst of the sea, yet availed not-to wash their heart within, that was full of the defilements of misdeeds.

8. Lo! the priest in the likeness of Moses purges the defilements of the soul;-and with oil of anointing, lo! he seals new lambs for the Kingdom.

9. Samuel anointed David to be king among the People:-but lo! the priest anoints you to be heirs in the Kingdom.

10. For with the armour that David put on, after the anointing he fought-and laid low the giant who sought to subdue Israel.

11. Lo! again in the chrism of Christ, and in the armour that is from the water-the haughtiness of the Evil One is humbled, who sought to subdue the Gentiles.

12. By the water that flowed from the rock, the thirst of the People was quenched. Lo! in the fountain of Christ, the thirst of the peoples is quenched.

13. The rod of Moses opened the rock, and the streams flowed forth; and they were refreshed by its draught, who had grown faint with thirst.

14. Lo! from the side of Christ flowed the stream that bestowed life.-The Gentiles drank that were weary, and in it forgot their pains.

15. With Thy dew besprinkle my vileness, and my crimes in Thy blood shall be atoned!-And I shall be, O my Lord, at Thy right hand, and with Thy Saints I shall be joined!

VI.

(Resp.-Blessed be He Who was baptized that He might baptize you, that ye should be absolved from your offences.)

1. The Spirit came down from on high,-and hallowed the waters by His brooding.-In the baptism of John,-He passed by the rest and abode on One:-but now He has descended and abode,-on all that are born of the water.

2. Out of all that John baptized,-on One it was that the Spirit dwelt:-but now He has flown and come down,-that He may dwell on the many;-and as each after each comes up,-He loves him and abides on him.

3. A marvel it is that surpasses all!-To the water He went down and was baptized.-The seas declared it blessed,-that river wherein Thou wast baptized:-even the waters that were in heaven envied,-because they were not worthy to be Thy bath.

4. A marvel it is, O my Lord, now also,-that while the fountains are full of water,-it is the water of baptism,-that alone is able to atone.-Mighty is the water in the seas,-yet is it too weak for atonement.

5. Thy might, O my Lord, if it abides,-within the humble it exalts him;-like as royalty if it abide-within the desert gives it peace.-Water by Thy might has triumphed-over sin, for Life has encompassed it.

6. The sheep exulted when they saw-the hand draw nigh to baptize them.-Receive, O ye sheep, your sealing; enter and be mingled in the flock!-for more than over all the flock,-over you rejoice the Watchers to-day.

7. The Angels and the Watchers rejoice-over that which is born of the Spirit and of water:-they rejoice that by fire and by the Spirit,-the corporeal have become spiritual.-The Seraphins who sing "Holy" rejoice,-that they who are made holy have been increased.

8. For lo! the Angels rejoice-over one sinner if he repent:-how much more do they now rejoice-that in all churches and congregations,-lo! Baptism is bringing forth-the heavenly from the earthly!

9. The baptized when they come up are sanctified;-the sealed when they go down are pardoned.-They who come up have put on glory;-they who go down have cast off sin.-Adam put off his glory in a moment;-ye have been clothed with glory in a moment.

10. A house that is of dust when it has fallen,-by means of water can be renewed:-the body of Adam that was of dust,-which had fallen by water has been renewed.-Lo! the priests as builders-afresh renew your bodies.

11. A great marvel is this of the wool,-that it can take every dye,-as the mind takes every discourse.-By the name of its dye it is called;-as ye who were-baptized when "Hearers,"-have gained the name of "Recipients."

12. The common waters he sanctified-even Elisha through the Name that is secret.-In them washed the leper openly,-and was cleansed by the Power that is secret:-the leprosy was done away in the water, as transgressions in Baptism.

13. To-day, lo! your offences are blotted out,-and your names are written down.-The priest blots out in the water;-and Christ writes down in Heaven.-By the blotting out and the writing down-lo! doubled is your rejoicing.

14. Lo! mercy has dawned to-day;-and from bound to bound it stretches:-the sun has sunk and mercy has dawned.-Justice has drawn in her wrath; Grace has spread forth her love,-lo! she pardons and quickens freely.

15. The sheep that beforetime were in the fold-lo! they hasten forth to greet-the new lambs that have been added to it.-They are white and are clad in white;-within and without white are your bodies as your vestments.

16. From every mouth "Blessed are ye,"-on every side "Blessed are ye."-Sin from you is driven out,-and the Holy Spirit on you is dwelling.-The Evil One is become sad of countenance;-the Good God makes glad your countenance.

17. The gift that ye have received freely,-cease not from watching over it:-this pearl if it shall be lost-cannot again be sought out,-for it is like to virginity-which if it be lost is not to be found.

18. May ye from all defilement-be kept by the power of your white robes!-and he whose freedom has defiled itself-may it be able to wash itself clean by his weeping! -For me who am servant of the community-may the supplication of the community win pardon!

19. To the author who has toiled in words,-be reconciliation in rest!-to the teacher who has toiled with voice,-be forgiveness through grace!-to the priest who has toiled in baptizing,-let there come the crown of righteousness!

20. From every mouth with one consent,-of those beneath and those above,-Watchers, Cherubin, and Seraphin,-the baptized, the sealed, and the hearers,-let each of us cry aloud and say,-" Glory to the Lord of our feasts!"

VII.

(Resp.-Blessed is He Who atoned your sins, that ye might receive His Body worthily!)

1. The flock of Jacob came down-and stood round the well of water.-In the water they put on the similitude of the wood that was covered by it.-Mysteries these and types of the Cross,-wherein the parables are interpreted.
2. There are shown in these rods similitudes,-and in the sheep, parables.-The Cross in the rods is figured, and in the sheep the souls of men.-His wood was a mystery of our Wood;-likewise his sheep a mystery of our flock.
3. The sheep of Christ rejoice,-and stand round the layer of baptism;-in the water they put on the likeness-of the living and goodly Cross-whereon gaze all things created,-and all of it is stamped on them all.
4. At the well Rebecca received-in her ears and hands the jewels.-The Spouse of Christ has put on-precious things that are from the water:-on her hand the living Body,-and in her ears the promises.
5. Moses drew water and watered the sheep-of Jethro the priest of sin.-But our Shepherd has baptized His sheep-Who is the high priest of truth.-At the well the flocks were dumb,-but here the sheep have speech.
6. The People passed through the water and were baptized:-the People came up on dry land and became as heathen.-The Commandment was savourless in their ears;-the manna corrupted in their vessels.-Eat ye the living Body,-the medicine of life that gives life to all!
7. To the sons of Lot Moses said,-" Give us water for money,-let us only pass by through your border."-They refused the way, and the temporal water.-Lo! the living water freely<sup>3</sup> given,-and the path that leads to Eden!
8. From the water Gideon chose for himself-the men who were victorious in the battle.-Ye have gone down to the victorious waters:-come ye up and triumph in the fight!-receive from the water atonement,-and from the fight the crowning!
9. Ye baptized, receive your lamps,-like the lamps of the house of Gideon;-conquer the darkness by your lamps,-and the silence by your hosannas!-Gideon likewise in the battle-triumphed by the shout and the flame.
10. David the King longed after-the water of the well, and they brought it him;-but he drank it not, for he saw that with blood of men it was bought.-In the midst of the water ye have revelled-that was bought with the blood of God.
11. Out of Edom the prophet saw-God coming as one that presses the grapes.-He made ready the winepress of wrath,-He trod down the peoples and delivered the People.-He has turned and ordained Baptism;-the peoples live, the People is come to nought.
12. In the river Jeremiah buried-the linen girdle that was marred;-and [the People] waxed old and decayed.-...-The peoples that were decayed and marred,-by the waters have been clad in newness.
13. In Siloam,<sup>4</sup> the blessed stream-the priests anointed Solomon.-His youth was had in honour;-his old age was despised.-Through the pure waters ye have been clad-in the purity of

Heaven.

14. The fleece that was dry from the dew,-Jerusalem was figured in it:-the bason that was filled with water,-Baptism was figured in it.-That was dry after the manner of its type;-this was full after the manner of its symbol.

15. The wearied body in water-washes and is refreshed from its toil.-Lo! the layer in which are hidden-refreshing and life and delights.-In it wearied Adam had rest-who brought labour into the creation.

16. The fountain of sweat in the body-is set to protect against fever:-the fountain of Baptism-is set to protect against the Flame.-This is the water that avails-for the quenching of Gehenna.

17. He who journeys through the desert,-as armour takes to himself water-against all-conquering thirst.-Go ye down to the fountain of Christ,-receive life in your members,-as armour against death.

18. Again, the diver brings up-out of the sea the pearl.-Be baptized and bring up from the water-purity that therein is hidden,-the pearl that is set as a jewel-in the crown of the Godhead.

19. Sweet water in his vessel-the seaman lays up as a store;-in the midst of the sea he lays up and keeps it, the sweet in the midst of the bitter.-So amidst the floods of sin,-keep ye the water of Baptism.

20. The woman of Samaria said to our Lord,-"Lo! verily the well is deep."-Baptism though it be high,-in its mercy has stooped down with us:-for the atonement is from above-that has come down unto sinners.

21. "He that drinks the water that I shall give him,-verily never again shall he thirst."-For this holy Baptism,-for it be ye athirst, my beloved;-never again shall ye be athirst,-so that ye should come to another baptism.

22. In the baptism of Siloam-the blind man washed, and his eyeballs-were opened and enlightened by the water;-he cast off the darkness that was on them.-The hidden darkness ye have cast off;-from the water ye have been clad in light.

23. His hands Pilate washed-that he might not be of them that slew.-Ye have bathed your bodies,-your hands together with your mouths.-Go in and be of them that eat,-for this medicine of life gives life to all.

24. "Come after Me and verily I will make you-fishers of men."-For instead of a draught of that which perishes,-they fished for the draught that is forever.-They who had taken fishes for death,-baptized and gave life to them that were to die.

25. An hundred and fifty fishes were taken-by Simon's net from the water;-but there were taken by his preaching,-out of the bosom of Baptism,-ten thousands and thousands of men,-a draught of the sons of the Kingdom.

26. Lo! our priest as a fisher-over the scanty water is standing;-he has taken thence a great draught-of every shape and of every kind;-he has drawn up the draught to bring it near-to the King of kings, most high.

27. Simon took the fishes and drew them up,-and they were brought near before our Lord:-Our priest has taken from out of the water,-by the Hand which he received from Simon,-virgins and chaste men who are brought near-in the festival of the Lord of feasts.

28. In Thy mercy I adjure Thee pardon me,-for in mercy Thou too hast sworn,-Rabboni, "In the death of him that dieth,-I have no pleasure, but in his life."-Thou hast sworn and I have adjured:-O Thou Who hast sworn, pardon him who has adjured!

VIII.

(Resp.-Happy are ye whose bodies have been made to shine!)

1. God in His mercy stooped and came down,-to mingle His compassion with the water,-and to blend the nature of His majesty-with the wretched bodies of men.-He made occasion by the water-to come down and to dwell in us:-like to the occasion of mercy-when He came down and dwelt in the womb:-O the mercies of God-Who seeks for Himself all occasions to dwell in us!

2. To the cave in Horeb He stooped and came down,-and on Moses He caused His majesty to dwell ;-He imparted His glorious splendour to mortals.-There was therein a figure of Baptism:-He Who came down and dwelt in it,-tempers within the water-the might of His majesty,-that He may dwell in the feeble.-On Moses dwelt the Breath,-and on you the Perfecting of Christ.

3. That might then none could endure;-not Moses chief of deliverers,-nor Elijah chief of zealots;-and the Seraphin too veil their faces,-for it is the might that subdues all.-His mercy mingled gentleness-in the water and by the oil;-that mankind in its weakness-might be able to stand before Him-when covered by the water and the oil.

4. The captive priests again in the well-hid and concealed the fire of the sanctuary,<sup>5</sup> -a mystery of that glorified fire-which the Highpriest mingles in Baptism.-The priests took up of the mire,-and on the altar they sprinkled it;-for its fire, the fire of that well,-with the mire had been mingled;-a mystery of our bodies which in the water-with the fire of the Holy Spirit have been mingled.

5. The famous Three in Babylon-in the furnace of fire were baptized, and came forth;-they went in and bathed in the flood of flame, they were buffeted by the blazing billows.-There was sprinkled on them there-the dew that fell from heaven;-it loosed from off them there-the bonds of the earthly king.-Lo! the famous Three went in and found a fourth in the furnace.

6. That visible fire that triumphed outwardly,-pointed to the fire of the Holy Ghost,-which is mingled, lo! and hidden in the water.-In the flame Baptism is figured,-in that blaze of the furnace.-Come, enter, be baptized, my brethren,-for lo! it looses the bonds;-for in it there dwells and is hidden-the Daysman of God,-Who in the furnace was the fourth.

7. Two words again our Lord spake-which in one voice agree in unison:-He said, "I am come to send fire,"-and again, "I have a baptism to be baptized with."-By the fire of Baptism is quenched the fire,-that which the Evil One had kindled:-and the water of Baptism has overcome-those waters of contention-by which he had made trial-of Joseph who conquered and was crowned.

8. Lo! the pure fire of our Redeemer-which he kindled in mankind of His mercy!-Through His fire He quenched that fire-which had been kindled in the defiled and sinful.-This is the fire wherein the

thorns-are burnt up and the tares.-But happy are your bodies-that have been baptized in the fire-which has consumed your thickets,-and by it your seeds have sprung up to heaven!

9. Jeremiah in the womb He sanctified and taught.-But if the lowly bosom of wedlock-was sanctified in conceiving and bringing him forth,-how much more shall Baptism sanctify-its conception and its bringing forth-of them that are pure and spiritual!-For there, within the womb-is the conception of all men;-but here, out of the water,-is the birth whereof the spiritual are worthy.

10. For Jeremiah though sanctified in the womb,-they took up nails and cast him into the pit.-Holy was the prophet in his befoulment,-for clean was his heart though he was in the mire.-Be ye afraid, my brethren-for lo! to-day is washed away-your secret befoulment,-and the abomination of your sins.-Turn not again to uncleanness,-for there is but one cleansing of your bodies!

11. The presumptuous who is baptized and again sins,-is as the serpent that casts its slough and again puts it on, that is renewed and made young, and turns again--putting on anew its skin of old;-for the serpent does not-cast off its nature.-Cast ye off the tempter-the corrupter of souls,-even the old man;-let it not make old-the newness ye have put on!

12. Elisha cast the wood into the water, and made the heavy float and the light sink:-their natures were exchanged in the water.-There a new thing came to pass not according to nature.-How much easier then, O Lord,-is this for Thy grace; that in the water should sink-transgression which is heavy,-but that the soul which is light-should be drawn forth and raised up on high!

13. Joshua, son of Nun, on Jericho-laid a curse on its walls and a doom on its fountains.-They whom Joshua cursed to their destruction,-again in the mystery of Jesus have been blessed.-There was cast into them salt,-and they were healed and sweetened:-a mystery of this salt,-the sweet salt that came from Mary,-that was mingled in the water,-whereby was healed the noisomeness of our plagues.

14. Lo! quiet waters are before you,-holy and tranquil and pleasant;-for they are not the waters of contention-that cast Joseph into the dungeon;-nor yet are they the waters,-those waters of strife,-beside which the people strove,-and gainsaid in the wilderness.-There are waters whereby-there is reconciliation made with Heaven.

15. Hagar saw the spring of water,-and from it she gave drink to her forward son, him who became as a wild ass in the wilderness.-Instead of that fountain of water is Baptism.-In it are baptized the sons of Hagar,-and are become gentle and peaceful. Who has seen rams<sup>6</sup> like these,-that are yoked, lo! and labour-along with tame bullocks,-and the seed of their tillage is reaped an hundredfold!

16. In the beginning the Spirit that brooded-moved on the waters; they conceived and gave birth-to serpents and fishes and birds.-The Holy Spirit has brooded in Baptism,-and in mystery has given birth to eagles,-Virgins and Prelates;-and in mystery has given birth to fishes,-celibates and intercessors; and in mystery of serpents,-lo! the subtle have become simple as doves!

17. Lo! the sword of our Lord in the waters!-that which divides sons and fathers:-for it is the living sword that makes-division, lo! of the living from the dying.-Lo! they are baptized and they become-Virgins and saints,-who have gone down, been baptized, and put on-the One Only begotten.-Lo! many have come boldly to Him!

18. For whoso have been baptized and put on Him-the Only begotten the Lord of the many,-has filled thereby the place of many,-for to him Christ has become a great treasure:-for He became in the wilderness-a table of good meats,-and He became at the marriage feast-a fountain of choice wines.-He has become such to all in all things,-by helps and healings and promises.

19. Elisha was the equal of the Watchers-in his doings, glorious and holy.-The camp of the Watchers was round about him;-thus let Baptism be unto you,-a camp of guardians,-for by means of it there dwells in the heart-the hope of them that are below-and the Lord of them that are above.-Sanctify for Him your bodies,-for where He abides, corruption comes not near.

20. They are no more, the waters of that sea-which by its billows preserved the People,-and by its billows laid low the peoples.-Of contrary effect are the waters in Baptism.-In them, lo! the people have life;-in them, lo! the People perishes:-for all that are not baptized,-in the waters that give life to all,-they are dead invisibly.

21. They are no more, the waters of that sea-which were tempestuous, and boiled against Jonah,-and plunged into the depths the Son of Amittai.-Though he fled he was bound in the prison-house;-God cast him in and bound him-in dungeon within dungeon;-for he bound him in the sea.-and He bound him in the fish.-For him Grace stood surety,-and she opened the prison and brought forth the preacher.

22. The Prophets have called the Most High a fire,-" a devouring fire," and "who can dwell with it?" -The People were not able to dwell in it;-its might crushed the peoples and they were confounded.-In it, with the unction ye have been anointed;-ye have put Him on in the water;-in the bread ye have eaten Him;-in the wine ye have drunk Him;-in the voice ye have heard Him;-and in the eye of the mind ye have seen Him!

IX.

(Resp., Blessed is He Who came down, and sanctified water for the remission of the sins of the children of Adam!)

1. O John, who sawest the Spirit,-that abode on the head of the Son,-to show how the Head of the Highest-went down and was baptized-and came up to be Head on earth!-Children of the Spirit ye have thus become,-and Christ has become for you the Head:-ye also have become His members.

2. Consider and see how exalted ye are;-how instead of the river Jordan-ye have glorious Baptism, wherein is peace;-spreading her wings to shade your bodies.-In the wilderness John baptized:-in Her pure flood of Baptism,-purely are ye baptized therein.3. Infants think when they see its glory,-that by its pomp its might is enhanced.-But it is the same, and within itself-is not divided.-But the might which neverwaxes less or greater-in us is little or again great;-and he in whom is great under-standing,-great in him is Baptism.4. A man's knowledge, if it be exalted,-exalted also is his degree above his brethren;-and he whose faith is great,-so also is his promise;-and as is his wisdom, so also his crowning.-As is the light, which though it be all goodly-and equal all of it with itself,-yet goodlier is one eye than another.5. Jesus mingled His might in the water:-put ye Him on my brethren as discerning men!-For there are that in the water merely-perceive that they are washed. With our body be our soul washed!-The manifest water let the body perceive,-and the soul the secret might;-that both to the manifest and to the secret ye

may be made like!6. How beautiful is Baptism-in the eye of the heart; come, let us gaze on it!-Like as by a seal ye have been moulded;-receive ye its image,-that nought may be lacking to us of our image!-For the sheep that are white of heart-gaze on the glory that is in the water:-in your souls reflect ye it!7. Water is by nature as a mirror,-for one who in it examines himself.-Stir up thy soul, thou that discernest,-and be like unto it!-For it in its midst reflects thy image;-from it, on it, find an example;-gaze in it on Baptism,-and put on the beauty that is hidden therein!8. What profits it him that hears-a voice and knows not its significance?-Whoso hears a voice and is devoid-of the understanding thereof,-his ear is filled but his soul is empty.-Lo! since the gift is abundant,-with discernment receive ye it.9. Baptism that is with understanding-is the conjunction of two lights,-and rich are the fountains of its rays.- .....-And the darkness that is on the mind departs,-and the soul beholds Him in beauty,-the hidden Christ of glory,-and grieves when the glory fails.

10. Baptism without understanding-is a treasure full yet empty;-since he that receives it is poor in it,-for he understands not-how great are its riches into which he enters and dwells.-For great is the gift within it,-though the mean man perceives not-that he is exalted even as it.

11. Open wide your minds and see, my brethren,-the secret column in the air, whose base is fixed from the midst of the water-unto the door of the Highest Place, like the ladder that Jacob saw.-Lo! by it came down the light unto Baptism,-and by it the soul goes up to Heaven,-that in one love we may be mingled.

12. Our Lord when he was baptized by John-sent forth twelve fountains;-and they issued forth and cleansed by their streams-the defilement of the peoples.-His worshippers are made white like His garments,-the garments in Tabor and the body in the water.-Instead of the garments the peoples are made white,-and have become for Him a clothing of glory.

13. From your garments learn, my brethren,-how your members should be kept.-For if the garment, which ever so many times-may be made clean,-is duly kept for the sake of its comeliness,-the body which has but one baptism-manifold more exceeding is the care of its keeping,-for manifold are its dangers.

14. Again the sun in a house that is strait,-is straitened therein though he be great: -but in a house that is goodly and large,-when he rises thereon-far and wide in it he spreads his rays;-and though the sun is one and the same in his nature,-in divers houses he undergoes changes:-Even so our Lord in divers men.

X.(Resp.-Glory to Him Who came and restored it!)

1. Adam sinned and earned all sorrows;-likewise the world after His example, all guilt.-And instead of considering how it should be restored,-considered how its fall should be pleasant for it.-Glory to Him Who came and restored it!

2. This cause summoned Him that is pure,-that He should come and be baptized, even He with the defiled,-Heaven for His glory was rent asunder.-That the purifier of all might be baptized with all,-He came down and sanctified the water for our baptism.

3. For that cause for which He entered into the womb,-for the same cause He went down into the river.-For that cause for which He entered into the grave,-for the same cause He makes us enter into His chamber.-He perfected mankind for every cause.

4. His Conception is the store of our blessings;-His Birth is the treasury of our joys;-His Baptism is the cause of our pardon;-His Death is the cause of our life.-Death He alone has overcome in His Resurrection.

5. At His Birth a star of light shone in the air;-when He was baptized light flashed from the water;-at His Death the sun was darkened in the firmament;-at His Passion the luminaries set along with Him;-at His Epiphany the luminaries arose with Him.

6. Revealed was His Glory because of His Majesty;-revealed was His Passion because of His Manhood;-revealed was His Love because of His Graciousness;-revealed was His Judgment because of His Justice.-He has poured forth His attributes, on them that were His.

7. That whoso has looked on His Glory and despised Him,-may look again on His Glory and worship Him;-and whoso has scorned to taste of His Graciousness,-may fear lest he be made to feel His justice;-He has poured forth His helps on His worshippers.

8. Lo! the East in the morning was made light!-lo! the South at noonday was made dark!-The West again in turn at eventide was made light.-The three quarters represent the one Birth;-His Death and His Life they declare.

9. His Birth flowed on and was joined to His Baptism;-and His Baptism again flowed on even to His Death;-His Death led and reached to His Resurrection,-a fourfold bridge unto His Kingdom; and lo! His sheep pass over in His footsteps.

10. And like as, save by the door of birth,-none can enter into creation;-so, save by the door of resurrection,-none can enter into the Kingdom,-and whoso has cut off his bridge, has brought to nought his hope.

11. He put on His armour and conquered and was crowned;-He left His armour on earth and ascended,-that if any man desires the crown,-he may resort to the armour and win by it-the crown of victory which he yearns after.

12. He fulfilled righteousness on earth, and ascended.-But if He, the All-cleanser, was baptized,-What man is there that shall not be baptized?-for grace has come to baptism-to wash away the foulness of our wound.

13. The compulsion of God is an all-prevailing force;-[but that is not pleasing to Him which is of compulsion,]7 -as that which is of discerning will.-Therefore in our fruits He calls us-who live not as under compulsion, by persuasion.

14. Good is He, for lo! He labours in these two things;-He wills not to constrain our freedom-nor again does He suffer us to abuse it.-For had he constrained it, He had taken away its power;-and had He let it go, He had deprived it of help.

15. He knows that if He constrains He deprives us;-He knows that if He casts off He destroys us;-He knows that if He teaches He wins us.-He has not constrained and He has not cast off, as the Evil One does:-He has taught, chastened, and won us, as being the good God.

16. He knows that His treasures abound:-the keys of His treasures He has put into our hands.-He has made the Cross our treasurer-to open for us the gates of Paradise,-as Adam opened the gate

of Gehenna.

XI.

(Resp.-Let the bodies rejoice which the Evil One had made naked, that in the water they have put on their glory!)

1. Give thanks, O daughter, that thy crownings have been doubled;-for lo! thy temples and thy sons rejoice.-The dedication of thy temples is in the ministrations;-The dedication of thy sons is in the anointing.-Blessed art thou that at once .....-..... the tabernacle for them that dwell in thee,-and the Spirit has abode upon thy sons!

2. Our Lord opened up Baptism-in the midst of Jordan the blessed river.-The height and the depth rejoiced in Him;-He brings forth the first fruits of His peace from the water,-for they are first fruits, the fruits of Baptism.-The good God in His compassion will bring to pass-that His peace shall be first fruits on earth.

3. Moses stretched out the temporal Tabernacle;-the priests bathed themselves in water,-and went in and ministered; and were stricken and punished,-because their heart within was not cleansed.-Blessed art thou that in the Passover of the great Passion,-the priests by the savour of their oblations,-lo! are cleansing souls in thee!

4. Great was the mystery that the Prophet saw,-the torrent that was mighty.-Into its depths he gazed and beheld-thy beauty instead of himself; thee it was he saw, for thy faith passes not away,-thou whose flood unseen shall overwhelm-the subtle-ties of idolatry.

5. Though John was great among them that are born of women,-yet he that is little is greater than he,-in this that his baptized were again baptized,-in the baptism that was of the Apostles.-Blessed art thou that thy priest is greater than he-in this alone that forever-abides his baptism.

6. The baptism that was of Siloam-did not bring mercy to the man that was laid there-who for thirty and eight years awaited it,-for he was a respecter of the persons of the Levites.-Blessed art thou that thy healing is in thee for all men,-and thy priests are devoted and ready-for all that are in need of thy help.

7. The Prophet healed the waters that were unwholesome,-and cured the disease of the land that was barren,-so that its death was done away and its region resounded, for its offspring increased and its bosom was filled.-Greater is Thy grace, Lord, than Elisha's!-Multiply my lambs and my flocks-at the great stream of my fountain!8

8. Great is the marvel that is within thy abode;-the flocks together with the Shepherds,-those at the stream of the waters,-two unseen with one manifest who baptizes.-Blessed is he who is baptized in their fountains!-for three arms have upheld him,-and three Names have preserved him!

XII.

(Resp.-Blessed is He Who went down and was baptized in Jordan, and turned back the People from error!)

1. In Baptism Adam found again-that glory that was among the trees of Eden.-He went down, and received it out of the water;-he put it on, and went up and was adorned therein.-Blessed be He that has mercy on all!
2. Man fell in the midst of Paradise,-and in baptism compassion restored him:-he lost his comeliness through Satan's envy,-and found it again by God's grace.-Blessed be He that has mercy on all!
3. The wedded pair were adorned in Eden;-but the serpent stole their crowns:-yet mercy crushed down the accursed one,-and made the wedded pair goodly in their raiment.-Blessed be He that has mercy on all!
4. They clothed themselves with leaves of necessity;-but the Merciful had pity on their beauty,-and instead of leaves of trees,-He clothed them with glory in the water.-Blessed be He that has mercy on all!
5. Baptism is the well-spring of life,-which the Son of God opened by His Life;-and from His Side it has brought forth streams.-Come, all that thirst, come, rejoice!-Blessed be He that has mercy on all!
6. The Father has sealed Baptism, to exalt it;-and the Son has espoused it to glorify it;-and the Spirit with threefold seal-has stamped it, and it has shone in holiness.-Blessed be He that has mercy on all!
7. The Trinity that is unsearchable-has laid up treasures in baptism.-Descend, ye poor, to its fountain!-and be enriched from it, ye needy!-Blessed be He that has mercy on all!

XIII.

Hymn of the Baptized.

(Resp.-Brethren, sing praises, to the Son of the Lord of all; Who has bound for you crowns, such as king's long for!) 1. Your garments glisten, my brethren, as snow;-and fair is your shining in the likeness of Angels!

2. In the likeness of Angels, ye have come up, beloved,-from Jordan's river, in the armour of the Holy Ghost.

3. The bridal chamber that fails not, my brethren, ye have received:-and the glory of Adam's house to-day ye have put on.

4. The judgment that came of the fruit, was Adam's condemnation:-but for you victory, has arisen this day.

5. Your vesture is shining, and goodly your crowns:-which the Firstborn has bound for you, by the priest's hand this day.6. Woe in Paradise, did Adam receive:-but you have received, glory this day.

7. The armour of victory, ye put on, my beloved:-in the hour when the priest, invoked the Holy Ghost.

8. The Angels rejoice, men here below exult:-in your feast, my brethren, wherein is no foulness.

9. The good things of Heaven, my brethren, ye have received:-beware of the Evil One, lest he despoil you.

10. The day when He dawned, the Heavenly King:-opens for you His door, and bids you enter Eden.

11. Crowns that fade not away, are set on your heads:-hymns of praise hourly, let your mouths sing.

12. Adam by means of the fruit, God cast forth in sorrow:-but you He makes glad, in the bride-chamber of joy.

13. Who would not rejoice, in your bridechamber, my brethren?-for the Father with His Son, and the Spirit rejoice in you.

14. Unto you shall the Father, be a wall of strength:-and the Son a Redeemer, and the Spirit a guard.

15. Martyrs by their blood, glorify their crowns:-but you our Redeemer, by His Blood glorifies.

16. Watchers and Angels, joy over the repentant:-they shall joy over you my brethren, that unto them ye are made like.

17. The fruit which Adam, tasted not in Paradise:-this day in your mouths, has been placed with joy.

18. Our Redeemer figured, His Body by the tree:-whereof Adam tasted not, because he had sinned.

19. The Evil One made war, and subdued Adam's house:-through your baptism, my brethren, lo! he is subdued this day.

20. Great is the victory, but to-day you have won:-if so be ye neglect not, you shall not perish, my brethren.

21. Glory to them that are robed, glory to Adam's house!-in the birth that is from the water, let them rejoice and be blessed!

22. Praise to Him Who has robed, His Churches in glory!-glory to Him Who has magnified, the race of Adam's house.

XIV.

Hymn concerning our Lord and John.

(Resp.-Glory to Thee, my Lord, for Thee-with joy Heaven and earth worship!)

1. My thought bore me to Jordan,-and I saw a marvel when there was revealed-the glorious Bridegroom who to the Bride-shall bring freedom and holiness.

2. I saw John filled with wonder,-and the multitudes standing about him,-and the glorious Bridegroom bowed down-to the Son of the barren that he might baptize Him.

3. At the Word and the Voice my thought marvelled:-for lo! John was the Voice; -our Lord was manifested as the Word, that what was hidden should become revealed.
4. The Bride was espoused but knew not-who was the Bridegroom on whom she gazed:-the guests were assembled, the desert was filled,-and our Lord was hidden among them.
5. Then the Bridegroom revealed Himself;-and to John at the voice He drew near:-and the Forerunner was moved and said of Him-"This is the Bridegroom Whom I proclaimed."
6. He came to baptism Who baptizes all,-and He showed Himself at Jordan.-John saw Him and drew back,-deprecating, and thus he spake:-
7. "How, my Lord, willest Thou to be baptized,-Thou Who in Thy baptism atonest all?-Baptism looks unto Thee;-shed Thou on it holiness and perfection?"
8. Our Lord said "I will it so;-draw near, baptize Me that My Will may be done.-Resist My Will thou canst not:-I shall be baptized of thee, for thus I will it."
9. "I entreat, my Lord, that I be not compelled,-for this is hard that Thou hast said to me,-'I have need that thou shouldst baptize Me;'-for it is Thou that with Thy hyssop purifiest all."
10. "I have asked it, and it pleases Me that thus it should be;-and thou, John, why gainsayest thou?-Suffer righteousness to be fulfilled,-and come, baptize Me; why standest Thou?"
11. "How can one openly grasp-in his hands the fire that burns?-O Thou that art fire have mercy on me,-and bid me not come near Thee, for it is hard for me!"
12. "I have revealed to Thee My Will; what questionest thou?-Draw near, baptize Me, and thou shalt not be burned.-The bridechamber is ready; keep Me not back-from the wedding-feast that has been made ready."
13. "The Watchers fear and dare not-gaze on Thee lest they be blinded;-and I, how, O my Lord, shall I baptize Thee?-I am too weak to draw near; blame me not!"
14. "Thou fearest; therefore gainsay not-against My Will in what I desire:-and Baptism has respect unto Me.-Accomplish the work to which thou hast been called!"
15. "Lo! I proclaimed Thee at Jordan-in the ears of the people that believed not and if they shall see Thee baptized of me,-they will doubt that Thou art the Lord."
16. "Lo! I am to be baptized in their sight,-and the Father Who sent Me bears witness of Me-that I am His Son and in Me He is well pleased,-to reconcile Adam who was under His wrath."
17. "It becomes, me. O my Lord, to know my nature-that I am moulded out of the ground,-and Thou the moulder Who formest all things:-I, then, why should I baptize Thee in water?"
18. "It becomes thee to know wherefore I am come,-and for what cause I have desired that thou shouldst baptize Me.-It is the middle of the way wherein I have walked;-withhold thou not Baptism."
19. "Small is the river whereto Thou art come,-that Thou shouldst lodge therein and it should cleanse Thee.-The heavens suffice not for Thy mightiness;-how much less shall Baptism contain

Thee!"

20. "The womb is smaller than Jordan;-yet was I willing to lodge in the Virgin:-and as I was born from woman,-so too am I to be baptized in Jordan."

21. "Lo! the hosts are standing!-the ranks of Watchers, lo! they worship And if I draw near, my Lord, to baptize Thee,-I tremble for myself with quaking."

22. "The hosts and multitudes call thee happy,-all of them, for that thou baptizest Me.-For this I have chosen thee from the womb:-fear thou not, for I have willed it

23. "I have prepared the way as I was sent:-I have betrothed the Bride as I was commanded.-May Thy Epiphany be spread over the world-now that Thou art come, and let me not baptize Thee!"

24. "This is My preparation, for so have I willed;-I will go down and be baptized in Jordan,-and make bright the armour for them that are baptized,-that they may be white in Me and I not be conquered."

25. "Son of the Father, why should I baptize Thee?-for lo! Thou art in Thy Father and Thy Father in Thee.-Holiness unto the priests Thou givest;-water that is common wherefore askest Thou?"

26. "The children of Adam look unto Me,-that I should work for them the new birth.-A way in the waters I will search out for them,-and if I be not baptized this cannot be."

27. "Pontiffs of Thee are consecrated,-priests by Thy hyssop are purified;-the anointed and the kings Thou makest.-Baptism, how shall it profit Thee?"

28. "The Bride thou betrothedst to Me awaits Me,-that I should go down, be baptized, and sanctify her.-Friend of the Bridegroom withhold Me not-from the washing that awaits Me."

29. "I am not able, for I am weak,-Thy blaze in my hands to grasp.-Lo! Thy legions are as flame;-bid one of the Watchers baptize Thee!"

30. "Not from the Watchers was My Body assumed,-that I should summon a Watcher to baptize Me.-The body of Adam, lo! I have put on,-and thou, son of Adam, art to baptize Me."

31. "The waters saw Thee, and greatly feared ;-the waters saw Thee, and lo! they tremble!-The river foams in its terror;-and I that am weak, how shall I baptize Thee?"

32. "The waters in My Baptism are sanctified,-and fire and the Spirit from Me shall they receive;-and if I be not baptized they are not made perfect-to be fruitful of children that shall not die."

33. "Fire, if to Thy fire it draw near,-shall be burnt up of it as stubble.-The mountains of Sinai endured Thee not,-and I that am weak, wherein shall I baptize Thee?"

34. "I am the flaming fire;-yet for man's sake I became a babe-in the virgin womb of the maiden.-And now I am to be baptized in Jordan."

35. "It is very meet that Thou shouldst baptize me,-for Thou hast holiness to purify all.-In Thee it is that the defiled are made holy; but Thou that art holy, why art Thou to be baptized?"

36. "It is very right that thou shouldst baptize Me,-as I bid, and shouldst not gainsay.-Lo! I baptized thee within the womb;-baptize thou me in Jordan!"

37. "I am a bondman and I am weak.-Thou that freest all have mercy on me! Thy latches to unloose I am not able;-Thy exalted head who will make me worthy to touch?"

38. "Bondmen in My Baptism are set free;-handwritings in My washing are blotted out ;-manumissions in the water are sealed ;-and if I be not baptized all these come to nought."

39. "A mantle of fire the air wears,-and waits for Thee, above Jordan;-and if Thou consentest to it and willest to be baptized,-Thou shall baptize Thyself and fulfil all."

40. "This is meet, that thou shouldst baptize Me,-that none may err and say concerning Me,-'Had He not been alien from the Father's house,-why feared the Levite to baptize Him?' "

41. "The prayer, then, when Thou art baptized,-how shall I complete over Jordan?-When the Father and the Spirit are seen over Thee,-Whom shall I call on, as priest?"

42. "The prayer in silence is to be completed:-come, thy hand alone lay thou on Me.-and the Father shall utter in the priest's stead-that which is meet concerning His Son."

43. "They that are bidden, lo! all of them stand;-the Bridegroom's guests, lo! they bear witness-that day by day I said among them,-'I am the Voice and not the Word.' "

44. "Voice of him that cries in the wilderness,-fulfil thou the work for which thou camest,-that the desert whereunto thou wentest out may resound-with the mighty peace thou preachedst therein."

45. "The shout of the Watchers has come to my ears;-lo! I hear from the Father's house-the hosts that sound forth the cry,-'In Thy Epiphany, O Bridegroom, the worlds have life.' "

46. "The time hastes on, and the marriage guests-look to Me to see what is doing.-Come, baptize Me, that they may give praise-to the Voice of the Father when it is heard!"

47. "I hearken, my Lord, according to Thy Word:-come to Baptism as Thy love constrains Thee!-The dust worships that whereunto he has attained,-that on Him Who fashioned him he should lay his hand."

48. The heavenly ranks were silent as they stood,-and the Bridegroom went down into Jordan;-the Holy One was baptized and straightway went up,-and His Light shone forth on the world.

49. The doors of the highest were opened above,-and the voice of the Father was heard,-" This is my Beloved in Whom I am well pleased."-All ye peoples, come and worship Him.

50. They that saw were amazed as they stood, at the Spirit Who came down and bare witness to Him.-Praise to Thy Epiphany that gladdens all,-Thou in Whose revelation the worlds are lightened!

XV.

1. In the Birth of the Son light dawned,-and darkness fled from the world,-and the earth was enlightened; then let it give glory-to the brightness of the Father Who has enlightened it!

2. He dawned from the womb of the Virgin,-and the shadows passed away when He was seen,-and the darkness of error was strangled by Him,-and the ends of the earth were enlightened that they should give glory.
3. Among the peoples there was great tumult,-and in the darkness the light dawned,-and the nations rejoiced to give glory-to Him in Whose Birth they all were enlightened.
4. His light shone out over the east;-Persia was enlightened by the star:-His Epiphany gave good tidings to her and invited her,-" He is come for the sacrifice that brings joy to all."
5. The star of light hasted and came and dawned-through the darkness, and summoned them-that the peoples should come and exult-in the great Light that has come down to earth.
6. One envoy from among the stars-the firmament sent to proclaim to them,-to the sons of Persia, that they might make ready-to meet the King and to worship Him.
7. Great Assyria when she perceived it-called to the Magi and said to them,-"Take gifts and go, honour Him-the great King Who in Judea has dawned."
8. The princes of Persia, exulting,-carried gifts from their region;-and they brought to the Son of the Virgin-gold and myrrh and frankincense.
9. They entered and found Him as a child-as He dwelt in the house of the lowly woman;-and they drew near and worshipped with gladness,-and brought near before Him their treasures.
10. Mary said, "For whom are these?-and for what purpose? and what is the cause-that has called you to come from your country-to the Child with your treasures?"
11. They said, "Thy Son is a King,-and He binds crowns and is King of all;-and great is His power over the world,-and to His Kingdom shall all be obedient."
12. "At what time did this come to pass,-that a lowly woman should bring forth a King? I who am in need and in want,-how then could a king come forth from me?"
13. "In thee alone has this come to pass-that a mighty King from thee should appear;-thee in whom poverty shall be magnified,-and to thy Son shall crowns be made subject."
14. "Treasures of Kings I have not;-riches have never fallen to my lot.-My house is lowly and my dwelling needy;-why then proclaim ye that my Son is King?"
15. "Great treasure is in thy Son,-and wealth that suffices to make all rich;-for the treasures of kings are impoverished,-but He fails not nor can be measured."
16. "Whether haply some other be for your-the King that is born, enquire ye concerning Him.-This is the son of a lowly woman,-of one who is not meet to look on a King."
17. "Can it be that light should ever miss-the way whereon it has been sent? It was not darkness that summoned and led us;-in light we walked, and thy Son is King."
18. "Lo! ye see a babe without speech,-and the house of His mother empty and needy,-and of that which pertains to a king nought is in it:-how then in it is a king to be seen?"

19. "Lo! we see that without speech and at rest-is the King, and lowly as thou hast said:-but again we see that the stars-in the highest He bids haste to proclaim Him."
20. "It were meet, O men, that ye should enquire-who is the King, and then adore him;-lest haply your way has been mistaken,-and another is the King that is born."
21. "It were meet, O maiden, that thou shouldst receive it,-that we have learned that thy Son is King,-from the star of light that errs not,-and plain is the way, and he has led us."
22. "The Child is a little one, and lo! he has not-the diadem of a king and of a throne;-and what have ye seen that ye should pay honour to Him,-as to a king, with your treasures?"
23. "A little one, because He willed it for quietness' sake,-and meek now until He be revealed.-A time shall be for Him when all diadems-shall bow down and worship Him."
24. "Armies he has none;-nor has my Son legions and troops:-in the poverty of His mother He dwells;-why then King is He called by you?"
25. "The armies of thy Son are above;-they ride on high, and they flame,-and one of them it was that came and summoned us,-and all our country was dismayed."
26. "The Child is a babe, and how is it possible-He should be King, unknown to the world?-And they that are mighty and of renown,-how can a babe be their ruler?"
27. "Thy babe is aged, O Virgin,-and Ancient of Days and exalted above all and Adam beside Him is very babe,-and in Him all created things are made new."
28. "It is very seemly that ye should expound-all the mystery and explain it;- who it is that reveals to you the mystery of my Son,-that He is a King in your region."
29. "It is likewise seemly for thee to accept this,-that unless the truth had led us we had not wandered hither from the ends of the earth,-nor come for the sake of thy Son."
30. "All the mystery as it was wrought-among you there in your country,-reveal ye to me now as friends.-Who was He that called you to come to me?"
31. "A mighty Star appeared to us-that was glorious exceedingly above the stars,-and our land by its fire was kindled;-that this King had appeared it bore tidings to us."
32. "Do not, I beseech you, speak of--these things in our land lest they rage,-and the kings of the earth join together-against the Child in their envy."
33. "Be not thou dismayed, O Virgin!-Thy Son shall bring to nought all diadems, and set them underneath his heel;-and they shall not subdue Him Whom they envy."
34. "Because of Herod I am afraid,-that unclean wolf, lest he assail me,-and draw his sword and with it cut off-the sweet cluster before it be ripe."
35. "Because of Herod fear thou not;-for in the hands of thy Son is his throne placed:-and as soon as He shall reign it shall be laid low,-and his diadem shall fall on the earth beneath."

36. "A torrent of blood is Jerusalem,-wherein the excellent ones are slain;-and if she perceives Him she will assail Him.-In mystery speak ye, and noise it not abroad."
37. "All torrents, and likewise swords,-by the hands of thy Son shall be appeased;-and the sword of Jerusalem shall be blunted,-and shall not desire at all to kill."
38. "The scribes of the priests of Jerusalem-pour forth blood and heed not.- They will arouse murderous strife-against me and against the Child; O Magi, be silent!"
39. "The scribes and the priests will be unable-to hurt thy son in their envy;-for by Him their priesthood shall be dissolved,-and their festivals brought to nought."
40. "A Watcher revealed to me, when I received-conception of the Babe, that my Son is a King;-that His diadem is from on high and is not dissolved,-he declared to me even as ye do."
41. "The Watcher, therefore, of whom thou hast spoken-is he who came as a star,-and was shown to us and brought us good tidings-that He is great and glorious above the stars."
42. "That Angel declared to me-in his good tidings, when he appeared to me,-that to His Kingdom no end shall be-and the mystery is kept and shall not be revealed."
43. "The Star also declared again to us-that thy Son is He that shall keep the diadem.-His aspect was something changed,-and he was the Angel and made it not known to us."
44. "Before me when the Watcher showed himself,-he called Him his Lord before He was conceived;-and as the Son of the Highest announced Him to me:-but where His Father is he made not known to me."
45. "Before us he proclaimed in the form of a star-that the Lord of the Highest is He Who is born;-and over the stars of light thy Son is ruler,-and unless He commands they rise not."
46. "In your presence, lo! there are revealed-other mysteries, that ye may learn the truth;-how in virginity I bare my Son,-and He is Son of God; go ye, proclaim Him!"
47. "In our presence the Star taught us-that His Birth is exalted above the world and above all beings is thy Son,-and is Son of God according to thy saying."
48. "The world on high and the world below bear witness to Him,-all the Watchers and the stars,-that He is Son of God and Lord.-Bear ye His fame to your lands!"
49. "All the world on high, in one star,-has stirred up Persia and she has learnt the truth,-that thy Son is Son of God,-and to Him shall all peoples be subject."
50. "Peace bear ye to your lands:-peace be multiplied in your borders apostles of truth may ye be believed-in all the way that ye shall pass through."
51. "The peace of thy Son, it shall bear us-in tranquillity to our land, as it has led us hither;-and when His power shall have grasped the worlds,-may He visit our land and bless it!
52. "May Persia rejoice in your glad tidings!-may Assyria exult in your coming-And when my Son's Kingdom shall arise,-may He plant His standard in your country!"

53. Let the Church sing with rejoicing,-" Glory in the Birth of the Highest,-by Whom the world above and the world below are illumined!"-Blessed be He in Whose Birth all are made glad!

1: See p. 177.

2: Equivalent to Augustus.

3: Rev. xxi. 6, xxii. 17.

4: So in Peshitto, 1 Kin. I. 38; but Gihon in the Hebrew.

5: 1 Maccab. I. 19.

6: 'Arbo=ram; 'Arboyo=Arab.

7: The rendering of this line is very conjectural.

8: Ezek. xlvii. 1, sq.

## Homily - On Admonition and Repentance

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On Admonition and Repentance. On Admonition and Repentance.

1. Not of compulsion is the doctrine; of free-will is the word of life. Whoso is willing to hear the doctrine, let him cleanse the field of his will that the good seed fall not among the thorns of vain enquirings. If thou wouldst heed the word of life, cut thyself off from evil things; the hearing of the word profits nothing to the man that is busied with sins. If thou willest to be good, lore not dissolute customs. First of all, trust in God, and then hearken thou to His law.

2. Thou canst not hear His words, while thou dost not know thyself; and if thou keepest His judgments while thy understanding is aloof from Him, who will give thee thy reward? Who will keep for thee thy recompense? Thou wast baptised in His Name; confess His Name! In the Persons and in the naming, Father and Son and Holy Spirit, three Names and Persons, these three shall be a wall to thee, against divisions and wranglings. Doubt not thou of the truth, lest thou perish through the truth. Thou wast baptised from the water; thou hast put on Christ in His naming; the seat of the Lord is on thy person and His stamp on thy forehead. See that thou become not another's, for other Lord hast thou none. One is He Who formed us in His mercy; one is He Who redeemed us on His cross. He it is Who guides our life; He it is Who has power over our feebleness; He it is Who brings to pass our Resurrection. He rewards us according to our works. Blessed is he that confesses Him, and hears and keeps His commandments! Thou, O man, art a son of God Who is high over all. See that thou vex not by thy works the Father Who is good and gracious.

3. If thou art wroth against thy neighbour, thou art wroth against God; and if thou bearest anger in thy heart, against thy Lord is thy boldness uplifted. If in envy thou rebukest, wicked is all thy reproof. But if charity dwell in thee, thou hast on earth no enemy. And if thou art a true son of peace, thou wilt stir up wrath in no man. If thou art just and upright, thou wilt not do wrong to thy fellow. And if thou lovest to be angry, be angry with the wicked and it will become thee; if to wage war thou seekest, lo! Satan is thy adversary; if thou desirest to revile, against the demons display thy curses. If thou shouldst insult the King's image, thou shalt pay the penalty of murder; and if thou revilest a man, thou revilest the image of God. Do honour to thy neighbour, and lo! thou hast honoured God. But if thou wouldst dishonour Him, in wrath assail thy neighbour!

4. This is the first Commandment,-Thou shalt love the Lord thy God with all thy heart and thy soul, and with thy might according as thou art able. The sign that thou lovest God, is this, that thou lovest thy fellow; and if thou hatest thy fellow, thy hatred is towards God. For it is blasphemy if thou prayest before God while thou art wroth. For thy heart also convicts thee, that in vain thou multipliest words: thy conscience rightly judges that in thy prayers thou profitest nought. Christ as He hung on the height of the tree, interceded for His murderers; and thou (who art) dust, son of the clay, rage fills thee at its will. Thou keepest anger against thy brother; and dost thou yet dare to pray? Even he that stands on thy side, though he be not neighbour to thy sins, the taint of iniquity reaches unto him, and his petition is not heard. Leave off rage and then pray; and unless thou wouldst further provoke, restrain anger and so shalt thou supplicate. And if he (the other) is not to

encounter thee ill fury, banish rage from that body, because it is holden with lusts.

5. Thou hast a spiritual nature; the soul is the image of the Creator; honour the image of God, by being in agreement with all men. Remember death, and be not angry, that thy peace be not of constraint. As long as thy life remains to thee, cleanse thy soul from wrath; for if it should go to Sheol with time, thy road will be straight to Gehenna. Keep not anger in thy heart; hold not fury in thy soul; thou hast not power over thy soul, save to do that which is good. Thou art bought with the blood of God;<sup>1</sup> thou art redeemed by the passion of Christ; for thy sake He suffered death, that thou mightest die to thy sins. His face endured spitting, that thou mightest not shrink from scorn. Vinegar and gall did He drink, that thou mightest be set apart from wrath. He received stripes on His body, that thou mightest not fear suffering. If thou art in truth His servant, fear thy holy Lord; if thou art His true disciple, walk in thy Master's footsteps. Endure scorn from thy brother, that thou mayest be the companion of Christ. Display not anger against man, that thou be not set apart from thy Redeemer.

6. Thou art a man, the dust of the earth, clay, kinsman of the clod; thou art the son of the race of beasts. If thou knowest not thy honour; separate thy soul from animals, by works and not by words. If thou lovest derision, thou art altogether as Satan; and if thou mockest at thy fellow, thou art the mouth of the Devil; if against defects and flaws, in (injurious) names thou delightest, Satan is not in creation but his place thou hast seized by force. Get thee far, O man, from this; for it is altogether hurtful; and if thou desirest to live well, sit not with the scorner, lest thou become the partner of his sin and of his punishment. Hate mockery which is altogether (the cause of weeping), and mirth which is (the cause of) cleansing. And if thou shouldst hear a mocker by chance, when thou art not desiring it, sign thyself with the cross of light, and hasten from thence like an antelope. Where Satan lodges, Christ will in nowise dwell; a spacious dwelling for Satan is the man that mocks at his neighbour; a palace of the Enemy is the heart of the mocker. Satan does not desire to add any other evil to it. Mockery is sufficient for him to supply the place of all. Neither his belly nor yet his purse can (the sinner) fill with that sin of his. By his laughter is the wretch despoiled, and he knows not nor does he perceive it. For his wound, there is no cure; for his sickness, there is no healing; his pain, admits no remedy; and his sore, endures no medicine. I desire not with such a one to put forth my tongue to reprove him: enough for him is his own shame; sufficient for him is his boldness. Blessed is he that has not heard him; and blessed is he that has not known him. Be it far from thee, O Church, that he should enter thee, that evil leaven of Satan!

7. Narrow is the way of life, and broad the way of torment; prayer is able to bring a man to the house of the kingdom. This is the perfect work; prayer that is pure from iniquity. The righteousness of man is as nothing accounted. The work of men, what is it? His labour is altogether vanity.<sup>2</sup> Of Thee, O Lord, of Thy grace it is that in our nature we should become good. Of Thee is righteousness, that we from men should become righteous. Of Thee is the mercy and favour, that we from the dust should become Thy image. Give power to our will, that we be not sunk in sin! Pour into our heart memory, that at every hour we may know Thy honour! Plant Thou truth in our minds, that we perish not among doubts! Occupy our understanding with Thy law, that it wander not in vain thoughts! Order the motions of our members, that they bring no hurt upon us! Draw thou near to God, that Satan may flee from thee. Cast out passions from thy heart, and lo! thou hast put to flight the enemy. Hate thou sins and wickedness, and Satan at once will have fled. Whatsoever sins thou servest, thou art worshipping secret idols. Whatsoever transgressions thou

lovest, thou art serving demons in thy soul. Whensoever thou strivest with thy brother, Satan abides in peace. Whensoever thou enviest thy fellow, thou givest rest to Devils. Whensoever thou tellest the shortcoming of others who are not present, thy tongue has made a harp for the music of the devil. Whensoever hatred is in thy soul, great is the peace of the Deceiver. Whensoever thou lovest incantations, thy labour is altogether of the left hand.<sup>3</sup> If thou lovest unseemly discourse, thou preparest a feast for demons. For this is the worship of idols, the working of the lusts (of the flesh).

8. If so be thou givest a gift in pride, this is not of God. If thou art lifted up by reason of thy knowledge, thou hast denied the grace of God. If thou art poor and proud, lo! thy end is in thy torment. If thou art haughty and needy, lo! thy need is toward thy destruction. If thou art sick and criest out, lo! thy trouble is full of harm. If thou art in need of food, yet thy mind longs for riches; thy distress is with the poor, but thy torment with the rich. If thou shalt look unchastely, and shalt desire thy neighbour's wife, lo! thy portion shall be with the adulterers, and thy hell with the fornicators. Let thine own fountain be for thyself, and drink waters from thy well. Let thy fountains be for thyself alone, and let not another drink with thee.<sup>4</sup> Require purity of thy body as thou requirest of thy yoke-fellow. Thou wouldst not have her commit lewdness, the wife of thy youth, with another man; commit not thou lewdness with another woman, the wife of a different husband. Let the defilement of her be hateful in thine eyes; keep aloof from it altogether. Chastity beseems the wife; purity is as her adornment; law becomes the husband; justice is the crown for his head. Desire not thou the bed of thy neighbour lest another desire thy bed. Preserve purity in thy marriage, that thy marriage may be holy. His conscience reproves the man, who corrupts the wife of his neighbour. He fears, and deceives through terror, whoso has engaged in fornication. Darkness is dearer to him than light, whose manner of life is not pure. Every hour he stands in dread, who commits adultery secretly. The adulterer is also a thief who breaks into houses in darkness. The very place reproves him, where he does the evil and wickedness. He enters the chamber and sins; in the darkness he does his will. The time will come when it shall be disclosed, when his secret deeds shall be manifested. With what eyes dost thou look towards God in prayer? What hands dost thou raise when thou askest pardon? Be ashamed and dismayed for thyself, that thou art void of understanding. If when thy neighbour see thee, thou art ashamed and dismayed, how much more shouldst thou be ashamed before God Who sees all? Thou art like the sow,<sup>5</sup> thy companion, that wallows altogether in mire. Even in seeing, thou mayest sin, if thy mind is not watchful; and in hearing thou mayest transgress, if thou dost not guard thy hearing. The fornicator's heart waxes wanton through speech that is full of uncleanness. The passion hidden in the mind, sight and hearing awaken it.

9. He puts on garments of shame who desires to commit fornication, that from the lust of raiment, lewdness may enter and dwell in his heart. Make thou not snares of thy garments for that which is openly wanton. Speak not a word in craftiness, nor dig thy neighbour's well. Look not after the harlot; be not snared by the beauty of her face. She is even as the dog that is mad, yea, much more bold than it. Modesty is removed from her face, she knows not what shame is. With spitting accept her person; with reviling meet herself; with a rod pursue her like a dog, for she is like one, and to be compared with such. Reject the sweetness of her words lest thou fall into her net. She empties purses and wallets, and her gains are without number. Flee from her, for she is the daughter of vipers, that she tear not in pieces thy whole body.

10. Thou shalt not slander any man, lest they call thee Satan. If thou hatest the name, go not near to the act; but if thou lovest the act, be not angry at the name. Count thyself rebuked first of all by the beasts and birds, how that every kind cleaves to its kind; and so agree thou with thy yokefellow. Rejoice not in men's dishonour, that thou become not a Satan thyself. If evil should happen to him that hates thee, see thou rejoice not, lest thou sin. If thine adversary should fall, be thou in pain and mourning. Keep thy heart with all diligence,<sup>6</sup> that it sin not in secret; for there is to be a laying bare of thoughts and of actions. Employ thy hands in labour, and let thy heart meditate in prayer. Love not vain discourse, for discourse that shall be profitable alike to the soul and the body lightens the burden of thy labour.

11. Does the poor man cry at thy door? Arise and open for him gladly: refresh him when he is wearied; sustain his heart, for it is sad. Thou knowest by experience the affliction of poverty: receive not others in thy house, and drive not out the beggar. Have thou also a law, a comely law for thy household. Establish an order that is wise, that the subjects laugh not at time. Be careful in all thy doings, that thou be not a sport for fools; be upright and prudent, and both simple and wise.<sup>7</sup> Let thy body be quiet and cheerful, thy greeting seemly and simple; thy discourse without fault, thy speech brief and savoury; thy words few and sound, full of savour and understanding. Speak not overmuch, not even words that are wise;<sup>8</sup> for all things that are over many, though they be wise are wearisome.-To them of thy household be as a father. Amongst thy brethren esteem thyself least, and inferior amongst thy fellows, and of little account with all men. With thy friend keep a secret; to those that love thee be true. See that there be no wrangling; the secrets of thy friends reveal not, lest all that hear thee hate thee and esteem thee a mischiefmaker, With those that hate thee wrangle not, neither face to face nor yet in thy heart. No enemy shalt thou have but Satan his very self. Give counsel to the wife thou hast wedded; give heed to her doings; as stronger thou art answerable that thou shouldst sustain her weakness. For weak is womankind, and very ready to fall. Be thou as a hawk, when kindle (to anger), but when wrath departs from thee, be gladsome and also firm, in the blending of diverse qualities. Keep silence among the aged; to the elders give due honour. Honour the priests with diligence, as good stewards of the household. Give due honour to their degree, and search not out their doings. In his degree the priest is an angel, but in his doings a man. By mercy he is made a mediator, between God and mankind.

12. Search not out the faults of men; reveal not the sin of thy fellow; the shortcomings of thy neighbours, in speech of the mouth repeat not. Thou art not judge in creation, thou hast not dominion over the earth. If thou lovest righteousness, reprove thy soul and thyself. Be thou judge unto thine own sins, and chastener of thy own transgressions. Make thou not inquiry maliciously, into the misdeeds of men. For if thou doest this, injuries Will not be lacking to thee. Trust not the hearing of the ear, for many are the deceivers. Vain reports believe thou not, for false rumours are not few.

13. Regard not spells and divinations, for that is communion with Satan. Love not idle prating, not even in behalf of righteousness. Discourse concerning thyself begin thou not, even in behalf of what is becoming. Flee and hide thyself from wrangling, as from a violent robber. See that thou be not a surety in a loan, lest thou sin. According as thou hast, assist him,(even) the man that is poorer than thou. Mock not the foolish man; pray that thou be not even as he. Him that sins blame not, lest thou also be put to confusion. To him that repents of his sins be a helper and counsellor,

and encourage him that is able to rise. Let him hold fast hope in God, and his sin shall be burned as stubble. Visit the sick and be not wearied, that thou mayest be beloved of men. Be familiar with the house of mourning, but a stranger to the house of feasting. Be not constant in drinking wine, lest thy shortcomings multiply. Cast a wall round thy lips, and set a guard upon thy mouth; endure suffering with thy neighbour and share also in his tribulation. A good friend in tribulation is made known to him that loves him. In charity follow the deceased, with sorrow and with offerings, and pray that he may have rest in the hidden place whither he is going.

14. When thou standest in prayer, cry in thy soul: Have mercy on me, I am a sinner and weak; be gracious, O God, to my weakness, and grant strength to me to pray a prayer that shall be pleasing to Thy Will. "Punish Thou not mine enemies, take not vengeance on them that hate me; but grant them in Thy grace that they may become doers of Thy Will." At the time of prayer and petition, in contemplations such as these continue thou. Bow thy head before the Mighty One.

15. Do not thou resist evil, for he is evil from the Evil One, whoso resists evil.<sup>9</sup> Keep not back aught from any man, that if he perishes thou mayest not be blamed. Change not thy respect for a man's person, according to goods and possessions. Make all things as though they were not and God alone were in being. If thou shalt ask of thy neighbour and he shall not give thee according to thy wish, see that thou say not in anger a word that is full of bitterness. Oppose not thou [fit] seasons, for many are the changes. Put sorrow far from thy flesh,<sup>10</sup> and sadness from thy thoughts; save only that for thy sins thou shouldst be constant in sadness. Cease not from labour, not even though thou be rich, for the slothful man gains manifold guilt by his idleness.

16. Be thou a lover of poverty, and be desirous of neediness. If thou hast them both for thy portion, thou art an inheritor on high. Despise not the voice of the poor and give him not cause to curse thee. For if he curse whose palate is bitter, the Lord will hear his petition. If his garments are foul, wash them in water, which freely is bought. Has a poor man entered into thy house? God has entered into thy house; God dwells within thy abode. He, whom thou hast refreshed from his troubles, from troubles will deliver thee. Hast thou washed the feet of the stranger? Thou hast washed away the filth of thy sins. Hast thou prepared a table before him? Behold God eating [at it], and Christ likewise drinking [at it], and the Holy Spirit resting [on it]: Is the poor satisfied at thy table and refreshed? Thou hast satisfied Christ thy Lord. He is ready to be thy rewarder; in presence of angels and men He will confess thou hast fed His hunger; He will give thanks unto thee that thou didst give Him drink, and quench His thirst.

17. O how gracious is the Lord! O how measureless are His mercies! Happy the race of mortals when God confesses it! Woe to the soul which He denies! Fire is stored up for its punishment. Be of good cheer, my son, in hope; sow good [seed]<sup>11</sup> and faint not. The husbandman sows in hope, and the merchant journeys in hope, thou also lovest good [seed]; in the hope look for the reward. Do not thou aught at all without the beginning of prayer. With the sign of the living cross, seal all thy doings, my son. Go not forth from the door of thy house till thou hast signed the cross. Whether in eating or in drinking, whether in sleeping or in waking, whether in thy house or on the road, or again in the season of leisure, neglect not this sign; for there is no guardian like it. It shall be unto thee as a wall, in the forefront of all thy doings. And teach this to thy children, that heedfully they be conformed to it.

18. Yoke thyself under the law. that thou mayest be a freeman in very truth. Work not the desire of thy soul apart from the law of God. How many commandments must I write, and how many laws must I engrave; which, if thou desirest thy freedom, thou canst learn all from thyself? And if thou lovest purity, thou wilt teach it to others also. Let nature be thy book, and all creation thy tables; and learn from them the laws, and meditate things unwritten. The sun in his course teaches thee that thou rest from labour. The night in her silence cries to thee that a limit is set to thy works. The earth and the fruit of the tree cry that there is a season for all things. The seed thou sowest in the winter, in the summer thou gatherest its harvest. Thus in the world sow seeds of righteousness, and in the Resurrection gather them in. The bird in its daily gleaning reproves the covetous and his greed, and rebukes the extortion that grasps the store of others. Death, the limit of all things, is itself the reprover of all things.

19. Take thou refuge in God Who passes not away nor is changed. Restrain laughter by suffering, and mirthfulness by sorrow. Console suffering by hope, and sadness by expectation. Believe and trust, thou that art wise, for God is He Who guides thee; and if His care leaves thee not, there is nothing that can harm thee. If one man by another man, the lowly by the great, can be saved, how much more shall the refuge of God preserve the man that believes? Fear not because of adversaries who with violence come upon thee. He will watchfully guard thy soul, and hurtful things become profitable. No one shall lead thee by compulsion, save only where there is freedom. No one falls into temptation, that passes the measure of his strength. There is no evil in chastisement, if so be that freedom is willing. The doings are not perverse of freedom, its will is perverted.

20. To men that are just and upright, temptations become helps. Job, a man of discernment, was victorious in temptations, Sickness came upon him, and he complained not; disease afflicted him and he murmured not; his body failed and his strength departed, but his will was not weakened. He proved perfect in all by sufferings, for as much as temptations crushed him not. Abraham was a stranger, from his place, his race [and his kindred]. But by this he was not harmed; nay rather he triumphed greatly. So Joseph from the house of bondage was made to rule as king of Egypt. They of the company of Ananias and Daniel delivered others from bondage. See then, O thou that art wise, the power that freedom possesses; that nothing can injure it unless the will is weakened. Israel with sumptuous living waxed fat, and kicked,<sup>12</sup> and forgot his covenant. He worshipped vain gods, and forgot the nature of his creation. The bondage that was in Egypt he forgot in the repose of the desert. As often as he was afflicted, he acknowledged the Lord alone; but when he was dwelling in repose, he forgot God his Redeemer. Seek thou not here repose, for this is a world of toil. And if thou canst wisely discern, change thou not time for time; that which abides for that which abides not; that which ceases not for that which ceases; nor truth for lying; nor body for shadow; nor watching for slumber; nor that which is in season for that which is out of season; nor the Time for the times. Collect thy mind, let it not wander among varieties which profit not.

21. No one in creation is rich but he that fears God; no one is truly poor but he that lacks the truth. How needy is he, and not rich, whose need witnesses against him that even from the abject and the beggars he needs to receive a gift. He is truly a bondman, and many are his masters: he renders service to money, to riches, and possessions. His lords are void of mercy, for they grant him no repose. Flee, and live in poverty;(as) a mother she pities her beloved. Seek thou refuge in indigence, who nourishes her children with choice things; her yoke is light and pleasant, and sweet

to the palate her memory. The sick in conscience alone abhors the draught of poverty; the fainthearted dreads the yoke of indigence that is honourable. Who has granted to Thee, Son of man, in the world to find repose? Who has granted to thee, thing of dust, to be rich amidst poverty? Be not thou through desires needy and looking to others. Sufficient for thee is thy daily bread, that comes of the sweat of thy face. Let this be (the measure of thy need, that which the day gives thee; and if thou findest for thyself a feast, take of it that which thou needest. Thou shalt not take in a day (the provision) of days, for the belly keeps no treasure. Praise and give thanks when thou art satisfied, that therein thou provoke not the Giver to anger. In purity strengthen thyself, that thou mayest gain from it profit. In everything give thanks and praise unto God as the Redeemer, that He may grant thee by His grace, that we may hear and do His Will. Thou to whom I have given the counsel of life, be not thou negligent in it. From that which is other men's (doctrine) have I written to thee; see thou despise not their words. And if I depart before thee, in thy prayer make mention of me. In every season pray and beseech that our love may continue true. But as for us, on behalf of these things let us offer up praise and honour to Father, to Son, and to Holy Spirit, now and for ever. Amen.

1: Acts. xx. 28.

2: Eccles. i. 3.

3: I.e. , such as fits for a place on Christ's left hand, at the Judgment.

4: Prov. v. 15-17.

5: 2 Pet. ii. 22.

6: Prov. iv. 23.

7: Matt. x. 16.

8: Matt. x. 16.

9: Matt. v. 39.

10: Eccles. xi. 10.

11: Gal. vi. 9.

12: Deut. xxxii. 15.

## Homily - On Our Lord

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On Our Lord. On Our Lord.

1. Grace has drawn nigh to mouths, once blasphemous, and has made them harps; sounding praise.

Therefore let all mouths render praise to Him Who has removed from them blasphemous speech. Glory to Thee Who didst depart from one dwelling to take up thy abode in another! that He might come and make us a dwelling-place for His Sender, the only-begotten departed from [being] with Deity and took up His abode in the Virgin; that by a common manner of birth, though only-begotten, He might become the brother of many. And He departed from Sheol and took up His abode in the Kingdom; that He might seek out a path from Sheol which oppresses all, to the Kingdom which requites all. For our Lord gave His resurrection as a pledge to mortals, that He would remove them from Sheol, which receives the departed without distinction, to the Kingdom which admits the invited with distinction; so that, from [the plan] which makes equal the bodies of all men within it, we may come to [the plan] which distinguishes the works of all men within it. This is He Who descended to Sheol and ascended, that from [the place] which corrupts its sojourners, He might bring us to the place which nourishes with its blessings its dwellers; even those dwellers who, with the possessions, the fruits, and the flowers, of this world, that pass away, have crowned and adorned for themselves there, tabernacles that pass not away. That Firstborn Who was begotten according to His nature, was born in another birth that was external to His nature; that we might know that after our natural birth we must have another birth which is outside our nature. For He, since He was spiritual, until He came to the corporeal birth, could not be corporeal; in like manner also the corporeal, unless they are born in another birth, cannot be spiritual. But the Son Whose generation is unsearchable, was born in another generation that may be searched out; that by the one we might learn that His Majesty is without limit, and by the other might be taught that His grace is without measure. For great is His Majesty without measure, Whose first generation cannot be imagined in any of our thoughts. And His grace is abundant without limit, Whose second birth is proclaimed by all mouths.

2. This is He Who was begotten from the Godhead according to His nature, and from manhood not after His nature, and from baptism not after His custom; that we might be begotten from manhood according to our nature, and from Godhead not after our nature, and by the Spirit not after our custom. He then was begotten from the Godhead, He that came to a second birth; in order to bring us to the birth that is discoursed of, even His generation from the Father:-not that it should be searched out, but that it should be believed;-and His birth froth the woman, not that it should be despised, but that it should be exalted. Now His death on the cross witnesses to His birth from the woman. For He that died was also born. And the Annunciation of Gabriel declares His generation by the Father, namely [the power of the Highest shall overshadow thee].<sup>1</sup> If then it was the power of the Highest, it is plain that it was not the seed of mortal man. So then His conception in the womb is bound up with His death on the cross; and His first generation is bound up with the

declaration of the Angel; in order that whose denies His birth may be confuted by His crucifixion, and whose supposes that His beginning was from Mary, may be admonished that His Godhead is before all; so that whoever has concluded His beginning to be corporeal,[may be proved to err hereby that His issuing forth from the Father is narrated]. The Father begat Him, and through Him created the creatures. Flesh bare Him and through Him slew lusts. Baptism brought him forth, that through Him it might wash away stains. Sheol brought Him forth, that through Him its treasures might be emptied out. He came to us from beside His Father by the way of them that are born: and by the way of them that die, He went forth to go to His Father; so that by His coming through birth, His advent might be seen; and by His returning through resurrection, His departure might be confirmed.

3. But our Lord was trampled on by Death; and in His turn trod out a way over Death. This is He Who made Himself subject to and endured death of His own will, that He might cast down death against his will. For our Lord bare His cross and went forth according to the will of Death: but He cried upon the cross<sup>2</sup> and brought forth the dead from within Sheol against the will of Death. For in that very thing by which Death had slain Him [i.e., the body], in that as armour He bore off the victory over Death. But the Godhead concealed itself in the manhood and fought against Death, Death slew and was slain. Death slew the natural life; and the supernatural life slew Him. And because Death was not able to devour Him without the body, nor Sheol to swallow Him up without the flesh, He came unto the Virgin, that from thence He might obtain that which should bear Him to Sheol; as from beside the ass theybrought for Him the colt whereon He entered Jerusalem, and proclaimed concealing her overthrow and the destruction of her children, With the body then that [was] from the Virgin, He entered Sheol and plundered its storehouses and emptied its treasures. He came then to Eve the Mother of all living. This is the vine whose fence Death laid open by her own hands, and caused her to taste of his fruits. So Eve the Mother of all living became the well-spring of death to all living. But Mary budded forth, a new shoot from Eve the ancient vine; and new life dwelt in her, that when Death should come confidently after his custom to feed upon mortal fruits, the life that is slayer of death might be stored up [therein] against him; that when Death should have swallowed [the fruits] without fear, he might vomit them forth and with them many. For[He Who is] the Medicine of life flew down from heaven, and was mingled in the body, the mortal fruit, And when Death came to feed after his custom, the Life in His turn swallowed up Death. This is the food that hungered to eat its eater. So then, by one fruit which Death swallowed hungrily, he vomited up many lives which he had swallowed greedily. The hunger then which hurried him against one, emptied out his greed which had hurried him against many. Thus Death was diligent to swallow one, but was in haste to set many free. For while One was dying on the cross, many that were buried from within Sheol were coming forth at His cry.<sup>3</sup> This is the fruit that cleft asunder Death who had swallowed it, and brought out from within it the Life in quest of which it was sent. For Sheol hid away all that she had devoured. But through One that was not devoured, all that she had devoured were restored from within her. He, whose stomach is disordered, vomits forth both that which is sweet to him and that which is not sweet. So the stomach of Death was disordered, and as he was vomiting forth the medicine of life which had sickened it, he vomited forth along with it also those lives that had been swallowed by him with pleasure.

4. This is the Son of the carpenter, Who skilfully made His cross a bridge over Sheol that swallows up all, and brought over mankind into the dwelling of life. And because it was through the tree that

mankind had fallen into Sheol, so upon the tree they passed over into the dwelling of life. Through the tree then wherein bitterness was tasted, through it also sweetness was tasted; that we might learn of Him that amongst the creatures nothing resists Him. Glory be to Thee, Who didst lay Thy cross as a bridge over death, that souls might pass over upon it from the dwelling of the dead to the dwelling of life!

5. The Gentiles praise Thee that Thy Word has become a mirror before them, that in it they might see death, secretly swallowing up their lives. But graven images were being adorned by their artificers; and by their adornments were disfiguring their adorners. But Thou didst draw them to Thy cross; and while the beauties of the body were disfigured upon it, the beauties of the mind shone forth upon it. Then, as for the Gentiles who used to go after gods which were no gods, He Who was God went after them, and by His words, as by a bridle, turned them from many gods to the One. This is that Mighty One, Whose preaching became a bridle in the jaws of the Gentiles, and led them away from idols to Him that sent Him. But the dead idols, with their closed mouths, used to feed on the life of their worshippers. On this account Thou didst mingle in their flesh that blood of Thine, by which death was enfeebled and laid low; that the mouths of their devourers might be driven away from their lives. Also because Israel slew Thee and was defiled by Thy blood, that idolatry, that had been engrafted upon him was driven away from him on account of Thy blood. For he was weaned from that heathenism through Thy blood; because that from it, he had never before been weaned.

6. But Israel crucified our Lord, on the plea that verily He was seducing us from the One God. But they themselves used constantly to wander away from the One God through their many idols. While then they imagine they crucify Him Who seduces them from the One God, they are found to be led away by Him from all idols to the One God; to the end that because they did not voluntarily learn of Him that He is God, they might by compulsion learn of Him that He is God; when the good which had accrued to them through Him should accuse them concerning the evil which their hands had done. Thus even though the tongue of the oppressors denied, yet the help with which they were helped convicted them. For grace loaded them beyond their power, so that they should be ashamed, while laden with Thy blessings, to deny Thy person. And also Thou didst have mercy on those, whose lives had been made food for dead idols. For the one calf which they made in the desert,<sup>4</sup> pastured on their lives as on grass in the desert. For that idolatry which they had stolen and brought out in their hearts from Egypt, when it was made manifest, slew openly those in whom it was dwelling secretly. For it was like fire concealed in wood, which when it is gendered from within it, burns it. For Moses ground to powder the calf and caused them to drink it in the water of ordeal;<sup>5</sup> that by drinking of the calf all those who were living for its worship might die. For the sons of Levi ran upon them, those who ran to [help] Moses and girded on their swords.<sup>6</sup> For the sons of Levi did not know whom they should slay, because those that worshipped were mingled with those that worshipped not. But He, for Whom it was easy to distinguish, distinguished those who were defiled from those who were not defiled; so that the innocent might give thanks that their innocence had not passed [unseen by] the Just One; and the guilty might be convicted that their offence had not escaped [the eye of] the Judge. But the sons of Levi were the open avengers. Accordingly Moses set a mark upon the offenders, that it might be easy for the avengers to avenge. For the draught of the calf entered those in whom the love of the calf was dwelling, and displayed in them a manifest sign, that the drawn sword might rush upon them. The congregation

therefore which had committed fornication in [the worship of] the calf, he caused to drink of the water of ordeal, that the mark of adulteresses might appear in it. From hence was derived that law about women,<sup>7</sup> that they should drink the water of ordeal, that by the mark that came on adulteresses, the congregation might be reminded of its fornication that was in the worship of the calf, and be on its guard with fear against another [fornication]; and remember the former [fornication] with penitence of soul; and that when they were judging their women, if they played the harlot against them, they might condemn themselves, who were playing the harlot against their God.

7. To Thee be glory who by Thy cross hast taken away the heathenism in which both circumcised and uncircumcised were caused to stumble! To Thee be praise, the medicine of life, Who hast converted all that are baptised, to Him Who is life of all, and Lord of all! The lost that are found bless Thee; for by the finding of the lost, Thou hast given joy to the angels that are found and were not lost. The uncircumcised praise Thee, for in Thy peace the enmity that was between is swallowed up, for Thou didst receive in Thy flesh the outward sign of circumcision, through which the uncircumcised that were Thine, used to be accounted as not Thine. For Thou didst make as Thy sign the circumcision of the heart; by which the circumcised were made known, that they were not Thine. For Thou didst come to Thine own<sup>8</sup> and Thine own received Thee not; and by this they were made known that they were not Thine. But they to whom Thou didst not come, through Thy mercy cry out after Thee, that Thou wouldst satisfy them with the crumbs which fall from the children's table.

8. God was sent from the Godhead, to come and convict the graven images that they were no gods. And when He took away from them the name of God which decked them out, then appeared the blemishes of their persons. And their blemishes were these;-They have eyes and see not, and ears and hear not.<sup>9</sup> Thy preaching persuaded their many worshippers to change their many gods for the One. For in that Thou didst take away the name of godhead from the idols, worship also along with the name was withdrawn; that, namely, which is bound up with the name; for worship also attends on the Name of God. Because, then, worship also was rendered to the Name, by all the Gentiles, at the last the worshipful Name shall be gathered in entirely to its Lord. Therefore at the last worship, also shall be gathered in completely to its Lord, that it may be fulfilled that all things shall be subjected to Him. Then, He in His turn shall be subjected to Him Who subjected all things to Him.<sup>10</sup> So that that Name, rising from degree to degree, shall be bound up with its root. For when all creatures shall be bound by their love to the Son through Whom they were created, and the Son shall be bound by the love of that Father by Whom He was begotten, all creatures shall give thanks at the last to the Son, through Whom they received all blessings; and in Him and with Him they shall give thanks also to His Father, from Whose treasure He distributes all riches to us.

9. Glory be to Thee Who didst clothe Thyself in the body of mortal Adam, and didst make it a fountain of life for all mortals. Thou art He that livest, for Thy slayers were as husbandmen to Thy life, for that they sowed it as wheat in the depth [of the earth], that it may rise and raise up many with it. Come, let us make our love the great censer of the community, and offer on it as incense our hymns and our prayers to Him Who made His cross a censer for the Godhead, and offered from it on behalf of us all. He that was above stooped down to those who were beneath, to distribute His treasures to them. Accordingly, though the needy drew near to His manhood, yet

they used to receive the gift from His Godhead. Therefore He made the body which He put on, the treasurer of His riches, that He, O Lord, might bring them out of Thy storehouse, and distribute them to the needy, the sons of His kindred.

10. Glory be to Him Who received from us that He might give to us; that through that which is ours we might more abundantly receive of that which is His! Yea through that Mediator, mankind was able to receive life from its helper, as through a Mediator it had received in the beginning death from its slayer. Thou art He Who didst make for Thyself the body as a servant, that through it Thou mightest give to them that desire Thee, all that they desire. Moreover in Thee were made visible the hidden wishes of them that slew[Thee] and buried[Thee]; through this, that Thou clothedst Thyself in a body. For taking occasion by that body of Thine, Thy slayers slew Thee, and were slain by Thee; and taking occasion by Thy body, Thy butters buried Thee, and were raised up with Thee. That Power Which may not be handled came down and clothed itself in members that may be touched; that the needy may draw near to Him, that in touching His manhood they may discern His Godhead. For that dumb man [whom the Lord healed] with the fingers of the body, discerned that He had approached his ears and touched his tongue;<sup>11</sup> nay, with his fingers that may be touched, he touched Godhead, that may not be touched; when it was loosing the string of his tongue, and opening the clogged doors of his ears. For the Architect of the body and Artificer of the flesh came to him, and with His gentle voice pierced without pain his thickened ears. And his mouth which was closed up, that it could not give birth to a word, gave birth to praise to Him Who made its barrenness fruitful in the birth of words. He, then, Who gave to Adam that he should speak at once without teaching, Himself gave to the dumb that they should speak easily, tongues that are learned with difficulty.

11. Lo, again, another question is made clear:-We enquire in what tongues our Lord gave the power of speaking to the dumb, who from all tongues came unto Him? And although this be easy to know, yet our soul impels us to that knowledge which is greater than this. That [knowledge] then is, to know that through the Son the first man was made. For in this fact, that through Him speech was given to the dumb, the sons of Adam, we may learn that through Him speech was given to Adam their first father. And here also defective nature was supplied by our Lord. He, then, Who was able to supply the defect of nature,-it is manifest that through Him is established the supplying of nature. But there is no greater defect than this, when a man is born without speech. For since it is in this, in speech, that we excel all the creatures, the defect of it is greater than all [other] defects. He, then, through Whom all this defect was supplied,-it is manifest that through Him all fulness is established. But because through Him the members receive all fulness in the womb secretly, through Him their defect was supplied openly; that we might learn that through Him in the beginning the whole frame was constituted. He spat then on His fingers and placed them in the ears of that deaf man; and He mixed clay of His spittle, and spread it upon the eyes of the blind man;<sup>12</sup> that we might learn that as there was defect in the eyeballs of that man who was blind from his mother's womb, so there was defect in the ears of this [man]. So then, by leaven from the body of Him Who completes, the defect of our formation is supplied. For it was not meet that our Lord should have cut off anything from His body to supply the deficiency of other bodies; but with that which could be taken away from Him, He supplied the deficiency of them that lacked; just as in that which can be eaten, mortals eat Him. He supplied then the deficiency, and gave life to mortality, that we may know that from the body in which fulness dwelt, the deficiency of them that

lacked was supplied; and from the body in which life dwelt,<sup>13</sup> life was given to mortals.

12. Now the Prophets performed all [other] signs; but on no occasion supplied the deficiency of members. But the deficiency of the body was reserved, that it should be supplied through our Lord; that souls might perceive that it is through Him that every deficiency must be supplied. It is meet, then, that the prudent should perceive that He Who supplies the deficiencies of the creatures, is Master of the formative power of the Creator. But when He was upon earth, our Lord gave to the deaf [and dumb],[the power] of hearing and of speaking tongues which they had not learned; that after He had ascended,[men] might understand that He gave to His disciples [the power] of speaking in every tongue.

13. Now the crucifiers supposed when our Lord was dead that His signs had died with Him. But His signs manifestly continued to live through His disciples; that the murderers might know that the Lord of the signs was living. Beforehand His murderers made trouble, crying out that His disciples had stolen His corpse. But, afterwards, His signs performed through His disciples, filled them with trouble. For His disciples, who were supposed to have stolen the dead corpse, were found to be raising to life the dead corpses of others. But the ungodly were terrified and said;-"His disciples have stolen His body;" that they might be held in contempt when it should be discovered. But the disciples, who [they said] stole the dead body from the living guards, were found to be assailing Death in the name of Him Who was stolen; that[Death] might not steal the life of the living. So then, before He was crucified, He gave the deaf the power of hearing, that after He was crucified, all ears should hear and believe in His resurrection. For beforehand He confirmed our hearing by [the word] of the dumb whose mouth was opened, that it should not doubt concerning the preaching of the Word. Our Redeemer was in every way equipped. that in every way He might rescue us from our captor. For our Lord did not merely clothe Himself in a body, but also arrayed Himself in members and in garments; that through His members and His garments, they that were afflicted with plagues might be encouraged to approach the treasury of healing, that they who were encouraged by His mercy might approach His body and they who were dismayed by His terror might approach His vesture. For with one woman her fear suffered her merely to approach the hem of His raiment;<sup>14</sup> but with another, her love impelled her even to approach His flesh.<sup>15</sup> Now by her who received healing by His garments, those were put to shame who did not receive healing from His words; and by her who kissed His feet, he was rebuked who did not desire to kiss His lips.

14. Now our Lord bestowed great gifts through small means; that He might teach us of what they are deprived who have scorned great things. For if from the hem of His garment, healing like this was secretly stolen, could He not assuredly heal when His word distinctly granted healing? And if defiled lips were sanctified by kissing His feet, how much more should not pure lips be sanctified by kissing His mouth? For the sinful woman by her kisses received the grace of His sacred feet, which had come with toil to bring her remission of her sins. She was refreshing the feet of her Healer with oil freely, for freely had He brought her the treasure of healing for her sickness. For it was not for the sake of his stomach that He Who satisfies the hungry was a guest; but for the sake of the sinful woman's repentance He Who justifies sinners made Himself a guest.

15. For it was not for the dainties of the Pharisees that our Lord hungered, but for the tears of the sinful woman He was an hungered. For when He was satisfied and refreshed by the tears for

which He hungered, He turned and rebuked him who had bidden Him to the food that passes away, that He might show that it was not for the sake of food for the body that He had become a guest, but for the sake of help to the soul. For it was not for the sake of pleasure that our Lord mingled with gluttonous men and winebibbers, as the Pharisee supposed; but that in their food as mortals He might mingle for them His teaching as the medicine of life. For even as it was in the matter of eating that the Evil One gave his deadly counsel to Adam and his helpmeet, so in the matter of eating the Good Lord gave His life-giving counsel to the sons of Adam. For He was the fisherman Who came down to fish for the lives of the lost. He saw the publicans and harlots rushing into prodigality and drunkenness; and He hastened to spread His nets amongst their places of assembly, that He might capture them from food that fattens bodies, to fasting that fattens souls.

16. Now the Pharisee made great preparations for our Lord in His banquet; and the sinful woman did but little things for Him there. Yet he by his great dainties displayed the smallness of his love to our Lord; but she by her tears displayed the greatness of her love to our Lord. Thus he that had invited Him to the great banquet was rebuked because of the smallness of his love; but she by her few tears atoned for the many follies of her offences. Simon the Pharisee received our Lord as a prophet; because of the signs, and not because of faith. For he was a son of Israel, who when signs drew near, himself also drew near to the Lord of the signs; and when the signs ceased, he also stood naked without faith. This man also when he saw our Lord with signs, esteemed Him as a prophet; but when our Lord ceased from signs, the doubting mind of the sons of his people entered him. This man if He had been a prophet, He would have known that this woman is a sinner. But our Lord for Whom in every place all things are easy, here also did not cease from His signs. For He saw that because He had ceased a little from signs, the blind mind of the Pharisee had turned away from Him. For he had said in error, This man, had He been a prophet, He would have known. In this reflection therefore the Pharisee doubted concerning our Lord, whether He were a prophet or no; but by this very reflection he learned that He is Lord of the prophets; so that from the source from which error entered him, from that source our Lord might bring help to Him.

17. Our Lord then told him the parable of the two debtors; and made him judge; that by his tongue He might catch him in whose heart the truth was not. One owed five hundred dinars. Here then our Lord showed to the Pharisee the multitude of the offences of the sinful woman. He then who imagined concerning our Lord that He did not know that she was a sinner, in the result heard from Him how great was the debt of her sins. The Pharisee, then, who imagined that our Lord did not know who she was, and what was the reputation of the sinful woman, was found himself not to know who our Lord was, and what was His reputation. Thus he was reprov'd in his error, who did not even perceive his error. For the knowledge that he was assuredly erring eluded him in his error. But he received a reminder from Him Who came to remind them that err. The Pharisee had seen great signs done by our Lord, as Israel by Moses; but because there was not faith in him, that those prodigies which he saw might be conjoined with that faith, a little cause hindered and annulled them. Had this man been a prophet, he would have known that this woman is a sinner. For he let slip the wonders that he had seen, and blindness readily entered into him. For he was of the sons of Israel, whom terrible signs accompanied up to the sea, that they might fear; and blessed miracles surrounded in the waste desert, that they might be reconciled; but through lack of faith, for a slight cause, they rejected them [saying]; As for this Moses who brought us up, we

know not what has become of him.<sup>16</sup> For they ceased to regard the mighty works that had been surrounding them. They perceived that Moses was not near them; so that for this cause that had come near, they drew [near] to the heathenism of Egypt. For Moses was for a little removed from before them, that the calf that was before them might appear, that they might worship it openly also; for they had been secretly worshipping it in their hearts.

18. But when their heathenism from being inward became open, then Moses also from being hidden openly appeared; that he might openly punish those whose heathenism had revelled beneath the holy cloud which had overshadowed them. But God removed the Shepherd of the flock from it for forty days, that the flock might show that its trust was fixed upon the calf. While God was feeding the flock with all delights, it chose for itself as its Shepherd the calf, which was not able even to eat. Moses who kept them in awe was removed from them, that the idolatry might cry aloud in their mouths, which the restraint of Moses had kept down in their hearts. For they cried: Make us gods, to go before us.<sup>17</sup>

19. But when Moses came down, he saw their heathenism revelling in the wide plain with drums and cymbals. Speedily, he put their madness to shame by means of the Levites and drawn swords. So likewise here, our Lord concealed His knowledge for a little when the sinful woman approached Him, that the Pharisee might form into shape his thought, as his fathers had shaped the pernicious calf. But when the Pharisee's error came to a head within him, then the knowledge of our Lord was manifested against it and dispelled it; I entered into thy house; thou gavest Me no water for My feet: But she has moistened then with her tears. Therefore her sins which are many are forgiven her.<sup>18</sup> But the Pharisee when he heard our Lord naming the sins of the woman, many sins, was greatly put to shame because he had greatly erred. For he had supposed that our Lord did not even know that she was a sinner. Our Lord had before shown Himself as though not knowing her for a sinner. For He allowed him who had seen His signs, to show the doubt of his mind, that it might become manifest that his mind was bound in the ungodliness of his fathers. But the physician, who by his medicines brings out the hidden disease. is not the helper of the disease but its destroyer. For while the disease is hidden, it rules in the members, but when it is made manifest by medicines, it is rooted out. So then the Pharisee saw great things and doubted about small things. But when our Lord saw that his littleness made little of great things in his mind, He speedily showed him not only that she was a sinner, but even the multitude of her sins; that he might be put to shame by little things,-he who had not believed in wonders.

20. God gave room to Israel to enlarge its heathenism in the wide desert; whom God cut short with whetted sword, that their idolatry might not be spread abroad among the Gentiles. So our Lord allowed the Pharisee to imagine perverse things, that He might in turn duly reprove his pride. For concerning those things which the sinful woman was doing rightly, the Pharisee was thinking wrongly. But our Lord in His turn rebuked him, concerning the right things which he had wrongly withheld: I entered thy house; thou gavest Me no water for My feet. Behold the withholding of that which was due! But she has moistened them with her tears. Behold the payment of what was due! Thou didst not anoint Me with oil. Behold the token of neglect! But she has anointed My feet with sweet ointment. Behold the sign of zeal! Thou didst not kiss Me. Behold the testimony of enmity! But she has not ceased to kiss My feet. Behold the sign of love! So then, by this enumeration our Lord showed that the Pharisee owed Him all those things and had withheld them; but that the sinful woman had come in and rendered all those things which he had withheld. Because then she had

paid the debts of him who wrongfully withheld them, the Just One forgave her, her own debt, even her sins.

21. Now the Pharisee, while he was doubting concerning our Lord, that He was not a prophet, pledged himself to the truth unawares, in saying-Had this man been a prophet, he would have known that this woman is a sinner. Therefore, if it should be found that our Lord knew that she was a sinner, He is, according to thy word, O Pharisee, a prophet. Our Lord, therefore, hastened to show both that she was a sinner, and that her sins were many; that the testimony of his own mouth might confute him as a liar. For he was companion of those that said: Who is able to forgive sins, but God only?<sup>19</sup> For from them our Lord received testimony, that, therefore, He Who is able to forgive sins, is God. Thenceforth, then, the contention was this, that our Lord should show them whether He was able to forgive sins or no. So He speedily healed the members that were visible, that it might be made sure that He had forgiven the sins that were invisible. For our Lord cast before them the word which was expected to catch him that said it; so that when they should rush forward to catch Him by it, according to their wish, they might be caught by Him according to His wish. Fear not, My son, thy sins are forgiven thee.<sup>20</sup> While they were hastening to catch Him on the charge of blasphemy, they pledged themselves unawares to the truth. For Who is able forgive sins but God only? Accordingly, our Lord confuted them [as though saying]: "If I shall have shown that I am able to forgive sins, even though ye do not believe in Me that I am God; yet abide ye by your word, which determined that whoso forgives sins is God." Therefore that our Lord might teach them that He forgives sins, He forgave that man his hidden sin, and caused him to carry his bed openly; that by the carrying of the bed which carries [those that lie on it], they might believe in the slaying of the sin that slays. This is a wonderful thing, that while our Lord there called Himself the Son of man, His adversaries, unawares, made Him to be God as forgiving sins. Accordingly, while they supposed that they had ensnared Him by their craftiness, He entangled them in their craftiness; He made it a testimony to His truth. So their evil thoughts became unto them as bitter bonds; and that they might not free themselves from their bonds, our Lord strengthened them by giving strength to him [to whom He said] ;-Arise, take up thy bed and go into thine house.<sup>21</sup> For the testimony could not again be undone, as though He were not God; inasmuch as He forgave sins. Nor yet could it be falsely affirmed that He had not forgiven sins; for lo! He had healed [men's] limbs. For our Lord bound up His hidden testimonies in those which were manifest; that their own testimony might choke the infidels. Accordingly our Lord made their thoughts to war against them, because they had warred with the Good One, who by His healing power warred against their diseases. For that which Simon the Pharisee imagined, and that which the scribes his companions imagined, they imagined in their hearts secretly; but our Lord spread it forth openly. Our Lord represented their hidden imaginations before them, that they might learn that His knowledge reveals and shows their secret things(;) so that though they had not recognized Him by His open signs, they might recognize Him when He represented their secret imaginations; and that if only but by this,-that He searched out their hearts,-their hearts might perceive that He was God;-that at least when they saw that their imaginations could not be hidden from Him, they might cease from imagining evil against Him. For they had imagined evil in their heart; but He exposed it openly, by this [word] Why are ye imagining evil in your heart? So that by this, that our Lord perceived their hidden imagination, they should recognize His hidden Godhead. For that Godhead, by this very thing that they in their error were reviling it, was by that reviling made known to them. For they reviled our Lord in the body, and supposed that He was not God, and cast Him down

below from on high; but by the body He was made known to them as being God, by that body which was found passing to and fro amongst them. For they, by casting Him down to the depth, attempted to show this, that God Who is above, cannot in bodily wise be born below. But He by His passage up to the height, taught them this; that for the body also that is sent down below, it is not its nature to pass up to the height rather than down to the depths; so that by the body which from below passed on high upwards in the air, they might learn of God that by His grace He descended down below from on high.

22. But why instead of a stern reproof did our Lord speak a parable of persuasion to that Pharisee? He spoke the parable to him tenderly, that he, though froward, might unawares be enticed to correct his perversities. For the waters that are congealed by the force of a cold wind, the heat of the sun gently dissolves. So our Lord did not at once oppose him harshly, that he might not give occasion to the rebellious to rebel again. But by blandishment He brought him under the yoke, that when he had been yoked, He might work with him, though rebellious, according to His will. Now, because Simon was proudly minded, our Lord began humbly with him, that He might not be to him a teacher according to his folly. For if that Pharisee retained the Pharisees' pride, how could our Lord cause him to acquire humility, when the treasure of humility was not under his hand? But since our Lord was teaching humility to all men, He showed that His treasury was free from every form of pride. But this was for our sakes, that He might teach us, that whatever treasuries pride enters into, it is by boastfulness that it gains access to them. On this account let not thy left hand know what thy right hand doeth.<sup>22</sup> Our Lord then did not employ harsh reproof, because His coming was of grace: He did not refrain from reproof, because His later coming will be of retribution. For He put men to fear in His coming of humility; because it is a fearful thing to fall into His hands<sup>23</sup> when He shall come in flaming fire.<sup>24</sup> But our Lord bestowed the most part of His helps rather by persuasion than by reproof. For the gentle shower softens the earth and penetrates all through it: but violent rain binds and hardens the face of the earth, so that it does not receive it. For a harsh word excites wrath, and with it are bound up wrongs. And when a harsh word has opened the door, wrath enters in, and at the heels of wrath, along with it enter in wrongs.

23. But because all helps attend on humble speech, He who came to render help employed it. Observe how mighty is the power of a humble word; for lo! by it vehement wrath is put down, and by it the billows of a swelling mind are calmed. But hear whence this was. That Pharisee thought, had this man been a prophet, he would have known. Contempt as well as blasphemy can be discerned here. Hear how our Lord in reply encountered this: Simon, I have somewhat to say unto thee. Love and reproof can be discerned here. For this is a word of love such as friends use with their friends. For when an adversary reproaches his adversary, he speaks not to him like this; for the madness of anger does not allow enemies to speak reasonably one to another. But He Who prayed for them that crucified Him, that He might show that the fury of anger had no power over Him, was about to put to the question those that crucified Him, that He might show that He was governed by reason and not by anger.

24. Accordingly, our Lord placed a word of conciliation at the beginning of His speech, that by conciliation He might pacify the Pharisee, into whose mind discord and division had entered. He was the physician who ranged His cures against the things hurtful [to men]. Our Lord then shot forth this word as an arrow, and set in the head of it conciliation as the barb. And He anointed it with love, that soothes the members; so that when it flew into him who was full of discord, he was

at once changed from discord to harmony. For straightway upon hearing that humble voice of our Lord, saying, -Simon, I have somewhat to say unto thee, that secret despiser returned his answer, Say on, Lord. For the sweet voice entered his bitter mind, and begot of it pleasant fruit. For he who before this voice was one that secretly despised, after this voice became one that openly honoured. For humility, by its sweet utterance, subdues even its adversaries into rendering it honour. For it is not over its friends that humility tests its power, but over its enemies it exhibits its victories.

25. Thus the heavenly King arrayed Himself in armour of humility, and so conquered the bitter one, and drew from him a good answer as a sure pledge [of victory]. This is the armour concerning which Paul said, that by it we humble the loftiness that exalteth itself against the knowledge of God.<sup>25</sup> For Paul had received the proof of it in himself. For as he had been warring in pride, but was conquered in humility, so is to be conquered every lofty thing which exalteth itself against this humility. For Saul was journeying to subdue the disciples with hard words, but the Master of the disciples subdued him with a humble word. For when He to whom all things are possible manifested Himself to him, giving up all things else, He spoke to him in humility alone, that He might teach us that a soft tongue is more effectual than all things else against hard thoughts. For neither threats nor words of terror were heard by Paul, but weak words not able to avenge themselves: Saul, Saul, why persecutest thou Me?<sup>26</sup> But the words which were thought not even capable of avenging themselves, were found to be taking vengeance by drawing him away from the Jews and making him a goodly vessel. He who was full of the bitter will of the Jews, was then filled with the sweet preaching of the cross. When he was filled with the bitterness of the crucifiers, in his bitterness he made havoc of the churches. But when he was filled with the sweetness of the Crucified, he embittered the synagogues of the crucifiers. Our Lord then strove with humble voice with him, who had been warring against His churches with hard bonds. Thus Saul, who had been binding the disciples with bitter chains, was bound with pleasant persuasions; that he might not again cast the disciples into bonds; since he was bound by the Crucified, Who puts to silence evil voices, whom all they that were set against Him could not bind or injure. But when Paul ceased from binding the disciples, he himself was bound with chains by the persecutors. But when he was bound with chains, he loosed the bonds of idolatry by his bonds.

26. Saul, Saul, why persecutest thou me? He who had conquered His persecutors in the world below, and ruled over the angels in the world above, spoke from above with humble voice. And He Who while He was upon earth had denounced ten woes against His crucifiers, when He was in heaven, did not denounce even one woe against Saul, His persecutor. Now, our Lord denounced woe to His crucifiers, that He might teach His disciples not to be dismayed by His murderers. But our Lord spoke in humility from heaven, that in humility the heads of His church might speak, And if any one should say, "Wherein did our Lord speak humbly with Paul? for lo! the eyes of Paul were grievously smitten;" let him know that it was not from our merciful Lord that this chastisement proceeded, who spoke those words in humility; but from the vehement light that vehemently shone forth there. And this light did not strike Paul by way of retribution on account of his deeds, but on account of the vehemence of its rays it hurt him, as he also said: When I arose, I could discern nothing for the glory of the light.<sup>27</sup> But if that light was glorious, O Paul, how did the glorious light become a blinding light to thee thyself? The light was that which, according to its nature, illuminates above, but contrary to its nature, it shone forth below. When it illumined above, it was

delightful; but when it shone forth below, it was blinding. For the light was both grievous and pleasant. It was grievous and violent towards the eyes of the flesh; and it was pleasant and lightful to those who are fire and spirit.<sup>28</sup>

27. For I saw a light from heaven that excelled the sun, and its light shone upon me.<sup>29</sup> So then mighty rays streamed forth without moderation, and were poured upon feeble eyes, which moderate rays refresh. For, lo! the sun also in measure assists the eyes, but beyond measure and out of measure it injures the eyes. And it is not by way of vengeance in wrath that it smites them. For lo! it is the friend of the eyes and beloved of the eyeballs. And this is a marvel; while with its gentle lustre it befriends and assists the eyes; yet by its vehement rays it is hostile to and injures the eyeballs. But if the sun which is here below, and of kindred nature with the eyes that are here below, yet injures them, in vehemence and not in anger, in its proper force and not in wrath; how much more should the light that is from above, akin to the things that are above, by its vehemence injure a man here below who has suddenly gazed upon that which is not akin to his nature? For since Paul might have been injured by the vehemence of this sun to which he was accustomed, if he gazed upon it not according to custom, how much more should he be injured by the glory of that light to which his eyes never had been accustomed? For behold, Daniel also<sup>30</sup> was melted and poured out on every side before the glory of the angel, whose vehement brightness suddenly shone upon him! and it was not because of the angel's wrath that his human weakness was melted, just as it is not on account of the wrath or hostility of fire that wax is melted before it; but on account of the weakness of the wax it cannot keep firm and stand in presence of fire. When then the two approach one another, the power of the fire by its quality prevails; but the weakness of the wax on the other hand is brought lower even than its former weakness.

28. But the majesty of the angel was manifested in itself; the weakness of flesh in itself could not endure. For my inward parts were turned into corruption.<sup>31</sup> But yet men see men, their fellows, and faint before them: Yet it is not by their bright splendour that they are moved, but by their harsh will. For servants are terrified by the wrath of their masters, and those that are judged tremble through fear of their judges. But this did not befall Daniel on account of threatening or anger from the angel; but on account of his terrible nature and prevailing brightness. For it was not with threatening, the angel came to him. For if he had come with threatening, how could a mouth full of threatening become full of peace, when it came, saying, Peace be unto thee, thou man of desire?<sup>32</sup> Thus that mouth that was a fountain of thunders-for the voice of his words was like the voice of many hosts,<sup>33</sup> that voice became to him a fountain teeming with and containing peace. And when [the voice] reached the terrified ears which were athirst for the encouraging greeting of peace, there was opened and poured out [for Daniel] a draught of peace. And by the angel's later [word of] peace, those ears were encouraged, which had been terrified by his former voice first. For [he said], Let my Lord speak because I have been strengthened.<sup>34</sup> But because in that heart-moving vision the fiery angel was about to announce nothing concerning Him,[the Lord], on this account that majesty [of the angel] was forward to give the salutation of peace to the lowliness [of the prophet]; that by the gladdening salutation which that awful majesty gave, the dread should be removed which lay on the mind of the lowliness and that was terrified.

29. But what shall we say about the Lord of the Angel, Who said to Moses,-No man shall see Me and live?<sup>35</sup> Is it on account of the fury of His anger, that whoso shall see Him shall die? Or on account of the splendour of His Being? For that Being was not made and was not created: so that

eyes which have been made and created cannot look upon it. For if it is on account of His fury that whoso shall look upon Him shall not live, lo! He would have granted to Moses to see Him because of His great love to him. Accordingly, the Self-Existent by His vision slays them that look upon Him; but He slays, not because of harsh fury but because of His potent splendour. Because of this He in His great love granted to Moses to see His glory; yet in the same great love He restrained him from seeing His glory. But it was not that the glory of His majesty would have been at all diminished, but that weak eyes could not suffice to bear the overpowering billows of His glory. Therefore God, Who in His love desired that the vision of Moses should be directed upon the goodly brightness of His glory, in His love did not desire that the vision of Moses should be blinded amidst the potent rays of His glory. Therefore Moses saw and saw not. He saw, that he might be exalted; he saw not, that he might not be injured. For by that which he saw, his lowliness was exalted; and by that which he saw not, his weakness was not blinded. As also our eyes look upon the sun and look not upon it; and by what they see are assisted; and by what they see not, are uninjured.. Thus the eye sees, that it may be benefited; but it ventures not [to look], that it may not be injured. So then through love God hindered Moses from seeing that glory that was too hard for his eyes: As also Moses through his love prevented the children of his people from seeing the brightness that was too strong for their eyes. For he learned from Him Who covered him, and spread His hand, and hid from him the splendour of the glory, that it might not injure him; so that he also should spread the veil and conceal from the feeble ones the overpowering splendour, that it might not hurt them. Now when Moses saw that the sons of perishable flesh could not gaze upon the borrowed glory that was on his face, his heart failed within him; for that he had sought to dare to gaze upon the glory of the Eternal Being; in whose floods, lo! those above and those below are plunged and spring forth; the depths whereof none can fathom; the shores whereof none can reach; whereof no end or limit can be found.

30. Now if any one should say, "Was it not then possible for God [to bring it to pass] that Moses should look upon that glory and not be injured; and that Paul likewise should look upon the light and take no hurt?" Let him that says this understand that though it is possible for the power and overruling force of God, that the eyes should change their nature; yet it is inconsistent with the wisdom and nature of God that the order of nature should be confused. For, lo! it is also easy for the arm of the artificer to destroy [his fabrics]; but it is inconsistent with the good sense of the artificer to ruin goodly ornaments. And if any one wishes to say, concerning something which to himself seems meet;-" It were meet for God to do this;" let him know that it is meet for himself not to speak thus concerning God. For the chief of all things meet is this: that a man should not teach God what is meet. For it becomes not man to become God's instructor. For this is a great wickedness, that we should become teachers to Him, of Whom these created mouths of ours are unable to tell, in the formation of His handiwork. For it is an unpardonable iniquity, that the mouth in its boldness should teach what is proper to that God by Whose grace it learned to speak at all. If any one then shall say, "It had been meet for God to do this," I also, because I have a mouth and a tongue, may say, "It had been meet for God not to give to man freedom by which he thus reproaches Him Who is not to be reproached." But I do not dare to say that it was not meet for Him to give it; lest I also make myself an instructor of Him Who is not to be instructed. For because He is just, He would have been reproached by Himself, had He not given freedom to men, as though through grudging He had withheld from lowly man the gift that makes great. Therefore He gave it betimes by His grace, that He might not be justly reproached by Himself; even though through

freedom, His own gift, lo! blasphemers wickedly reproach Him.

31. Now why were the eyes of Moses made to shine because of the glory which he saw, while on the contrary [the eyes of] Paul, instead of being made to shine, were made utterly blind? Yet we may be sure that the eyes of Moses were not stronger than those of Paul; for they were akin in one brotherhood of blood and flesh. But another power through grace sustained the eyes of Moses; whereas no power was added in mercy to the eyes of Paul, beyond their natural power, which in wrath was taken from them. But if we say that their natural power was taken away from them, and that [it was] on this account he was defeated and overcome by the overpowering light,-for had their natural power remained, they would have been able to endure that supernatural light. Yet let us be sure of this, that as often as anything transcendent is revealed, that surpasses and transcends our nature, our natural power is not able to stand before it. But if on the other hand another power beyond our natural one is added to us, then by that power received by us in excess of and beyond nature, we shall be able to stand before any strange thing which comes upon us supernaturally.

32. For, lo! the power of our ears and eyes is in us and is formed in us in its natural manner; and yet our sight and hearing cannot stand before mighty thunderings and lightnings; first, because they come with vehemence; and secondly, because their potency suddenly surprises and astounds our feebleness. This is what happened to Paul. For the potency of the light suddenly surprised his feeble eyes and injured them. But the greatness of the voice brought low his strength and entered his ears and opened them. For they had been closed up by Jewish contentiousness as by wax. For the voice did not plough up the ears, as the light injured the eyeballs. Why? but because it was meet that he should hear, but not that he should see. Therefore the doors of hearing were opened by the voice as by a key: but the doors of sight were shut by the light that should open them. Why then was it meet that he should hear? Clearly because by that voice our Lord was able to reveal Himself as being persecuted by Saul. For He was not able to show Himself by sight as being persecuted; for there was no way whereby this should be, that the son of David should be seen fleeing and Saul pursuing after Him.<sup>36</sup> For this happened in very deed with that first Saul and with the first David. The one was pursuing; the other was being persecuted; they both of them saw and were seen, each by the other. But here the ear alone could hear of the persecution of the Son of David; the eye could not see that He was being persecuted. For it was in [the person of] others He was being persecuted, while He was Himself in heaven;-He Who beforetime had been persecuted in His own person while He was upon earth. Therefore the ears [of Saul] were opened and his eyes were closed. And He Who by sight could not represent Himself before Saul as persecuted, represented Himself by word before him as persecuted; when he cried and said :-Saul, Saul, why persecutest thou Me? Accordingly, his eyes were closed, because they could not see the persecution of Christ; but his ears were opened, because they could hear of His persecution. So then although the eyes of Moses were bodily eyes, as those of Paul, yet his inward eyes were Christian; for Moses wrote of Me.<sup>37</sup> but the outward eyes of Paul were open, while the inward [eyes] were shut. Then because the inward eyes of Moses shone clear, his outward eyes also were made to shine clearly. But the outward eyes of Paul were closed, that by the closing of those that were outward, there might come to pass the opening of those that were inward. For he who by the outward eyes was not able to see the Lord in His signs, he when those bodily eyes were closed, saw with those within. And because he had received the proof in his own person, he wrote to those who had their bodily eyes full of light;-May He illumine the eyes of your

hearts.<sup>38</sup> Therefore the signs manifested to the external eyes of the Jews, profited them not at all; but faith of the heart opened the eyes of the heart of the Gentiles. But because, had Moses come down in his accustomed aspect from the mountain, without that shining of countenance, and said, "I saw there the glory of God," the faithless fathers would not have believed him; so also, had Paul, without suffering blindness of his eyes, said, "I heard the voice of Christ," the sons who crucified Christ would not have received it as true. Therefore He set on Moses as in love, an excelling sign of splendour, that the deceivers might believe that he had seen the Divine glory; but on Saul, as on a persecutor, He set the hateful sign of blindness, that the liars might believe that he had heard the words of Christ; that so thou might not again speak against Moses, and that these might not doubt concerning Paul. For God set signs on the bodies of the blind, and sent them to those who were in error, who used to make signs upon the borders of their garments. But they remembered not the signs on their garments, and in the signs of the body they greatly erred. The fathers who saw the glory of Moses, did not obey Moses; nor did the sons who saw the blindness of Paul believe Paul. But three times in the desert they threatened to stone Moses and his house with stones as dogs.<sup>39</sup> For all congregation bade stone them with stones.<sup>40</sup> And thrice they scourged Paul with rods as a dog on his body.[?]<sup>41</sup> Thrice was I beaten with rods.<sup>42</sup> These are the lions who through their love for their Lord were beaten as dogs and were torn as flocks of sheep, those flocks that used to stone their guardian shepherds, in order that ravening wolves might rule over them.

33. But the crucifiers who corrupted the soldiers with a bribe, they perhaps said concerning Paul;-"The disciples have bribed him with a bribe; therefore he associates with the disciples." For those who by the giving of a bribe strove that the resurrection of our Lord might not be preached, slandered Paul with the name of a bribe, that his revelation might not be believed. Therefore the voice astonished him, and the light blinded him, that his astonishment might pacify his violence, and his blindness might put to shame his slanderers. For the voice astounded his hearing in this, that it said meekly to him;-(Saul, why persecutes thou Me?): and the light blinded his sight, that when the slanderers should have said that he had received a bribe, and thereby was suborned to lie, his blindness which had been brought about by that light might confute them, showing that it was through it that he had been driven to speak what was true. So that those who supposed that his hands had received a bribe, and that because of it his lips lied, might know that his eyes had given up their light and because of this his lips proclaimed the truth. But again for another reason the meek voice accompanied the overpowering light; namely, that as it were from meekness unto exaltation our Lord might produce help for the persecutor; in like manner as also all His helps were produced, from lowliness unto greatness. For our Lord's meekness continued from the womb to the tomb. And observe that greatness comes close upon His lowliness, and exaltation on His meekness. For whereas His greatness was observed in divers things, His Divinity was revealed by glorious signs; that it might be known that the One Who stood amongst them, was not one but two. For His nature is not humble nature alone, nor is it an exalted nature alone; but there are two natures that are mingled, the one with the other; the exalted and the humble.

Therefore these two natures show forth their qualities; so that by the quality of each of the two, mankind might distinguish between the two; that it might not be supposed that He was merely one,-He Who was two by commingling; but that it might be known that He was two in respect of the blending, though He was one in respect of His Being. These things our Lord, through His humility and exaltation, taught to Paul also in the way to Damascus.

34. For our Lord appeared to Saul in meekness, since meekness was close to His greatness; that because of His greatness it might be known. Who He is Who spake meekly. For even as His disciples preached on earth of our Lord in meekness and in exaltation,-in the meekness of His persecution, and in the exaltation of His signs,-so also our Lord preached of Himself in meekness and in exaltation in Paul's presence-in the exaltation of the potency of the light which flashed, and in the meekness of that meek voice which said; Saul, why persecutest thou Me?-so that the preaching of Him which His disciples preached concerning Him in presence of many, should be like to that preaching which He preached concerning Himself. But even as, if He had not spoken meekly, it would not have been made known there that He was meek, so, had He not appeared there as an overpowering light, it would not have been made known there that He was exalted.

35. And if thou shouldst say; "What necessity was there that He should speak humbly? Could He not have convinced him also through the greatness of the light?" Know, thou that questionest, that this rejoinder may be returned to thee; that because it was necessary that He should speak humbly, He therefore spoke humbly. For by Him Who is wise in all things, there was done there nothing that was not meet to be done. For He Who has given knowledge to artificers to do each thing severally with the instrument meet for it, does He not Himself know that which He gives others the power of knowing? Therefore whatsoever has been wrought or is being wrought by the Godhead, that very thing that is wrought by Him at that time, is for the furtherance of [God's] working at that time, even though to the blind the Divine orderings seem contrariwise. But that we may not restrain by constraint of words a wise enquirer, one that wishes to grow by true persuasion as the seed by the rain-drops; know, O enquirer, that because Saul was a persecutor. but our Lord was endeavouring to make him persecuted instead of persecutor, therefore He of His wisdom made haste to cry-Saul, why persecutest thou Me?-in order that, when Saul who was being made a disciple, heard Him Who was making him a disciple, saying, Why persecutest thou Me? he might know that the Master Whose servant he was becoming, was a persecuted Master, and so might quickly cast away the persecution of his former masters, and might clothe himself in the persecuted state of his persecuted Master. Now any master who wishes to teach a man anything, teaches him either by deeds or by words. But if he teach him neither by words nor by deeds, the man cannot be instructed in his craft. So that, even though our Lord did not teach Paul humility by deeds, yet by voice He taught him endurance of persecution which the could not teach him by deed. For before our Lord was crucified, He taught His disciples humble endurance of persecution by deed. But after He had finished His persecution by crucifixion, as He said, Lo! all things are finished.<sup>43</sup> He could not vainly return and begin again anything which once for all had been wisely finished. Or why again do ye seek for the crucifixion and shame of the Son of God?

36. For even though our Lord in His grace had beforetime brought the majesty of His Godhead into humility, yet afterwards in His justice He willed not again to bring back to humiliation the littleness of manhood which had been made great. But because it was necessary that the persecuting disciple should learn endurance of persecution, while yet it was impossible that the Master should again come down and be persecuted afresh; He taught him by voice that which could not be taught by deeds. Saul, why persecutest thou Me? The explanation of which utterance is this;-"Saul, why art thou not persecuted in Me?" But in order that Saul might not suppose that it was because of His weakness our Lord was persecuted, the strength of the overpowering light which shone upon him, convinced him. For if the eyes of Saul could not endure the shining of that

light, how could the hands of Saul hind and fetter the disciples of the Lord of that light? But his hands had fettered the disciples, that he might learn their power in their bonds; while his eyes could not endure the beams, that by their strength he might learn his own weakness. But had not the power of that light shone upon him, when the Lord said to him; Saul, why persecutest thou Me? Then because of the madness of the pride wherein Paul was set tip at that time, he would perhaps have said this to Him, "I am persecuting Thee for this reason, because Thou hast said, Why persecutest thou Me? For who is there that would not persecute Thee, when Thou, with such strength, troublest Thy persecutor with these feeble cries." But the humility of our Lord was heard in the voice, and the power of the light shone forth in the beams. So Paul could not despise the humility of the voice, because of the glory of the light.

37. Thus were his ears brought into discipleship to the voice which he heard, because his eyes sufficed not to endure the beams which they saw. That marvel of the dawning of the light was shed forth upon his eyeballs and did them hurt; and the voice of the Lord of the light entered his ears, but did them no harm. But between the light and the Lord of the light, which ought to have been the stronger? For if the light which was created by Him was so overpowering, how much more overpowering tie by Whom this very light was created! But if the Lord of the light was overpowering, as indeed He is overpowering, how did His voice enter the hearing and not harm it? even as that light which hurt the sight? But hear the wonder and the marvel which our Lord wrought by His grace. For our Lord willed not to humble that light which is His; but He being Lord of tile light humbled Himself. But as the Lord of the light is greater than the light which is His, so great is the glory that the Lord of the light should humble Himself rather than tremble the light.

38. As also in the night, while He was praying, it is written;-There appeared to Him an angel strengthening Him.<sup>44</sup> But here all mouths, celestial and terrestrial, are insufficient to give thanks to Him by Whose hand the angels were created; that He was strengthened for the sake of stutters by that angel who was created by His hand. As then the angel from above stood in glory and in brightness, while the Lord of the angel, that He might exalt man who was degraded, stood in degradation and humility; so also here that light flashed forth in manifestation; but the Lord of the light, for the sake of helping one persecutor, spoke with humble voice and lowly words.

39. For this cause therefore that light which was overpowering, because it was not diminished, entered the eyeballs with overpowering manifestation and injured them. But the Lord of the light, because He had lowered Himself in order to help, His lowly voice entered the ears that had need and helped them. But in order that the help of that voice which had become lowly, might not fail Him, therefore the strength of that light was not lowered, in order that because of that light, which was not lowered, the help of that voice which was lowered, might be believed. But this is a marvel, that until our Lord made Himself lowly in voice, Paul was not made lowly in deed; for even as, before He came down and clothed Himself in a body, our Lord was in exaltation with His Father; yet in His exaltation men did not learn humility; but when He humbled Himself and came down from His exaltation, then by His humbleness humility was soon among men; so again after His resurrection and ascension He was in glory at the right hand of God His Father, but by that His exaltation, Paul did not learn humility. Therefore He that was exalted and sat at the right hand of His Father, ceased from glorious and lofty speech, and He cried as one wronged and oppressed, with feeble and meek words, saying,-Saul, Saul, why persecutest thou Me? Thus, humble words prevailed over harsh bridles. For by humble words, as by bridles, the persecuted led the

persecutor from the broad way of the persecutors into the narrow way of the persecuted. And since all the signs that were done in the Name of our Lord did not convince Paul, our Lord made haste to meet with humility him who was hastening on the way to Damascus in the vehemence of pride. Thus by His humble words, the harsh vehemence of pride was checked.

40. He then Who used humble words with Paul His persecutor, He also used humble sayings with the Pharisee. For so great is the power of humility that even God Who overcomes all did not overcome without it. Humility was able also in the wilderness to bear the burden of the stiff-necked people. For against the people who were more stubborn than all men, was set Moses who was more meek than all men. For God Who needs not anything, when He had set free the people, afterwards had need of the humility of Moses, that this humility might endure the wrath and murmuring of the People that provoked him. For humility alone could endure the gainsayings of that people, which the signs of Egypt and the prodigies (wrought) in the desert could not subdue. For when pride had wrought divisions amongst the people, humility by its prayer used to close up their divisions. If then the humility of the Stammerer endured six hundred thousand, how much more exceedingly did the humility of Him, Who gave speech to the Stammerer endure? For the humility of Moses is a shadow of the humility of our Lord.

41. Our Lord then saw that Simon the Pharisee did not believe the signs and wonders which he had seen. He came to him to persuade him with humble words; and humble utterances overcame him, whom mighty wonders had not overcome. What then are the wonders which that Pharisee had seen? He had seen the dead raised to life, the lepers cleansed, the blind with eyes opened. These signs compelled that Pharisee to entertain our Lord as a prophet. But he who entertained Him as a prophet, changed so as to despise Him for one who had not knowledge, saying (namely);-Had this man been a prophet, He would have known that this woman-who had approached Him-is a sinner. But we may despise the Pharisee and say, Had he been a man of discernment,<sup>45</sup> he would have learned from that sinful woman, who approached our Lord, not that He was a prophet, but the Lord of the Prophets. For the tears of the sinful woman testified, that it was not a prophet they were propitiating, but Him, Who, as God, was wroth with her sins. For, because the prophets sufficed not to raise sinners to life, the Lord of the prophets came down to heal those who were in evil case. But what physician is there who hinders the smitten, that they should not come to him, O blind Pharisee, as it befel that she came to our Physician! For why did the smitten woman approach Him,-she, whose wounds were healed by her tears? He Who had come down to be a fountain of healing amongst the diseased, was proclaiming this;-Let every one that is athirst, come and drink.<sup>46</sup> But when the Pharisees, this man's companions, murmured at the healing of sinners, the Physician taught concerning His art, that the door is opened for the diseased and not for the whole, for they that are whole need not a physician but they that are sick.<sup>47</sup> Therefore the praise of the physician is the healing of the diseased;-that the shame of the Pharisee who reproveth the praise of our physician may be greater. But our Lord used to show signs in the streets; and also when He entered into the house of the Pharisee, He showed signs which were greater than those He had shown outside. For in the street He made whole the bodies that were sick, but within He healed the souls that were diseased. Outside, He raised to life the mortality of Lazarus: but within, He raised to life the mortality of the sinful woman. He restored the living soul to the corpse from which it had gone out; And He expelled from the sinful woman the deadly sin which dwelt within her. But the blind (Pharisee) who was insufficient for great things,

because of the great things which he saw not, belied those small things which he had seen. For he was a son of Israel who attributed weakness to his God, and not to himself. For (Israel said), Though He smote the rock and the waters flowed, can He also give us bread?<sup>48</sup> But when our Lord saw his weakness, that it missed the great things and, because of them, the small things also, He hastened to put forward a simple word, as though for a babe that was being reared on milk, and was not capable of solid food.

42. For by that wherein thou knewest, O Pharisee, that our Lord was not a prophet, by that very thing it was proved that thou didst not know the prophets. For by this that thou saidst;-Had this man been a prophet, he would have known, thou showest herein that (in thy esteem) whoever is a prophet knows all things. But lo! some matters were hidden from the prophets; how then dost thou attribute the revelation of all hidden things to the prophets? But this unwise teacher who perverted the scriptures of the Prophets, did not even understand what he read in the scriptures. For it was not only that the greatness of the Lord was not discerned by that Pharisee, but he did not even discern the weakness of the prophets. For our Lord, as knowing all things, allowed that sinful woman to come in and receive His peace. But Elisha, as one ignorant, said to the Shunamite;-Peace to thee and peace be to the child.<sup>49</sup> Accordingly he who supposed that our Lord was proved not to be a prophet, was himself proved not to know the Prophets. When the mind contains malice and cannot refrain, then that malice which is in it, is cunning in finding a pretext for opening a door; but in case that pretext, in which the deceiver takes refuge is confuted, he knows that within this there is another concealed which he may employ.

Now observe this son of Israel, how he was like Israel in stubbornness. For heathenism was bound up in the mind of the People; therefore Moses was taken away from them, that the wickedness that was within them might become manifest. But that they might not be put to shame, and that it might not be known how they were seeking idols, they first sought for Moses, and then for idols. As for this Moses, we know not what has become of him.<sup>50</sup> And if God, Who cannot die, brought thee out of Egypt, why dost thou seek for a man, who at some time must die? Yet they did not desire Moses, that he should become a god to them; because Moses could hear and see and reprove; but they sought for a god who could neither hear nor see nor reprove. But whensoever Moses shall have died, what shall remain of him? For behold, thy God is a living God, and lo! He has revealed Himself to thee by living testimonies. For the bright cloud was at that time overshadowing them, and they had the pillar of light in the night-time. Water flowed for them from the rock, and they drank its streams. They were delighted every day by tasting that manna, the fame of which we have heard. How was Moses far from thee? Behold the signs of Moses surround thee. Or how does the person of Moses profit thee, when thou hast such a guide as this? If thy garments wear not old, and a temperate air refreshes thee, if the heat and the cold do not hurt thee, and thou hast rest from war, and art far removed from the fear of Egypt,-what thing then was lacking to Israel that he sought for Moses? Open heathenism was lacking to him. For it was not for Moses that he sought, but on the pretext of Moses' absence he followed after the calf. Thus briefly have we showed, that when the mind is full of anything, but an opposing reason meets it, then it forces it by violence to open for it a door to that which it desires.

43. Thou too, O Pharisee, athirst for blasphemy, what sawest thou in our Lord, to show that He was not a prophet? For lo! the things that belong to the Lord of the Prophets were seen in Him. For the gushing tears made haste to proclaim that they were shed as before God. The sorrowing

kisses testified that they sought to win over the creditor to tear up the debt-bonds. The goodly ointment of the sinful woman proclaimed that it was a bribe of penitence. These medicines the sinful woman offered to her Physician, that by her tears He might wash away her stains, by her kisses He might heal her wounds, by her sweet ointment He might make her evil name sweet as the odour of her ointment. This is the Physician who heals men by the medicines which they bring to Him. These marvels were shown at that time; but to the Pharisee instead of these there appeared blasphemy. For what could be established in the weeping of the sinful woman, but that He can justify sinners? Else, judge thou in thy mind, O blind teacher, why was that mournful weeping in the joyful feast, so that, while they were making merry with food, she was in bitterness with her tears? Because she was a sinner, her deeds were unchaste, and these (deeds) she was wont to do. But if at that time, from the wantonness of sinners she was turned to chastity, then acknowledge, thou who saidst He is not a prophet, that He is One who makes those chaste that have been wanton. For by this, that thou knowest that she is a sinner, and by this, that thou seest her now penitent, search out where is the power that changed her. For he ought to have fallen down and worshipped Him Who, while silent, in His silence turned to chastity those sinners whom the Prophets by their vehement utterances could not turn to chastity. A wonderful and marvellous thing was seen in the house of the Pharisee; a sinful woman that sat and wept, and she who wept said not wherefore she wept; nor did He at Whose feet she sat say to her, Why weepest thou? The sinner did not need with her lips to petition our Lord, because she believed that He knew, as God, the petitions that were hidden in her tears. Nor did our Lord ask her, What hast thou done? For He knew that by her pure kisses she was atoning for her transgressions. So then she, because she believed that He knew the things that were hidden, offered to Him her prayers in her heart; for knowing secret things He had no need of the outward lips. If then the sinner, because she knew that our Lord was God, sought not to persuade Him with her lips; and our Lord, because as God He discerned her thoughts, therefore questioned her not; dost not thou, O tyrant Pharisee, from the silence of both understand the position of both; that she was praying as to God in her heart, and that He as God was in silence searching out her thoughts? But the Pharisee could not see and understand these things, because he was a son of Israel who though perceiving, saw not, and though he heard, understood not. Though then our Lord knew that that Pharisee thought evil thoughts concerning Him, He confuted him gently and not harshly. For sweetness came down from on high to break down the bitterness with which the Evil One had stamped us. Therefore our Lord taught that Pharisee of Himself and in Himself, as though saying, Even as I, though I knew the evil things in thy heart, yet gently persuaded thee, so though I knew the evil things of this woman, I mercifully received her. But let us hear how long-suffering was drawn after the hasty thought, so as to draw it from haste to understanding. A certain creditor had two debtors. One owed five hundred dinars, and the other dinars.-(Be not wearied, O hearer, at the length of the repetition of the parable, lest thou be contrary to Him Who in the parable was long-suffering for the sake of giving help.)-At length, when neither of them had wherewithal to pay, he forgave them both. Which of them dost thou think would love him more? Simon said to Him, I suppose that he, to whom more was forgiven. Our Lord said to him, Thou has rightly judged. Our Lord in His justice commended the perverse (Pharisee), because of the right judgment, which he had judged, though he in his wickedness had answered the good Lord concerning the mercy He had wrought. Now many things are laid up in this parable; for it is a treasury full of many helps. Why then did our Lord require that the Pharisee should pass judgment for Him between the two debtors? Was it not

that the greatness, coming after the littleness, might show itself that nothing of the littleness was drawn after the greatness? For our Lord, since He knew the secret things, was long-suffering and questioned Simon, that those might be put to shame who, though not knowing, were hasty to blame, but not to enquire. For if, O man, before I heard thy judgment passed, I judged not of it, why didst thou, before thou heardest from Me, the case of the sinful woman, hastily blame? Now this was done for our instruction, that we might be swift to enquire, but slow to pass our sentence. For had that Pharisee been long-suffering, lo! that pardon which our Lord in the end gave to the sinful woman, would have taught him everything. Long-suffering is wont to acquire all things for those that acquire it.

44. But again; through the forgiveness of the two debtors, our Lord led into forgiveness him who was in need of forgiveness, yet in whose eyes the forgiveness of debts was hateful. For though the debts of the Pharisee himself needed forgiveness, yet the forgiveness of the debts of the sinful woman was hateful in his eyes. For had there been this forgiveness of debts in the mind of the Pharisee, it would not have been in his eyes disgraceful that that sinful woman should have come for forgiveness of her debts to God and not to the priests; for the priests could not forgive sins such as those. But this sinful woman from the glorious works which our Lord did, believed that He could also forgive sins. For she knew that whoso is able to restore the members of the body, is able also to cleanse away the spots of the soul. But the Pharisee, though he was a teacher, did not know this. For the teachers of Israel were wont to be fools, put to shame by the despised and vile. For they were put to shame by that blind man to whom they said;-We know that this man is a sinner.<sup>51</sup> But he said to them:-How did He open my eyes? lo! God hears not sinners.<sup>52</sup> These are the blind teachers who were made guides to others; and their perverse path was made straight by a blind man.

45. But hear ye the marvel that our Lord wrought. Because that Pharisee supposed that our Lord did not know that the woman who touched Him was a sinner; our Lord made the lips of the Pharisee like the strings of a harp; and by his very lips He sang how she was trampling under foot his sins, though he knew it not. And he who as though he knew had blamed, was found to be a harp, whereto another could sing of that which he knew. For our Lord compared the sins of the sinful woman to five hundred dinars, and caused them to pass into the hearing of the Pharisee by the parable which he heard; and again brought them forth from his mouth in the judgment he gave; though Simon knew not, when he was judging, that those five hundred dinars denoted the sins of the sinful woman. And (the Pharisee) who thought concerning our Lord that He had not knowledge of her sins, was himself found not to have knowledge of them, when he heard of those debts in the parable, and gave judgment concerning them with his voice. But when it was explained to him at last by our Lord. then the Pharisee knew that alike his ears and also his lips were, as it were, instruments for our Lord, through which He might sing the glories of His knowledge. For this Pharisee was the fellow of those scribes, whose sentence by their own mouths our Lord gave against them;-What then will the Lord of the vineyard do to those husbandmen?<sup>53</sup> They say unto Him, againstthemselves:-He will terribly destroy them, and will hire out the vineyard to husbandmen who will render unto Him the fruit in its season. This is the Godhead to which all things are easy, which by the mouths, the very mouths that blasphemed it, pronounced the sentence of those very mouths against them.

46. Glory then be to Him the Invisible, who clothed Himself in invisibility, that sinners might be able to draw near to Him. For our Lord did not repel the sinful woman as the Pharisee expected; inasmuch as He descended from the height which no man can reach unto, altogether in order that lowly publicans, like Zaccheus, might reach unto Him. And the Nature which none can handle, clothed Itself in a body, altogether in order that all lips<sup>54</sup> might kiss His feet as the sinful woman did. For the sacred soul was hidden within the veil of flesh, and so touched all unclean lips and sanctified them. Thus He Whom His appetite was supposed to invite to feasting, His feet invited to tears; He was the good Physician, who came forth to go to the sinful woman who was seeking Him in her soul. She then anointed the feet of our Lord, who (anointed) not His head,-she who was trodden down in the dust by all. For those Pharisees who justified themselves and despised all (else), trod her down. But He the Merciful, Whose pure body sanctified her uncleanness, had pity on her.

47. But Mary anointed the head of our Lord's body,<sup>55</sup> as a token of the better part which she had chosen. And Christ prophesied concerning that which her soul had chosen. While Martha was cumbered with serving, Mary was hungering to be satisfied with spiritual things by Him Who also satisfies us with bodily things. So Mary refreshed Him with precious ointment, as He had refreshed her with His exalted teaching. Mary by the oil showed forth the mystery of His mortality, Who by His teaching mortified the concupiscence of her flesh. Thus the sinful woman by the flood of her tears, in full assurance was rewarded with remission of sins from beside His feet; and she who had the issue of blood, stole healing from the hem of His garment. But Mary received blessing openly from His mouth, as a reward of the service of her hands upon His head. For she poured out on His head the precious ointment, and received from His mouth a wonderful promise. This is the ointment which was sown above and yielded fruit below. For she sowed it on His head and gathered its fruit from between His lips ;-She shall have a name and this memorial in every place where My Gospel shall be preached.<sup>56</sup> Accordingly, what she then received of Him, He is able to cause to pass unto all generations: and in no generation can any hinder it. For the ointment which she poured upon His head, gave its odour in presence of all the guests and refreshed Him; so also the goodly name which He gave her, passes down through all generations and brings honour to her. Even as all who were at the feast were sensible of her ointment; it was meet that all who come into the world should be sensible of her triumph. This is a loan whereof the increase is exacted in all generations.

48. Now Simeon the priest, when he took Him up in his arms to present Him before God,<sup>57</sup> understood as he saw [Him] that He was not presenting Him, but was being himself presented. For the Son was not presented by the servant to His Father, but the servant was presented by the Son to his Lord. For it is not possible that He, by Whom every offering is presented, should be presented by another. For the offering does not present him that offers it; but by them that offer are offerings presented. So then He Who receives offerings gave Himself to be offered by another, that those who presented Him, while offering Him, might themselves be presented by Him. For as He gave His body to be eaten, that when eaten It might quicken to life them that ate Him; so He gave Himself to be offered, that by His Cross the hands of them that offered Him might be sanctified. So, then, though the arms of Simeon seemed to be presenting the Son, yet the words of Simeon testified that he was presented by the Son. Therefore we can have no dispute concerning this, because that which was said put an end to dispute;-Now lettest Thou Thy servant

depart in peace.<sup>58</sup> He then who is let depart to go in peace to God, is presented as an offering to God. And in order to make known by whom he was presented, he said,-For lo! mine eyes have seen Thy mercy.<sup>59</sup> If there was no grace wrought on him, why then did he give thanks? But rightly did he give thanks, that he was thought worthy to receive in his arms Him, Whom angels and prophets greatly desired to see. For lo! mine eyes have seen Thy mercy. Let us understand then and see. Is mercy that which shows mercy to another, or is it that which receives mercy from another? But if mercy is that which shows mercy to all, well did Simeon call our Lord by the name of the mercy that showed mercy to him,-Him Who freed him from the world which is full of snares, that he might go to Eden which is full of pleasures; for he who was priest said and testified that he was offered as an offering, that from the midst of the perishing world he should go and be stored up in the treasure-house which is kept safe. For one for whom it may be that what he has found should be lost, to him it belongs to be diligent that it should be kept safe. But for our Lord it could not be that He should be lost; but by Him the lost were found. So then, through the Son Who could not be lost. the servant who was very desirous not to be lost, was presented. Lo! mine eyes have seen Thy mercy. It is evident Simeon received grace from that Child Whom he was carrying. For inwardly he received grace from that Infant, Whom openly he received in his arms. For through Him Who was glorious, even when He was carried, being small and feeble, he that carried Him was made great.

49. But inasmuch as Simeon endured to carry on his weak arms that Majesty which the creatures could not endure, it is evident that his weakness was made strong by the strength which he carried. For at that time Simeon also along with all creatures was secretly upheld by the almighty strength of the Son. Now this is a marvel, that outwardly it was he that was strengthened that carried Him Who strengthened him; but inwardly it was the strength that bore its bearer. For the Majesty straitened itself, that they who carried it might endure it; in order that as far as that Majesty stooped to our littleness, so far should our love be raised up from all desires to reach that Majesty.

50. So likewise the ship that carried our Lord; it was He that bare it, in that He stayed from it the wind that would have sunk it. Peace, for thou art shut up. While He was on the sea, His arm reached even to the fountain of the wind,<sup>60</sup> to shut it up. The ship bare His manhood, but the power of His Godhead bare the ship and all that was therein. But that He might show that even His manhood needed not the ship, instead of the planks which a shipwright puts together and fastens, He like the Architect of creation, made the waters solid and joined them together and laid them under His feet. So the Lord strengthened the hands of Simeon the Priest, that his arms might bear up hi the Temple the strength that was bearing-up all; as He strengthened the feet of Simeon the Apostle, that they might bear themselves up on the water. And so that name which bore the first-begotten in the Temple was afterwards borne up by the first-begotten in the sea; that He might show that as in the sea the drowning was borne up by Him, He did not need to be borne by Simeon on the dry ground. But our Lord bare Simeon up openly in the midst of the sea to teach that also on the dry land He supported him secretly.

51. Accordingly, the Son came to the servant; not that the Son might be presented by the servant, but that by the Son the servant might present to His Lord Priesthood and Prophecy, to be laid up with Him. For prophecy and priesthood, which were given through Moses, were handed down, both of them, and reached to Simeon. For he was a pure vessel, who sanctified himself that he might be like Moses, capable for both of them. There are small vessels which are capable for great

gifts. There are gifts for which one is capable, by reason of their grace; yet many are not capable for them, by reason of their greatness. Thus, then, Simeon presented our Lord, and in Him offered both these things; so that that which was given to Moses in the wilderness, was received from Simeon in the Temple. But seeing that our Lord is the vessel wherein all fulness dwells, when Simeon was offering Him before God, he poured over Him (as a drink-offering) those two (gifts), priesthood from His hands and prophecy from His lips. Priesthood continued oil the hands of Simeon, because of his purifications; and prophecy dwelt in operation upon his lips, because of revelations. When then these two powers saw Him who was Lord of both, they two united together and poured themselves into the vessel that was capable of both; that could contain priesthood and kingdom and prophecy. That Infant then, who was wrapped in swaddling clothes, because of His graciousness, clothed Himself in priesthood and prophecy because of His Majesty. For Simeon clothed Him in these, and gave Him to her who had wrapped Him in swaddling clothes. For when he gave Him to His mother, he gave along with Him the priesthood; and when he prophesied to her concerning Him, This (child) is set for the fall and rising again,<sup>61</sup> he gave prophecy also with Him.

52. Then Mary received her firstborn and went forth. He was outwardly wrapped in swaddling clothes, but secretly He was clothed with prophecy and priesthood. Whatsoever then was handed down from Moses, was received from Simeon, but continued and was possessed by the Lord of both. So then the steward first, and the treasurer lastly, handed over the keys of priesthood and prophecy to Him who has authority over the treasurer of them both. Therefore, His Father gave Him the spirit not by measure,<sup>62</sup> because all measures of the spirit are under his hand. And that our Lord might show that He received the keys from the former stewards, He said to Simeon: To thee I will give the keys of the doors.<sup>63</sup> But how should He have given them to another, had He not received them from another? So, then, the keys which He had received from Simeon the priest, them He gave to another Simeon the Apostle; that even though the People had not hearkened to the former Simeon, the Gentiles might hearken to the latter Simeon.

53. But because John also was the treasurer of baptism, the Lord of the stewardship came to him to receive from him the keys of the house of reconciliation. For John used to wash away in common water the blemishes of sins; that bodies might become meet for the garment of the Spirit, given by our Lord. Therefore, because the Spirit was with the Son, He came to John to receive from him baptism, that He might mingle with the visible waters the invisible Spirit; that they whose bodies should feel the moistening of the water, their souls should feel the gift of the Spirit; that even as the bodies outwardly feel the pouring of the water upon them, so the souls inwardly may feel the pouring of the Spirit upon them. Accordingly, even us our Lord when He was baptised, was clothed in baptism and carried baptism with Him, so also when He was presented in the Temple, He put on prophecy and priesthood, and went forth bearing the purity of the priesthood upon His pure members, and bearing the words of prophecy in His wondrous ears. For when Simeon was sanctifying the body of the Child who sanctifies all, that body received the priesthood in its sanctification. And again, when Simeon was prophesying over Him, prophecy quickly entered the hearing of the Child, For if John leaped in the womb and perceived the voice of the Mother of our Lord,<sup>64</sup> how much more should our Lord have heard in the Temple? For lo! it was because of Him that John knew (so as) to hear in the womb.

54. Accordingly, each one of the gifts that was stored up for the Son, He gathered from their true tree. For He received baptism from the Jordan, even though John still after Him used to baptise. And He received priesthood from the Temple, even though Annas the High Priest exercised it. And again, He received prophecy which had beets handed down amongst the righteous, even though by it Caiaphas in mockery platted a crown for our Lord, and He received the kingdom from the house of David, even though Herod held the place and exercised it.

55. This is He Who flew and came down from on high; and when all those gifts which He had given to those of old time saw Him, they came flying from every quarter and rested on Him their Giver. For they gathered themselves together from every side, to come and be grafted into their natural tree. For they had been grafted into hitter trees, namely into wicked kings and priests. Therefore they hastened to come to their sweet parent-stock; namely to the Godhead Who in sufficiency came down to the people of Israel, that the parts of Him might be gathered to Him. And when He received of them that which was His own, that which was not His own was rejected; since for the sake of His own He had borne also with that which was not His own. For He bore with the idolatry of Israel, for the sake of His priesthood; and He bore with its diviners, for the sake of His prophets; and He bore with its wicked dominion, for the sake of His holy crown.

56. But when our Lord took to Himself Priesthood from them, He sanctified by it all the Gentiles. And again, when He took to Himself prophecy, He revealed by it His couusels to all nations. And when he wove His crown, He bound the strong One who takes all men captive, and divides his spoils. These gifts were barren, with the fig-tree, which while it was barren of fruit made barren such glorious powers as these. Therefore as being without fruit, it was cut off, that these gifts might pass forth from it and bring forth fruit abundantly among all the Gentiles.

57. So He, Who came to make our bodies abodes for His indwelling, passed by all those dwelling-places. Let each one of us then be a dwelling-place for Him Who loves me. Let us come to Him and make our abode with Him. This is the Godhead Whom though all creation cannot contain, yet a lowly and humble soul suffices to receive Him.

1: Luke 1. 35.

2: St. Matt. xxvii. 50-52 3: St. Matt. xxvii. 50-53.

4: Exod. xxxii. 4.

5: Exod. xxxii. 20.

6: Exod. xxxii. 26, 27, 28.

7: Num. v. 17-27.

8: John 1. ii.

9: Ps. cxv. 5, 6.

10: 1 Cor. xv. 27, 28.

11: Mark vii. 32-37.

12: St. John ix. 6.

- 13: Col. ii. 9.
- 14: St. Matt. ix. 20.
- 15: St. Luke vii. 37, 38.
- 16: Ex. xxxii. 1.
- 17: Ex. xxxii. 1.
- 18: Luke vii. 44-47.
- 19: Mark ii. 7.
- 20: Matt. ix. 2.
- 21: Matt. ix. 6.
- 22: Matt. ii 3.
- 23: Hebr. x. 31.
- 24: 2 Thess. I. 7-8.
- 25: 2 Cor. x. 5.
- 26: Acts ix. 4.
- 27: Acts xxii. 11 28: Matt. iv. 11 29: Acts xxvi. 13.
- 30: Dan. x. 5, 6.
- 31: Dan. x. 8.
- 32: Dan. x. 19 (Peshitto).
- 33: Dan. x. 6.
- 34: Dan. x. 19.
- 35: Exod. xxxiii. 20.
- 36: 1 Sam. xxiii. xxiv.
- 37: John v. 46.
- 38: Eph. i. 18.
- 39: Only one such threat is recorded (see margin); but cf. Exod. viii. 26, and xvii. 4.
- 40: Num. xiv. 25 41: Rendering doubtful.
- 42: John xix. 30.
- 43: Luke xxii. 43.
- 44: Parûshâ; the resemblance of the word to Parishâ (=Pharisee) is here played on.

45: John vii. 37.  
46: Matt. ix. 12.  
47: Ps. lxxviii. 20.  
48: 2 Kings iv. 26 49: Ex. xxxii. 1.  
50: John ix. 24-31.  
51: Matt. xxi. 40-44.  
52: Matt. xxi. 40-44.  
53: Is. vi. 7.  
54: Matt. xxvi. 7.  
55: Matt. xxvi. 13.  
56: Luke ii. 28.  
57: Luke ii. 28.  
58: Luke ii. 29- 59: Luke ii. 30.  
60: Mark iv. 39.  
61: Luke ii. 34.  
62: John iii. 34.  
63: Matt. xvi. 19.  
64: Luke 1. 41.

## Homily - On the Sinful Woman

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On the Sinful Woman. On the Sinful Woman.

1. Hear and be comforted, beloved, how merciful is God. To the sinful woman He forgave her offences; yea, He upheld her when she was afflicted. With clay He opened the eyes of the blind, so that the eyeballs beheld the light.<sup>1</sup> To the palsied He granted healing, who arose and walked and carried his bed.<sup>2</sup> And to us He has given the pearls; His holy Body and Blood. He brought His medicines secretly; and with them He heals openly. And He wandered round in the land of Judea, like a physician, bearing his medicines. Simon invited Him to the feast, to eat bread in his house.<sup>3</sup> The sinful woman rejoiced when she heard that He sat and was feasting in Simon's house; her thoughts gathered together like the sea, and like the billows her love surged. She beheld the Sea of Grace, how it had forced itself into one place; and she resolved to go and drown all her wickedness in its billows.

2. She bound her heart, because it had offended, with chains and tears of suffering; and she began weeping(with herself): "What avails me this fornication? What avails this lewdness? I have defiled the innocent ones without shame; I have corrupted the orphan; and without fear I have robbed the merchants of merchandise, and my rapacity was not satisfied. I have been as a bow in war, and have slain the good and the bad. I have been as a storm on the sea, and have sunk the ships of many. Why did I not win me one man, who might have corrected my lewdness? For one man is of God, but many are of Satan."

3. These things she inwardly said; then began she to do outwardly. She washed and put away from her eyes the dye that blinded them that saw it. And tears gushed forth from her eyes over that deadly eyepaint.<sup>4</sup> She drew off and cast from her hands the enticing bracelets of her youth. She put off and cast away from her body the tunic of fine linen of whoredom, and resolved to go and attire herself in the tunic the garment of reconciliation. She drew off and cast from her feet the adorned sandals of lewdness; and directed the steps of her going in the path of the heavenly Eagle. She took up her gold in her palm and held it up to the face of heaven, and began to cry secretly, to Him who hears openly: "This, O Lord, that I have gained from iniquity, with it will I purchase to myself redemption. This which was gathered from orphans, with it will I win the Lord of orphans."

4. These things she said secretly; then began to do openly. She took up the gold in her palm, and carried the alabaster box in her hands. Then hastily went she forth in sadness to the perfumer. The perfumer saw her and wondered, and fell into questioning with her; and thus he began to say to the harlot in the first words he spoke: "Was it not enough for thee, harlot, that thou hast corrupted all our town? What means this fashion that thou showest today to thy lovers-that thou hast put off thy wantonness and hast clothed thyself in modesty? Heretofore, when thou camest to me, thy aspect was different from today's. Thou wast clothed in goodly raiment, and didst bring little gold; and didst ask for precious ointment, to make thy lewdness pleasant. But lo! today thy vesture is mean, and thou hast brought much gold. Thy change I understand not; wherefore is this

fashion of thine? Either clothe thee in raiment according to thy ability, or buy ointment according to thy clothing. For this ointment becomes not or is suited to this attire. Can it be that a merchant has met thee, and brings great wealth; and thou hast seen that he loves it not, the fashion of thy lewdness? So thou hast put off thy lewdness and hast clothed thyself in meekness, that by various fashions thou mayest capture much wealth. But if he loves this fashion because he is a chaste man in truth, then woe to him! Into what has he fallen? Into a gulf that has swallowed up his merchandise. But I give thee advice, as a man that desires thy welfare, that thou send away thy many lovers who have helped thee nought from thy youth, and henceforth seek out one husband who may correct thy lewdness."

5. These things spake the perfumer, in wisdom, to the harlot. The sinful woman answered and said to him, to the perfumer after his discourse, "Hinder me not, O man, and stop me not by thy questioning. I have asked of thee ointment, not freely, but I will pay thee its value not grudgingly. Take thee the gold, as much as thou demandest, and give me the precious ointment; take thee that which endures not and give me that which endures; and I will go to Him who endures, and will buy that which endures. And as to that thou saidst, about a merchant; a Man has met me today Who bears riches in abundance. He has robbed me and I have robbed Him; He has robbed me of my transgressions and sins, and I have robbed Him of His wealth. And as to that thou saidst of a husband; I have won me a Husband in heaven, Whose dominion stands for ever, and His kingdom shall not be dissolved?"She took up the ointment and went forth.

6. In haste went she forth; as Satan saw her and was enraged; and was greatly grieved in his mind. At one time he rejoiced, and again at another he was grieved. That she carried the perfumed oil, he rejoiced in his inward mind; but that she was clad in mean raiment-at this doing of hers he was afraid. He clave then to her and followed her, as a robber follows a merchant. He listened to the murmurs of her lips, to hear the voice of her words. He closely watched her eyeballs(to mark) whither the glance of her eyes was directed; and as he went he moved by her feet(to mark) whither her goings were directed. Very full of craft is Satan, from our words to learn our aim. Therefore our Lord has taught us not to raise our voice when we pray, that the Devil may not hear our words and draw near and become our adversary. So then, when Satan saw that he could not change her mind, he clothed himself in the fashion of a man, and drew to himself a crowd of youths, like her lovers of former times; and then began he thus to address her: "By thy life, O woman, tell me whither are thy footsteps directed? What means this haste? For thou hasteth more than other days. What means this thy meekness, for thy soul is meek like a handmaid's? Instead of garments of fine linen, lo! thou art clothed in sordid weeds; instead of bracelets of gold and silver, there are not even rings on thy fingers; instead of goodly sandals for thy feet, not even worn shoes are on thy feet. Disclose to me all thy doing, for I understand not thy change. Is it that some one of thy lovers has died, and thou goest to bury him? We will go with time to the funeral, and with thee will(take part with thee) in sorrow."

7. The sinful woman answered and said to him,(even) to Satan, after his speech: "Well hast thou said that I go to inter the dead, one that has died to me. The sin of my thoughts has died, and I go to bury it." Satan answered and said to her,(even) to the sinful woman after her words: "Go to, O woman, I tell thee that I am the first of thy lovers. I am not such as thou, and I place my hands upon thee. I will give thee again more gold than before."

8. The sinful woman answered and said to him, even to Satan after his discourse: "I am wearied of thee, O man, and thou art no more my lover. I have won me a husband in heaven, Who is God, that is over all, and His dominion stands for ever, and His kingdom shall not be dissolved. For lo! in thy presence I say; I say it again and I lie not. I was a handmaid to Satan from my childhood unto this day. I was a bridge, and he trode upon me, and I destroyed thousands of men. The eyepaint blinded my eyes, and(I was) blind among many whom I blinded. I became sightless and knew not that there is One Who gives light to the sightless. Lo! I go to get light for mine eyes, and by that light to give light to many. I was fast bound, and knew not that there is One Who overthrows idols. Lo! I go to have my idols destroyed, and so to destroy the follies of many. I was wounded and knew not that there is One Who binds up wounds; and lo! I go to have my wounds bound." These things the harlot spake to Satan in her wisdom; and he groaned and was grieved and wept; and he cried aloud and thus he spake:-"I am conquered by thee, O woman, and what I shall do I knownot."

9. As soon as Satan perceived that he could not change her mind, he began to weep for himself and thus it was that he spake: "Henceforth is my boasting perished, and the pride of all my days. How shall I lay for her a snare, for her who is ascending on high? how shall I shoot arrows at her,(even) at her whose wall is unshaken? Therefore I go into Jesus' presence; lo! she is about to enter His presence; and I shall say to Him thus: "This woman is an harlot." Perchance He may reject and not receive her. And I shall say to Him thus: "This woman who comes into Thy presence is a woman that is an harlot. She has led captive men by her whoredom; she is polluted from her youth. But Thou, O Lord, art righteous; all men throng to see Thee. And if mankind see Thee that Thou hast speech with the harlot, they all will flee from Thy presence, and no man will salute Thee."

10. These things Satan spake within him- self, nor was he moved.<sup>5</sup> Then he changed the course of his thought, and thus it was that he spake. "How shall I enter into Jesus' presence, for to Him the secret things are manifest? He knows me, who I am, that no good office is my purpose. If haply He rebuke me I am undone, and all my wiles will be wasted. I will go to the house of Simon, for secret things are not manifest to him. And into his heart I will put it; perchance on that hook he may be caught. And thus will I say unto him: By thy life, O Simon, tell me; this man that sojourns in thy house is he a man that is righteous, or a friend of the doers of wickedness? I am a wealthy man, and a man that has possessions, and I wish like thee to invite him that he may come in and bless my possessions."

11. Simon answered and thus he said to the Evil One after his words: "From the day that (first) I saw Him I have seen no lewdness in Him, but rather quietness and peace, humility and seemliness. The sick He heals without reward, the diseased He freely cures. He approaches and stands by the grave, and calls, and the dead arise. Jairus<sup>6</sup> called Him to raise his daughter to life, trusting that He could raise her to life. And as He went with him in the way, He gave healing to the woman diseased, who laid hold of the hem of His garment and stole healing from Him, and her pain which was hard and bitter at once departed from her. He went forth to the desert and saw the hungry,<sup>7</sup> how they were fainting with famine. He made them sit down on the grass, and fed them in His mercy. In the ship He slept<sup>8</sup> as He willed, and the sea swelled against the disciples. He arose and rebuked the billows, and there was a great calm. The widow,<sup>9</sup> the desolate one who was following her only son, on the way to the grave He consoled her. He gave him to her and

gladdened her heart. To one man who was dumb and blind,<sup>10</sup> by His voice He brought healing. The lepers He cleansed by His word; to the limbs of the palsied<sup>11</sup> He restored strength. For the blind man,<sup>12</sup> afflicted and weary, He opened his eyes and he saw the light. And for two others who besought Him,<sup>13</sup> at once He opened their eyes. As for me, thus have I heard the fame of the man from afar; and I called Him to bless my possessions, and to bless all my flocks and herds."

12. Satan answered and said to him, to Simon after his words: "Praise not a man at his beginning, until thou learnest his end; hitherto this man is sober and his soul takes not pleasure in wine. If he shall go forth from thy house, and holds not converse with an harlot, then he is a righteous man and no friend of them that do wickedness." Such things did Satan speak in his craftiness to Simon. Then he approached and stood afar off, to see what should come to pass.

13. The sinful woman full of transgressions stood clinging by the door. She clasped her arms in prayer, and thus she spake beseeching:—"Blessed Son Who hast descended to earth for the sake of man's redemption, close not Thy door in my face; for Thou hast called me and lo! I come. I know that Thou hast not rejected me; open for me the door of Thy mercy, that I may come in, O my Lord, and find refuge in Thee, from the Evil One and his hosts! I was a sparrow, and the hawk pursued me, and I have fled and taken refuge in Thy nest. I was a heifer, and the yoke galled me, and I will turn back my wanderings to Thee. Lay upon me the shoulder of Thy yoke that I may take it on me, and work with Thy oxen." Thus did the harlot speak at the door with much weeping. The master of the house looked and saw her, and the colour of his visage was changed; and he began thus to address her, (even) the harlot, in the opening of his words:—"Depart thou hence, O harlot, for this man who abides in our house is a man that is righteous, and they that are of his companions are blameless. Is it not enough for thee, harlot, that thou hast corrupted the whole town? Thou hast corrupted the chaste without shame; thou hast robbed the orphans, and hast not blushed, and hast plundered the merchants' wares, and thy countenance is not abashed. From him thy heart [and soul] labour [to take]. But from him thy net takes no spoil.<sup>14</sup> For this man is righteous indeed, and they of his company are blameless."

14. The sinful woman answered and said to him, even to Simon when he had ceased "Thou surely art the guardian of the door, O thou that knowest things that are secret I will propose the matter in the feast, and thou shall be free from blame. And if there be any that wills me to come in, he will bid me and I will come in." Simon ran and closed the door, and approached and stood afar off. And he tarried a long time and proposed not the matter in the feast. But He, Who knows what is secret, beckoned to Simon and said to him:—"Come hither, Simon, I bid thee; does any one stand at the door? Whosoever he be, open to him that he may come in; let him receive what he needs, and go. If he be hungry and hunger for bread, lo! in thy house is the table of life; and if he be thirsty, and thirst for water, lo! the blessed fountain is in thy dwelling. And if he be sick and ask for healing, lo! the great Physician is in thy house. Suffer sinners to look upon Me, for their sakes have I abased Myself. I will not ascend to heaven, to the dwelling whence I came down, until I bear back the sheep that has wandered from its Father's house, and lift it up on My shoulders and bear it aloft to heaven." Simon answered and thus he said to Jesus, when He had done speaking:—"My Lord, this woman that stands in the doorway is a harlot: she is lewd and not free-born, polluted from her childhood. And Thou, my Lord, art a righteous man, and all are eager to see Thee; and if men see Thee having speech with the harlot, all men will flee from beside Thee, and no man will salute Thee." Jesus answered, and thus He said to Simon when he was done speaking:—" Whosoever it

be, open for him to come in, and thou shalt be free from blame; and though his offences be many, without rebuke I bid thee [receive him]."

15. Simon approached and opened the door, and began thus to speak:-"Come, enter, fulfil that thou wilt, to him who is even as thou." The sinful woman, full of transgressions, passed forward and stood by His feet, and clasped her arms in prayer, and with these words she spake:-"Mine eyes have become watercourses that cease not from [watering] the fields, and to-day they wash the feet of Him Who follows after sinners. This hair, abundant in locks from my childhood till this day, let it not grieve Thee that it should wipe this holy body. The mouth that has kissed the lewd, forbid it not to kiss the body that remits transgressions and sins." These things the harlot spake to Jesus, with much weeping. And Simon stood afar off to see what He would do to her. But He Who knows the things that are secret, beckoned to Simon and said to him:-"Lo! I will tell thee, O Simon, what thy meditation is, concerning the harlot. Within thy mind thou imaginest and within thy soul thou saidst, 'I have called this man righteous, but lo! the harlot kisses Him. I have called Him to bless my possessions, and lo! the harlot embraces Him.' O Simon, there were two debtors, whose creditor was one only; one owed him five-hundred [pence], and the other owed fifty. And when the creditor saw that neither of these two had aught, the creditor pardoned and forgave them both their debt. Which of them ought to render the greater thanks? He who was forgiven five hundred, or he who was forgiven fifty?" Simon answered, and thus he said to Jesus, when He had done speaking:-"He who was forgiven five hundred ought to render the greater thanks." Jesus answered and thus He said: "Thou art he that owes five hundred, and this woman owes fifty. Lo! I came into thy house, O Simon; and water for My feet thou broughtest not; and this woman, of whom thou saidst that she was an harlot, one from her childhood defiled, has washed My feet with her tears, and with her hair she has wiped them. Ought I to send her away, O Simon, without receiving forgiveness? Verily, verily, I say unto thee, I will write of her in the Gospel. Go, O woman, thy sins are forgiven thee and all thy transgression is covered; henceforth and to the end of the world." May our Lord account us worthy of hearing this word of His:-"Come, enter, ye blessed of My Father, inherit the kingdom made ready for all who shall do My will, and observe all My commandments." To Him be glory; on us be mercy; at all times. Amen! Amen!

1: John ix. 6.

2: Matt. ix. 2.

3: Luke vii. 36.

4: Stibium.

5: The text and rendering of these two places are doubtful.

6: St. Mark v. 22.

7: St. Matt. xiv. 15.

8: St. Matt. xiv. 24 9: St. Luke vii. 11.

10: St. Matt. xii. 22.

11: St. Matt. ix. 2.

12: St. John ix. 1.

13: St. Matt. xx. 30.

14: Text defective here.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 1

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### Hymn I.

Hymn I. This is the day that gladdened them, the Prophets, Kings, and Priests, for in it were their words fulfilled, and thus were the whole of them indeed performed! For the Virgin this day brought forth Immanuel in Bethlehem. The voice that of old Isaiah spake,<sup>1</sup> to-day became reality. He was born there who in writing should tell the Gentiles' number! The Psalm that David once sang, by its fulfilment came to-day!<sup>2</sup> The word that Micah once spake,<sup>3</sup> to-day was come indeed to pass! For there came from Ephrata a Shepherd, and His staff swayed over souls. Lo! from Jacob shone the Star,<sup>4</sup> and from Israel rose the Head.<sup>5</sup> The prophecy that Balaam spake had its interpreting to-day! Down also came the hidden Light, and from the Body rose His beauty! The light that spake in Zachary, to-day shined in Bethlehem!

Risen is the Light of the kingdom, in Ephrata the city of the King. The blessing wherewith Jacob blessed, to its fulfilment came to-day! That tree likewise, [the tree] of life, brings hope to mortal men! Solomon's hidden proverb<sup>6</sup> had to-day its explanation! To-day was born the Child, and His name was called Wonder!<sup>7</sup> For a wonder it is that God as a Babe should show Himself. By the word Worm did the Spirit foreshow Him in parable,<sup>8</sup> because His generation was without marriage. The type that the Holy Ghost figured to-day its meaning was [explained.] He came up as a root before Him, as a root of parched ground.<sup>9</sup> Aught that covertly was said, openly to-day was done! The King that in Judah was hidden, Thamar stole Him from his thigh; to-day arose His conquering beauty, which in hidden estate she loved. Ruth at Boaz' side lay down, because the Medicine of Life hidden in him she perceived. To-day was fulfilled her vow, since from her seed arose the Quickener of all. Travail Adam on the woman brought, that from him had come forth. She to-day her travail ransomed, who to her a Saviour bare! To Eve our mother a man gave birth, who himself had had no birth. How much more should Eve's daughter be believed to have borne a Child without a man! The virgin earth, she bare that Adam that was head over the earth! The Virgin bare to-day the Adam that was Head over the Heavens. The staff of Aaron, it budded, and the dry wood yielded fruit! Its mystery is cleared up to-day, for the virgin womb a Child hath borne!<sup>10</sup>

Shamed is that people which holds the prophets as true; for unless our Saviour has come, their words have been falsified! Blessed be the True One Who came from the Father of the Truth and fulfilled the true seers' words, which were accomplished in their truth. From thy treasure-house put forth, Lord, from the coffers of Thy Scriptures, names of righteous men of old, who looked to see Thy coming! Seth who was in Abel's stead shadowed out the Son as slain, by Whose death was dulled the envy Cain had brought into the world! Noah saw the sons of God, saints that sudden waxed wanton, and the Holy Son he looked for, by whom lewd men were turned to holiness. The brothers twain, that covered Noah,<sup>11</sup> saw the only Son of God who should come to hide the nakedness of Adam, who was drunk with pride. Shem and Japhet, being gracious, looked for the gracious Son, Who should come anti set free Canaan from the servitude of sin.

Melchizedek expected Him; as His vicegerent, looked that he might see the Priesthood's Lord whose hyssop<sup>12</sup> purifies the world. Lot beheld the Sodomites how they perverted nature: for nature's Lord he looked who gave a holiness not natural. Him Aaron looked for, for he saw that if his rod ate serpents up,<sup>13</sup> His cross would eat the Serpent up that had eaten Adam and Eve. Moses saw the uplifted serpent that had cured the bites of asps, and he looked to see Him who would heal the ancient Serpent's wound. Moses saw that he himself alone retained the brightness from God, and he looked for Him who came and multiplied gods by His teaching:<sup>14</sup>

Caleb the spy bore the cluster on the staff, and came and longed to see the Cluster, Whose wine should comfort the world. Him did Jesus son of Nun long for, that he might conceive the force of his own surname: for if by His name he waxed so mighty,<sup>15</sup> how much more would He by His Birth? This Jesus that gathered and carried, and brought with him of the fruit, was longing for the Tree of Life to taste the Fruit that quickens all. For Him Rahab too was looking; for when the scarlet thread in type redeemed her from wrath, in type she tasted of the Truth. For Him Elijah longed, and when Him on earth he saw not, he, through faith most thoroughly cleansed, mounted up in heaven to see Him. Moses saw Him and Elijah; the meek man from the depth ascended, the zealous from on high descended, and in the midst beheld the Son. They figured the mystery of His Advent: Moses was a type of the dead, and Elijah a type of the living, that fly to meet Him at His coming.<sup>16</sup> For the dead that have tasted death, them He makes to be first: and the rest that are not buried, are last caught up to meet Him. Who is there that can count me up the just that looked for the Son, whose number cannot be determined by the mouth of us weak creatures? Pray ye for me, O beloved, that another time with strength endued, I in another legend may so set forth their foretaste, as I am able. Who is adequate to the praising of the Son of the Truth that has risen to us? For it was for Him the righteous longed, that in their generation they might see Him. Adam looked for Him, for He is the Cherub's Lord, and could minister an entrance and a residence hard by the branches of the Tree of life. Abel longed after Him, that in his days He might come; that instead of that lamb that he offered, the Lamb of God he might behold. For Him Eve also looked; for woman's nakedness was sore, and He capable to clothe them; not with leaves, but with that same glory that they had exchanged away. The tower that the many builded, in mystery looked for One, who coming down would build on earth a tower that lifts up to Heaven. Yea the ark of living creatures looked in a type for our Lord; for He should build the Holy Church, wherein souls find a refuge. In Peleg's days earth was divided into tongues, threescore and ten.<sup>17</sup> For Him Who by the tongues, to His Apostles divided earth. Earth which the flood had swallowed up, in silence cried to her Lord. He came down and opened Baptism, and men were drawn by it to Heaven. Seth and Enos, Cainan too, were surnamed sons of God; for the Son of God they looked, that they by grace might be His brethren. But little short of a thousand years did Methuselah live: He looked for the Son Who makes heirs of life that never ends! Grace itself in hidden mystery was beseeching on their behalf that their Lord might come in their age and fill up their shortcomings. For the Holy Spirit in them, in their stead, besought with meditation:<sup>18</sup> He stirred them up, and in Him did they look on that Redeemer, after whom they longed.<sup>19</sup> The soul of just men perceive in the Son a Medicine of life; and so it felt desires that He might come in its own days, and then would it taste His sweetness. Enoch was longing for Him, and since on earth the Son he saw not, he was justified by great faith, and mounted up in Heaven to see Him. Who is there that will spurn at grace, when the Gift that they of old gained not by much labour, freely comes to men now? For Him Lamech also looked who might come and lovingly give Him quiet from his labour and the toiling of his hands,

and from the earth the Just One had cursed.<sup>20</sup> Lamech then beheld his son, Noah,-him, in whom were figured types relating to the Son. In the stead of the Lord afar off, the type at hand afforded quiet. Yea Noah also longed to see Him, the taste of whose assisting graces he had tasted. For if the type of Him preserved living things, Himself how sure to bestow life upon souls! Noah longed for Him, by trial knowing Him, for through Him had the ark been established. For if the type of Him thus saved life, assuredly much more would He in person. Abraham perceived in Spirit that the Son's Birth was far off; instead of Him in person he rejoiced to see even His day.<sup>21</sup> To see Him Isaac longed, as having tasted the taste of His redemption;<sup>22</sup> for if the sign of Him so gave life, much more would He by the reality.

Joyous<sup>23</sup> were to-day the Watchers,<sup>24</sup> that the Wakeful came to wake us! Who would pass this night in slumber, in which all the world was watching? Since Adam brought into the world the sleep of death by sins, the Wakeful came down that He might awake us from the deep sleep of sin. Watch not we as usurers, who thinking on money put to interest, watch at night so oft, to reckon up their capital, and interest. Wakeful and cautious is the thief, who in the earth hath buried and concealed his sleep. His wakefulness all [comes to] this, that he may cause much wakefulness to them that be asleep. Wakeful likewise is the glutton, who hath eaten much and is restless; his watching is to him his torment, because he was impatient of stint. Wakeful likewise is the merchant; of a night he works his fingers telling over what pounds are coming, and if his wealth doubles or trebles. Wakeful likewise is the rich man, whose sleep his riches chase away: his dogs sleep; he guards his treasures from the thieves. Wakeful also is the careful, by his care his sleep is swallowed: though his end stands by his pillow, yet he wakes with cares for years to come. Satan teaches, O my brethren, one watching instead of another; to good deeds to be sleepy, and to ill awake and watchful. Even Judas Iscariot, for the whole night through was wakeful; and he sold the righteous Blood, that purchased the whole world. The son of the dark one put on darkness, having stripped the Light from off him: and Him who created silver, for silver the thief sold. Yea, Pharisees, the dark one's sons, all the night through kept awake: the dark ones watched that they might veil the Light which is unlimited. Ye then watch as [heaven's] lights in this night of starry light. For though so dark be its colour yet in virtue it is clear. For whoever is like this clear One, wakeful and prayerful in darkness, him in this darkness visible a light unseen surrounds! The bad man that in daylight stands, yet as a son of darkness deals; though with light clad outwardly, inly is with darkness girt. Be we not deceived, beloved, by the fact that we are watching! For whoso does not rightly watch, his watch is an unrighteous watch. Whoso watches not cheerfully, his watching is but a sleeping: whoso also watches not innocently, even his waking is his foe. This is the waking of the envious one! a solid mass, compact with harm. That watch is but a trafficking, with scorn and mockery compact. The wrathful man if he wakes, fretful with wrath his wake will be, and his watching proves to him full of rage and of cursings. If the babbler be waking, then his mouth becomes a passage which for sins is ready but for prayers shows hindrance. The wise man, if so be he that watches, one of two things chooseth him; either takes sweet, moderate, sleep, or a holy vigil keeps.<sup>25</sup> That night is fair, wherein He Who is Fair<sup>26</sup> rose to come and make us fair. Let not aught that may disturb it enter into our watch! Fair be kept the ear's approach,<sup>27</sup> chaste the seeing of the eye! hallowed the musing of the heart! the speaking of the mouth be cleared. Mary hid in us to-day leaven that came from Abraham. Let us then so pity beggars as did Abraham the needy. To-day the rennet fell on us from the gentle David's house. Let a man show mercy to his persecutors, as did Jesse's son to Saul.<sup>28</sup> The prophets' sweet salt<sup>29</sup> is to-day sprinkled among

the Gentiles. Let us gain a new savour<sup>30</sup> by that whereby the ancient people lost their savour. Let us speak the speech of wisdom; speak we not of things outside it, lest we ourselves be outside it! In this night of reconciliation let no man be wroth or gloomy! in this night that stills all, none that threatens or disturbs! This night belongs to the sweet One; bitter or harsh be in it none! In this night that is the meek One's, high or haughty be in it none! In this day of pardoning let us not exact trespasses! In this day of gladnesses let us not spread sadnesses! In this day so sweet, let us not be harsh! In this day of peaceful rest, let us not be wrathful in it! In this day when God came to sinners, let not the righteous be in his mind uplifted over sinner! In this day in which there came the Lord of all unto the servants, let masters too condescend to their servants lovingly! In this day in which the Rich became poor for our sakes, let the rich man make the poor man share with him at his table. On this day to us came forth the Gift, although we asked it not! Let us therefore bestow alms on them that cry and beg of us. This is the day that opened for us a gate on high to our prayers. Let us open also gates to supplicants that have transgressed, and of us have asked [forgiveness.] To-day the Lord of nature was against His nature changed; let it not to us be irksome to turn our evil wills. Fixed in nature is the body; great or less it cannot become: but the will has such dominion, it can grow to any measure. To-day Godhead sealed itself upon Manhood, that so with the Godhead's stamp Manhood might be adorned.

1: Is. x. 19.

2: Ps. lxxxvii. 6.

3: Mic. v.2.

4: Num. xxiv. 17.

5: Hos. 1.II.

6: Prov. iii. 18.

7: Isa. ix. 6.

8: Ps. xxii. 6.

9: Is. liii. 2.

10: Notice here, how St. Ephraim (in common with others) speaks of the celebration of the day as if it was the day itself, partly in exhibiting his intense realization through faith of the mystery and the re-presentation of it, to use the word in its ancient sense partly as evincing, perhaps, a belief in the unabidingness of our conceptions of time—a belief resulting, it may be, from the mystical union with God in Christ which the saints enjoy. For to God time is as nothing, and those who through grace are one with Him, begin to view things as He views them.

11: Gen. ix 23.

12: Lev. xiv. 52.

13: Exod vii. 12.

14: St. E. refers here to St. John x, 34, where the Word Himself teaches us that it was by His coming to them that Saints of old were called Gods.

15: Heb. iv. 8.

16: I Thess iv 17.

17: This in round numbers is the received account of the number of languages at the dispersion.

18: Rom. viii. 26.

19: I Pet. i. II.

20: Gen. v.29.

21: John viii. 56.

22: Heb. xi. 19.

23: Dan. iv. 23.

24: I. e. the Angels; as usually in St. E.'s writings.

25: Ps. xlv. 5.

26: Cant. I.15.

27: St. E. here alludes to the early days of David ; he brought cheeses to his brethren ; these were made by separating the curd from the whey with rennet, a small quantity of which will curdle much milk, as a little leaven leavens the whole lump.

28: I Sam. xxvi., xxvi.

29: 2 Kings ii. 20.

30: Matt. v.13.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 10

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Hymn X.

Hymn X. In Thee will I begin to speak, Thou Head that didst begin all created things.<sup>1</sup> I, even I will open my mouth, but it is Thou that fillest my mouth.<sup>2</sup> I am the earth to Thee, and Thou art the husbandman. Sow Thy voice in me,<sup>3</sup> Thou that sowedst Thyself in the womb of thy Mother.

"All the chaste daughters of the Hebrews,<sup>4</sup> and the virgins' daughters of the chief men, are astonished at me! For Thee doth the daughter of the poor meet with envy, for Thee, the daughter of the weak with jealousy. Who hath given Thee to me?

"O Son of the Rich One, Who abhorred the bosom of the rich women, who led Thee to the poor? for Joseph was needy and I also in want, yet Thy merchants have come, and brought gold, to the house of the poor."

She saw the Magi: her songs increased at their offerings; "Lo! Thy worshippers have surrounded me, yea thy offerings have encircled me. Blessed be the Babe who made His Mother a harp for His words:

"And as the harp waiteth for its master, my mouth waiteth for Thee. May the tongue of Thy Mother bring what pleases Thee; and since I have learnt a new Conception by Thee, let my mouth learn in Thee, O new born Son, a new song of praise.

"And if hindrances are no hindrances to Thee, since difficulties are easy to Thee, as a womb without marriage conceived Thee, and a belly without seed brought Thee forth, it is easy for a little mouth to multiply Thy great glory.

"Lo! I am oppressed and despised, and yet cheerful: mine ears are filled with reproof and scorn; and it is a small thing to me to bear, for ten thousand troubles can a single comfort of Thine chase away.

"And since I am not despised by Thee, O Son, my countenance is bright; and I am slandered for having conceived, and yet have brought forth the Truth who justifies me. For if Tamar was justified by Judah, how much more shall I be justified by Thee!"

David Thy father sung in a psalm of Thee before Thou hadst come, that to Thee should be given the gold of Sheba.<sup>5</sup> This psalm that he sung of Thee, lo! it, whilst Thou art yet a child, in reality heaps before thee myrrh and gold. And the hundred and fifty Psalms that he wrote, in Thee were seasoned, because all the sayings of prophecy stood in need of Thy sweetness, for without Thy salt all manner of wisdom were tasteless.<sup>6</sup> 1: Rev. iii. 14.

2: Ps. lxxxi. 10.

3: Heb. vi. 7.

4: The Virgin Mother here speaks.

5: Ps. lxxii. 15.

6: Job. vi. 6.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 11

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Hymn XI.

Hymn XI.

(The Virgin Mother to Her Child.)

I Shall not be jealous, my Son, that Thou art with me, and also with all men. Be Thou God to him that confesses Thee, and be thou Lord to him that serves Thee, and be Brother to him that loves Thee, that Thou mayest gain all! When Thou didst dwell in me, Thou didst also dwell out of me, and when I brought Thee forth openly, Thy hidden might was not removed from me. Thou art within me, and Thou art without me, O Thou that makest Thy Mother amazed. For [when] I see that outward form of Thine before mine eyes, the hidden Form is shadowed forth "in my mind," O holy One. In Thy visible form I see Adam, and in Thy hidden form I see Thy Father, who is joined with Thee.

Hast Thou then shown me alone Thy Beauty in two Forms? Let Bread shadow forth Thee, and also the mind; dwell also in Bread and in the eaters thereof. In secret, and openly too, may Thy Church see Thee, as well as Thy Mother.

He that hates Thy Bread is like unto him that hates Thy Body. He that is far off that desires Thy Bread, and he that is near that loves Thy Image, are alike. In the Bread and in the Body, the first and also the last have seen Thee.

Yet Thy visible Bread is far more precious than Thy Body; for Thy Body even unbelievers have seen, but they have not seen Thy living Bread. They that were far off rejoiced! their portion utterly scorns that of those that are near.

Lo! Thy Image is shadowed forth in the blood of the grapes<sup>1</sup> on the Bread; and it is shadowed forth on the heart with the finger of love, with the colors of faith. Blessed be He that by the Image of His Truth caused the graven images to pass away.

Thou art not [so] the Son of Man that I should sing unto Thee a common lullaby; for Thy Conception is new, and Thy Birth marvellous. Without the Spirit who shall sing to Thee? A new muttering of prophecy is hot within me.

How shall I call Thee a stranger to us, Who art from us? Should I call Thee Son? Should I call Thee Brother?<sup>2</sup> Husband should I call Thee? Lord should I call Thee, O Child that didst give Thy Mother a second birth from the waters? For I am Thy sister, of the house of David the father of us Both. Again, I am Thy Mother because of Thy Conception, and Thy Bride am I because of Thy sanctification, Thy handmaid and Thy daughter, from the Blood and Water wherewith Thou hast purchased me and baptised me. The Son of the Most High came and dwelt in me, and I became His Mother; and as by a second birth I brought Him forth so did He bring me forth by the second birth, because He put His Mother's garments on, she clothed her body with His glory.

Tamar, who was of the house of David, Amnon put to shame; and virginity fell and perished from them both. My pearl is not lost: in Thy treasury it is stored, because Thou hast put it on. The scent of her brother-in-law slunk from Tamar, whose perfume she had stolen. As for Joseph's Bride, not even his breath exhaled from her garments, since she conceived Cinnamon.<sup>3</sup> A wall of fire was Thy Conception unto me, O holy Son. The little flower was faint, because the smell of the Lily<sup>4</sup> of Glory was great. The Treasure-house of spices stood in no need of flower or its smells! Flesh stood aloof because it perceived in the womb a Conception from the Spirit. The woman ministers before the man, because he is her head. Joseph rose to minister before his Lord, Who was in Mary. The priest ministered before Thy ark by reason of Thy holiness.

Moses carried the tables of stone which the Lord wrote, and Joseph bare about the pure Tablet in whom the Son of the Creator was dwelling. The tables had ceased, because the world was filled with Thy doctrine.

1: The Roman Editor points out that this alludes to a rite in the Syrian Liturgy, in which the officiating Priest is instructed to dip one portion of the consecrated bread into the cup and sprinkle the rest with it.

2: Mat. xii. 50.

3: Cant. iv. 14.

4: Cant. ii. 1.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 12

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Hymn XII.

Hymn XII. The Babe that I carry carries me, saith Mary, and He has lowered His wings, and taken and placed me between His pinions, and mounted into the air; and a promise has been given me that height and depth shall be my Son's.

I have seen Gabriel that called him Lord, and the high priest the aged servant, that carried Him and bare Him. I have seen the Magi when they bowed down, and Herod when he was troubled because the King had come.

Satan also who strangled the little ones that Moses might perish,<sup>1</sup> murdered the little ones that the Living One might die. To Egypt He fled, Who came to Judea that He might labour and wander there: he sought to catch the man that would catch himself. In her virginity Eve put on the leaves of shame: Thy Mother put on in her Virginity the garment of Glory that suffices for all. She gave the little vest of the Body to Him that covers all.

Blessed is she in whose heart and mind Thou wast! A King's palace she was by Thee, O Son of the King, and a Holy of Holies by Thee, O High Priest! She had not the trouble nor vexation of a family, or a husband!

Eve, again, was a nest and a den for the accursed serpent, that entered in and dwelt in her. His evil counsel became bread to her that she might become dust. Thou art our Bread, and Thou art also [of] our race and our garment of glory.

He that has sanctity, if he be in danger, lo! here is his Guardian! He that has iniquity, lo! here is his Pardoner! He that has a devil, here is the Pursuer thereof! They that have pains, lo! here is the Binder up of their breaches.

He that has a child, let him come and become a brother to my Well-beloved!<sup>2</sup> He that has a daughter or a young woman of his race, let her come and become the bride of my Glorious One! He that has a servant, let him set him free, that he may come and serve his Lord. The son of free men that bears Thy yoke, my Son, shall have one reward; and the slave that bears the burden of the yoke of two masters, of Him above and of Him below, there are two blessings for him, and two rewards of the two burdens.<sup>3</sup> The free woman, my Son, is Thy handmaid: also if she who is in bondage serve Thee, in Thee she is free: in Thee she shall be comforted, because she is freed; hidden apples in her bosom are stored up,<sup>4</sup> if she love Thee!

O chaste woman, long ye for my Well-beloved, that He may dwell in you; and ye also that are impure that He may sanctify you! ye Churches also, that the Son of the Creator Who came to renew all creatures, may adorn you!

He received the foolish who worshipped and served all the stars; He renewed the earth which was worn out through Adam, who sinned and waxed old. The new formation was the creature of its

Renewer, and the all-sufficient One repaired the bodies along with their wills.

Come ye blind, and without money receive lights! Come ye lame, and receive your feet! ye deaf and dumb, receive your voice! come thou also whose hand is cut off; the maimed also shall receive his hands.

It is the Son of the Creator Whose treasure-houses are filled with all manner of helps. Let him that is without eyeballs come to Him that makes clay and changes it, that makes flesh, that enlightens eyes. By the small portion of clay He shows that it was with His hand that Adam was formed: the soul of the dead also bears Him witness, that by Him it was that the breath of man was breathed in; by the last witnesses He was accredited to be the Son of Him Who is the First.

Gather ye together and come, O ye lepers, and receive purification without labour. For He will not wash you as Elisha, who baptized seven times in the river: neither will He trouble you as the priests did with their sprinklings. Foreigners and also strangers have betaken themselves to the Great Physician. The rank of strangers hath no place with the King's Son; the Lord makes not Himself strange to His servants, [or conceal] that He is Lord of all. For if the Just makes the body leprous, and Thou purifiest it; then, the Former of the body hateth the body; but Thou lovest it. And if it be not Thy forming, being Just, Thou wouldest not have healed it;<sup>5</sup> and if it were not Thy creature, when in health, Thou wouldest not have afflicted it. The punishments that Thou has cast upon it, and the pains which Thou hast healed, proclaim that Thou art the Creator's Son.

1: Ex. i. 16.

2: Mat. xii. 15.

3: This passage is to be observed as one of the many in which the Fathers encourage masters to set slaves free, although they pretty uniformly held (as St. E. here seems to do also) that slaves, if they had the choice, should use slavery rather.

4: Cant. ii. 3.

5: Deut. xxxii. 3

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 13

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Hymn XIII.

Hymn XIII.

(Compare Hymn II. For the Epiphany.)

1. In the days of the King whom they called by the name of Semha,<sup>1</sup> our Lord sprang up among the Hebrews: and Semha and Denha<sup>2</sup> ruled, and came, King upon earth, and Son in Heaven; blessed be His rule!

2. In the days of the king who enrolled men in the book of the dead, our Redeemer came down and enrolled men in the book of the living. He enrolled, and they also: on high He enrolled us, on earth they enrolled Him. Glory to His Name!

3. In the days of the king whose name was Semha, the type and the Reality met together, the king and the King, Semha and Denha. His Cross upon His shoulders, was the sign of His Kingdom. Blessed be He Who bare it.

4. Thirty years He went in poverty upon the earth! The sounds of praise in all their measures let us twine, my brethren, to the years of the Lord, as thirty crowns to the thirty years. Blessed be His Birth!

5. In the first year, that is chieftain over the treasures and Dispenser of abundant blessings, let the Cherubim who bare up the Son in glory,<sup>3</sup> praise Him with us! He left His glory, and toiled and found the sheep that was lost. To Him be thanksgiving!

6. In the second year, let the Seraphim praise Him yet more with us. They that had proclaimed the Son Holy,<sup>4</sup> by and by saw Him when He was reviled among the gainsayers; He bore the contempt and taught praise. To Him be Glory!

7. In the third year, let Michael and his followers, that ministered to the Son in the highest, praise Him with us. They saw Him on the earth when He was ministering, washing feet, cleansing souls. Blessed be His lowliness!

8. In the fourth year, let the whole earth praise Him with us. It is but small for the Son, and it marvelled because it saw that it entertained Him in its bed that is so very mean. He filled the bed, and filled the Heaven. To Him be Majesty!

9. In the fifth year, the Sun shone unto the earth. With its breath let it praise our Sun Who brought His breadth down low, and humbled His mightiness, that the subtle eye of the unseen soul might be able to look upon Him. Blessed be His brightness!

10. In the sixth year again, let the whole air praise Him with us, in whose wide space it is that all things are made glorious, which saw its mighty Lord that had become a little Child in a little bosom.

Blessed be His dignity!

11. In the seventh year, the clouds and winds rejoiced with us and sprinkled the dews over the flowers, for they saw the Son who enslaved His brightness and received disgrace and foul spitting. Blessed be His Redemption!

12. In the year also that is eighth, let the fields give praise, that suckle their fruits from His fountains. They worshipped because they saw the Son in arms and the pure One sucking pure milk. Blessed be His good pleasure!

13. In the ninth year, let the earth glorify the might of her Creator, Who laid seed in her in the beginning that she might bring forth all her produce; for it saw Mary, a thirsty land, who yielded the fruit of a Child that was a wonder, yea, a marvel. [Then] it praised Him more exceedingly, for that He was a great Sea of all good things. To Him be exaltation!

14. In the tenth year, let the mount Sinai glorify Him, it which trembled before its Lord. It saw that they took up stones against its Lord; He received stones, Who should build His Church upon a Stone.<sup>5</sup> Blessed be His building!

15. In the eleventh year, let the great sea praise the fists of the Son that measured it,<sup>6</sup> and it was astonished and saw that He came down, was baptized in a small water, and cleansed the creatures. Blessed be His noble act!

16. In the twelfth year, let the holy Temple praise Him, that saw the Child when He sat amongst the old men: the priests were silent when the Lamb of the Feast bleated in His feast. Blessed be His propitiation!

17. In the thirteenth year, let the crowns praise with us the King who conquered, that died and was crowned with a crown of thorns, and bound upon Adam a great crown at His right hand. Blessed be His Apostleship!

18. In the fourteenth year, let the passover in Egypt praise the Passover that came and passed over all, and instead of Pharaoh sunk Legion,<sup>7</sup> instead of horses choked the devil. Blessed be His vengeance!

19. In the fifteenth year, let the lamb of the gluttons praise Him: since our Lord was so far from slaughtering it as Moses did, that He even redeemed mankind with His own Blood. He that feeds all, died for all. Blessed be His Father!

20. In the sixteenth year, let the wheat praise by its type that Husbandman,<sup>8</sup> Who sowed His Body in the barren earth, since it covers all, spreads itself out and yields new Bread. Blessed be the Pure One!

21. In the seventeenth year, let the Vine praise the Lord that garnished it. He planted a vineyard, souls were as vineplants. He gave peace to the vineyard, but destroyed the vineyard that brought forth wild grapes. Blessed be its Uprooter!

22. In the eighteenth year, let the Vine which the wild boar out of the wood had eaten, praise the True Vine which trimmed Himself, and kept His fruit, and brought the fruits to the Lord of the Vineyard.<sup>9</sup> Blessed be His Vintage!

23. In the nineteenth year, let our leaven praise the true leaven which worked itself in among those that were in error, and drove them all together, and made them one mind by one Doctrine. Blessed be thy doctrine!

24. In the twentieth year, let salt praise Thy living Body, wherewith are salted the bodies and the souls of all the faithful, and faith is the salt of men wherewith they are preserved.<sup>10</sup> Blessed be Thy preserving!

25. In the twenty-first year, let the waters of the desert praise Thee. They are sweet to them afar off, they are bitter to them<sup>11</sup> that are near, who did not minister to Him. The [chosen] people and the nations were bitter in the desert, and He destroyed them. They were sweetened by the Cross which redeemed them. Blessed be Thy pleasantness!

26. In the twenty-second year, let arms and the sword praise Thee: they sufficed not to kill our adversary. It was Thou that killed him, even Thou who didst fix the ear on, which Simon's sword cut off. Blessed be Thy healing!

27. In the twenty-third year, let the ass praise Him, that gave its foal for Him to ride on, that loosed the bonds, that opened the mouth of the dumb, that opened also the mouth of the wild asses<sup>12</sup> when the race of Hagar gave a shout of praise.<sup>13</sup> Blessed be the praise of Thee!

28. In the twenty-fourth year, let the Treasury praise the Son. The treasures marvelled at the Lord of treasures, when in the house of the poor He was increasing, Who made Himself poor that He might enrich all.<sup>14</sup> Blessed be Thy rule!

29. In the twenty-fifth year, let Isaac praise the Son, for by His goodness he was rescued upon the Mount from the knife, and in his stead there was the victim, the type of the Lamb for the slaughter.<sup>15</sup> The mortal escaped, and He that quickens all died.<sup>16</sup> Blessed be His offering!

30. In the twenty-sixth year, let Moses praise Him with us, for that he was afraid and fled from his murderers. Let him praise the Lord that bore the spear and that received the nails in His hands, in His feet. He entered into hell and spoiled it,<sup>17</sup> and came forth. Blessed be Thy Resurrection!

31. In the year which is the twenty-seventh, let the eloquent speakers praise the Son, for they found no cloke to save our cause. He was silent in the judgment-hall, and He carried our cause. Honour be to Him!

32. And in this year let all judges praise Him, who, as being just men, killed the ungodly; let them praise the Son who died for the wicked, as being good. Though Son of the Just One, He gave them all manner of good things in abundance. Blessed be His bowels of mercy!

33. In the eight and twentieth year, let all mighty men of valour praise the Son, because they delivered not from him who took us captive. He only is to be praised, who being slain showed us life.<sup>18</sup> Blessed be His delivery!

34. In the twenty-ninth year, let Job praise Him with us, who bore sufferings for himself, and our Lord bore for us the spitting and the spear, and the crown of thorns, and scourges, contempt and reproach, yea mocking. Blessed be His mercy!

35. In the year that is thirteenth, let the dead praise Him with us, because they are quickened, and the living, because they have turned to repentance,<sup>19</sup> because height and depth were set at one by Him. Blessed be He and His Father!

1: I.e ., August.

2: I.e. , Dayspring.

3: Ps. xcix. 1.

4: Is. vi. 2; Mat. xxvi. 53; I Tim. iii. 16.

5: Cephas-Petros- stone.

6: Is. xl. 12.

7: Mark v.9; Luke viii. 30.

8: John xii. 24.

9: John xviii. 9.

10: Mark ix. 49.

11: Exod. xv. 25 12: Gen. xvi. 12.

13: Acts ii. 11.

14: 2 Cor. viii. 9.

15: Heb. xi. 19.

16: Is. liii.

17: Is. xlix. 24.

18: Rev. v. 9.

19: Mal. iv. 6.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 14 plus

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Hymn XIV.

Hymn XIV.

(Resp.-Blessed be he who became beyond measure low, that he might make us beyond measure great)

1. Of the Birth of the Firstborn, let us tell on His Feast-day.<sup>1</sup> -He gives on His day, secret comforts.-If the unclean King at his feast, in memory of his day,-gave the gift of wrath, the head in a charger,-how much more shall the Blessed, give blessings to him-who sings praise at His Feast!

2. Let us not count our vigil like vigils of every day.-His feast, its reward, exceeds an hundredfold.-For this feast makes war, on sleep by its vigil;-speaking it makes war, on silence by its voice;-clad with all blessings, it is chief of feasts,-and of every joy.

3. To-day the angels, and the archangels,-descended to sing-a new song on earth. -In this mystery they descend, and rejoice with the vigil-keepers.-At the time when they gave praise, blasphemy abounded.-Blessed be the Birth by which, lo! the world resounds-with anthems of praise.

4. For this is the night that joined, the Watchers on high with the vigil-keepers.-The Watcher came to make watchers in the midst of creation.-Lo! the vigil-keepers are made comrades with the Watchers:-the singers of praise are made, companions of the Seraphs.-Blessed be he who becomes, the harp of Thy praise!-and Thy grace becomes his reward.

5. The Birth then of the Firstborn, I will sing and tell how-the Godhead in the womb wove itself a vesture.-He put it on and came forth in birth, in death again put it off;-once he put it off, twice He put it on.-On the left He wore it, then took it off thence,-and laid it at the right.

6. He dwelt in a narrow bosom, the Might that rules all.-While He was dwelling there, He held the reins of the whole:-to His Father He made offering, that He might fulfil His Will:-Heaven was filled by Him, and every creature.-The Sun entered the womb, and in the height and the depth-his splendour abode.

7. He dwelt in the wide bosoms, of all the creatures;-too narrow to hold, the greatness of the Firstborn.-How then sufficed for it, that bosom of Mary?-Marvellous if it sufficed, bewilderment if it sufficed not.-Of all bosoms that held Him, one bosom sufficed for Him,-His, the Supreme Who begat Him.

8. The bosom that held Him, if it held Him Wholly,-equals the wondrous bosom, of the Supreme Who begat Him.-But who dare say the bosom, that is narrow weak and lowly,-is equal to His, Who is the Supreme Being?-He dwelt there of His mercy, though so great is His Nature:-it is without bound.

9. Reconciling Peace, sent to the nations!-gladdening Brightness, that came to the sad!-Mighty Leaven in silence, overcoming all!-Patient One that hast taken, man after man in Thy net!-Happy he who has welcomed, thy joy in his heart,-and forgot his groans in Thee!

10. They sounded forth peace, the Watchers to the vigil-keepers.-Among the vigil-keepers the good tidings, were announced by the Watchers.-Who would sleep on that night, which has waked all creatures?-For they bear good tidings of peace, where warfare had been.-Blessed is he who has pleased, the Divine Majesty by his silence,-when speaking moved His wrath!

11. Watchers mixed with watchers, they rejoiced that the world came to life.-The Evil One was shamed who was king, and had woven a crown of lies;-and set up his throne, as God in the world.-The Babe laid in the manger, cast him from his dominion. -The Sun rendered worship, doing Him homage by his Magi;-in his worshippers he worshipped Him.

12. God saw that mankind, worship things created:-He put on a created body, that in our custom He might capture us.-Lo! in this our form, He that formed us healed us;-and in this created shape, our Creator gave us life.-He drew us not by force: blessed be He Who came in ours,-and joined us in His!

13. Who would not marvel, at Mary, David's daughter,-bearing an infant, and her virginity kept!-She lays Him on her breast, and lulls Him with song and He rejoices. -The Angels raise hymns, the Seraphs cry "Holy,"-the Magi offer, acceptable gifts,-to the Son Who is born.

14. O great above measure, immeasurably made low,-praised beyond praises, debased to humiliation!-the tender mercies laid on Thee, bowed Thee down to all this;-let Thy grace bow me down, though evil to give praise!-Happy he who becomes, a fountain of voices,-all praising Thee in all!

15. He was servant on earth; He is Lord in Heaven.-Heir of height and depth, He became a stranger:-Whom men judged in guile, He is judge in truth:-He Whose face they spat on, breathes His Spirit on theirs:-He Who held the frail reed, is become the staff of the world,-which grows old and leans on Him.

16. He Who rose to wait on His servants, now sits to be worshipped.-Whom the scribes despised, before Him Seraphs cry "Holy."-This praise Adam desired, to steal privily.-The serpent which made him fall, saw to what height he was raised:-he crushed it because it deceived him; the feet of Eve trod it down,-which had sent venom into her ears.

17. The wife proved barren, and withheld her fruit;-but the bosom of Mary, holily conceived.-To wonder at fields, and to admire plants-she needed not who received, and rendered what she borrowed not.-Nature confessed its defeat; the womb was aware of it,-and restored what Nature gave not.

18. Mary was defeated, in the judgment by Elizabeth.-She that was barren pleaded, that the Will which prevailed-to close the open door, has opened the closed.-He has made childless the married womb; He has made fruitful the virgin womb.-Because the People were accurst faithless, He made her that was married,-held from bearing before the face of the maiden.

19. He Who could give moisture, to breasts barren and dead,-caused them to fail in youth, made them to flow in age;-forced and changed nature, in its season and out of its season.-The Lord of natures changed, the Virgin's nature.-Because the People were barren, He made her that was aged,-a mouth on behalf of the damsel.

20. And as He began at birth, He went on and fulfilled in death.-His Birth received worship; His Death paid the debt.-As He came to His Birth, the Magi worshipped Him;-again He came to His Passion, and the thief sought refuge in Him-Between His Birth and Death, midway He set the world:-in birth and Death he gave it life.

21. Thousand thousands stand, and ten thousand thousands haste.-The thousands and ten thousands, cannot search out the One:-for all of them stand, in silence to serve.-He has no heir of His Throne, save the Son Who is of Him.-In the midst of silence is the enquiry into Him, when the watchers come to search Him out,-they attain to silence and are stayed.

22. The Firstborn entered the womb, and the pure Virgin was not harmed.-He stirred and came forth in her travail, and the fair Mother was troubled by Him.-Glorious and unseen in entering, humble and manifest in issuing;-for He was God in entering, and He was man in issuing.-A marvel and bewilderment to hear: fire entered the womb; put on a body and came forth!

23. Gabriel chief of Angels, called Him "My Lord":-he called Him "My Lord," to teach that He was his Lord, not his fellow.-Gabriel had with him, Michael as fellow: -the Son is Lord of the servants; exalted is His Nature as His Name.-No servant can search Him out; for the greater the servant,-He is great above His servant.

24. When they stand before Thee, the watchers with songs of praise,-they know not in what part, they shall discern Thee.-They have sought Thee above in the height; they have seen Thee below in the depth:-they have searched for Thee in the midst of heaven; they have seen Thee in the midst of the abyss:-they have discerned Thee beside Him that is worshipped; they have found Thee in the midst of the creatures: -they have come down to Thee and sung Glory to Thee.

25. Thou art all wonderful, in all parts where we seek Thee.-Near art Thou,-and far, and who may attain to Thee?-No seeking avails, that its stretch should reach unto Thee.-Whereon it stretches to reach Thee, it is checked and stops,-it falls short of Thy mountain; Faith reaches thither,-and Love with prayer.

26. The Magi also sought Him, and in the manger when they found Him,-instead of scrutiny worship, they offered Him in silence;-for empty strivings, oblations gave they Him.-Seek thou too the Firstborn, and if thou find Him in the height,-instead of troubled questionings, open thy treasures before Him,-and offer Him thy works.XV.

Resp. -Blessed is He above all in His Birth! (bis).

1. Celebrate, O nations, this feast, first fruits of all feasts;-recount the sufferings that were, and the wounds and pains,-that we may know what plagues, He healed,the Son Who was sent.

R., Blessed be He Who sufficed to heal our pains!

2. Celebrate, O saved nations, Him Who saves all in His Birth.-Even my feeble tongue, has become a harp through His mercy.-The excellency of the Firstborn, in His Festival let us sing.

R., Blessed is He Who has made us meet for His Feast!

3. How then can any one, admire a physician,-until he hear and learn, what were the pains he healed?-And when our plagues are proclaimed, then is our Healer magnified.

R., Blessed be He Who is exalted in our pains!

4. Created things were worshipped: because the worshipper was foolish,-he used to worship all things; but One they worshipped not.-He came down therefore in mercy and broke, the yoke that enslaved all.

R., Blessed is He Who loosed our pains!

5. The mercies of the Highest were revealed; He came down and set free His creature.-In this blessed month, wherein are made releases of slaves,-the Lord underwent bondage, to call the bond to freedom.

R., Blessed is He Who brought freedom!6. The Lord of the months chose Him, two months for His doings.-His Conception was in Nisan, and His Birth in Conun.-In Nisan He sanctified them that were conceived; and them that were born He set free in Conun.

R., Blessed be He Who makes glad His months!

7. The Sun revealed in silence, his worshippers to his Lord:-it was grievous to him, a servant, to be worshipped instead of his Lord.-Lo! creation is glad, that the Creator is worshipped.

R., Blessed is the Child that is worshipped.

8. The months wore three crowns, and crowned Him in His triumphs.-Blessed is the Sun for His Birth, and for His Resurrection desired,-and for His Ascension blessed; the months have borne Him crowns.

R., Blessed be He Who has triumphed in His months!

9. Unveil and make glad thy face, O Creature, in our feast.-Let the Church sing with voice; Heaven and earth in silence!-Sing and praise the Child, who has brought release for all!

R., Blessed be He Who has annulled the bonds!

10. When fools did reverence to the Sun, in reverence to him they disgraced him.-But now when all know he is a servant, in his course his Lord is worshipped;-all servants rejoice, that as servants they are reckoned.

R., Blessed be He Who ordered their natures!

11. We have done perverse things, who have become servants of servants.-Lo! our freedom compelled him, a servant, to become lord to us:-the Sun, the servant for all, we have made Lord for all.

R., Blessed is He Who to Himself has turned us!

12. And the Moon too which was worshipped, has been set free by His Birth.-For 'tis strange that by her light, which enlightens the eyes,-by it the eyes were darkened, that they gazed on her as a God.

R., Blessed be the beam that has enlightened us!

13. Fire commended Thy Birth, which drew away worship from it.-The magi used to worship it: they who have worshipped before Thee.-They left it and worshipped its Lord; they exchanged fire for the Fire.

R., Blessed is He Who has bathed us in His light!14. In place of the senseless fire that eats up its own body of itself,-the magi adored the Fire Who gave His Body to be eaten.-The live coal drew near and sanctified, the lips that were unclean.

R., Blessed is He Who has mixed His Fire in us!

15. Delusion blinded men, to worship created things:-fellow servants were worshipped, and the God of all was wronged.-He Who is to be worshipped came down to His birth, and gathered to himself worship.

R., Blessed is He Who by all is worshipped!

16. The All-knowing saw, that men worship things that were made:-He put on a body that was made, that in our custom He might take us captive,-and by a body that was made, drew us to the Creator.

R., Blessed be He Who drew us with guile!17. The Evil One knew how to harm us; and by lights he blinded us,-by possessions he hurt us, through gold he made us poor,-by the graver's graven images, he made us a heart of stone.

R., Blessed is He Who came and softened it!

18. They grayed and set up stones, whereon men should stumble.-They set them not on the highway, for the blind to stumble on:-they called them Gods, that on them with open eyes men might stumble.

R., Blessed is He Who exposed the idols which they feared!

19. Sin had spread its wings, and covered all things,-that none could discern, of himself or from above, the truth.-Truth came down into the womb, came forth and rolled away error.

R., Blessed is He Who dispelled Sin by His Birth!20. For Mercy endured not, to see the way hindered.-When He came down for conception, He opened the way and made it easy:-when He came forth in birth, He trod it and marked its miles.

R., Blessed is the peace of Thy Way!

21. He chose the Prophets; they cleared the way for the people:-He sent the Apostles; they smoothed paths for the nations.-The snares of the Evil One were shamed, when feeble men cleared them away.

R., Blessed is He Who made our paths plain!

22. The graven images blinded, their graves in secret:-they grayed eyes on stone, and darkened the eyes of the soul.-Praise to Thy Birth that opened, the sight that was blinded.

R., Blessed be He Who has restored sight!

23. Let women praise Her, the pure Mary,-that as in Eve their mother,-great was their reproach,-lo! in Mary their sister,-greatly magnified was their honour.

R., Blessed is He Who sprang from women!

24. Let the nations praise Thy Birth, that they have gained eyes to see,-how their wine has made them reel; and they have seen their own humiliation?-They come to know themselves, and worship Him who has rescued them.

R., Blessed is He Who has taught repentance!

25. Its worship mankind-had spread everywhere:-Him Who is to be worshipped it sought not, that worship should be paid Him.-But He endured not-worshippers that err.

R., Blessed is He Who came down and is worshipped!

26. The gold of the idols worshipped Thee, that Thou didst treat it as alms; which availed not apart, for the uses of life.-It hastened to Thy purse, as it had hastened to the manger.

R., Blessed be He Whom Creation has loved!

27. The frankincense worshipped Thy Birth. which had served demons.-It sorrowed then in its vapour: it exulted when it saw its Lord.-Instead of being the incense of delusion, it was an oblation before God!

R., Blessed is Thy Birth which is worshipped!

28. The myrrh worshipped Thee for itself, and for its kindred ointments.-The hands that bore its ointment, had anointed abominable graven images.-To Thee the perfume was sweet, from the anointing wherewith Mary anointed Thee.

R., Blessed is Thy savour which is sweet to us!

29. The gold that had been worshipped worshipped thee, when the magi offered it.-That which had been worshipped in molten images, gave worship to Thee.-With its worshippers it worshipped Thee, it confessed that Thou art He that is to be worshipped.

R., Blessed is He Who claimed worship for Himself!

30. The Evil One fled and his hosts, he that used to exult in the world.-In the high places they sacrificed heifers to him, in the gardens they slew bulls for him.-He swallowed up all creation, he filled his belly with prey.

R., Blessed be He Who came and made him disgorge!

31. Of him the Lord said, that he had fallen from Heaven.-The Abhorred One had exalted himself; from his uplifting he has fallen. The foot of Mary has trod him down, who bruised Eve with his heel.

R., Blessed be He Who by His Birth laid him low!

32. Chaldeans went about, in all places and led astray:-the preachers of delusion, were shamed through the world,-they were shamed and overcome,-by the preachers of truth.

R., Blessed be the Babe Whom they preached!

33. Sin had spread out, her nets for the draught.-Praise be to Thy Birth that captured, the nets of delusion.-The soul took flight on high, which had been taken in the deep.

R., Blessed is He Who prepared for us wings!

34. His Will was able, even by force to rescue us.-But since it was not force that made us guilty, it was not by force He purged us.-The Evil One by enticement enslaved us: Thy Birth enticed to give us life.

R., Blessed be He Who planned and gave us life!

35. The creatures complained that they were worshipped; in silence they sought release.-The All-Releaser heard, and because He endured it not He came down,-put on the form of a servant in the womb, came forth, set free Creation.

R., Blessed be He Who made his Creation his gain!

36. Mercy was kindled on high, at the voice of Creation that cried out:-Gabriel was sent; he came and gave tidings of Thy Conception.-When Thou camest to the Birth, Watchers gave tidings of thy coming forth.

R., Blessed be by Thy Worship above all!

37. For greater is the joy of the Birth than the Conception.-Yea it was one angel, that brought us tidings of Thy Conception:-but in the joy of Thy Birth, a multitude of Watchers brought tidings.

R., Blessed be Thy tidings in Thy day!

38. Glory to Thee I too in Thy day, will offer, O Thou that art worshipped!-Take of the fruit that is mine; and give me mercy which is Thine!-For if the evil that is in me gives gifts, how much more shalt Thou give Who art good!

R., Blessed is Thy wealth in Thy servant!

39. The two things Thou soughtest, in Thy Birth have been done for us.-Our visible body Thou hast put on; Thy invisible might we have put on:-our body has become Thy clothing; Thy Spirit has become our robe.

R., Blessed be He Who has been adorned and has adorned us!

40. Height and depth were amazed, that Thy Birth subdued the rebels.-For that we gave Thee hostages, Thou gavest us the Paraclete:-when the hostages went up from us, the Captain of the host came down to us.

R., Blessed be He Who look away and sent down!

41. Come ye mouths of all and pour forth, and be in the likeness of waters, and wells of voices! May the Holy Spirit come,-and sing glory through us all, to the Father Who has redeemed us through His Son!

R., Blessed is He above all in His Birth!XVI.(Resp.-Glory to all of Thee from all of us! (bis.)

1. Who then that is mortal man, can declare concerning the All-Life giver,-Who quitted the height of His Majesty, and abased Himself to humility?-Thou Who exaltest all in Thy Birth, exalt my weak mind,-to declare of Thy Birth; not that I should search out Thy Majesty,-but that I should proclaim Thy grace.

R., Blessed be He Who conceals and reveals in His discourses!

2. It is a great marvel that the Son, dwelt wholly in a body;-abode therein wholly and it sufficed for Him; dwelt therein though not bounded thereby.-His Will was wholly therein; His bounds reached wholly to His Father.-Who is sufficient to tell, how though He dwelt wholly in a body.-He likewise dwelt wholly in all?

R., Blessed is He Who though without bounds was bounded!

3. Thy Majesty is concealed from us; Thy Grace is revealed before us.-I will be silent, O Lord of Thy Majesty; and I will tell of Thy grace.-Thy grace clove to Thee, and bowed Thee down to our vileness:-Thy grace made Thee a babe; Thy grace made Thee man:-it straitened, it enlarged, Thy Majesty.

R., Blessed be the might that became little and became great!

4. Glory to Him Who became lowly, though lofty He was by His nature!-He became in His love the firstborn of Mary, Firstborn though He be of Godhead.-He became in name the offspring of Joseph, offspring though He be of the Most High.- He became by His own Will man, God though He be by His Nature.-Glorified be Thy Will and Thy Nature!

R., Blessed be Thy Glory which put on our image!

5. Yea, O Lord, Thy Birth, has become mother of all creatures; for it travailed anew and gave birth, to mankind which gave birth to Thee. Thou wast born of it bodily; it was born of Thee spiritually.-All that Thou camest for to birth, was that man might be born in Thy likeness.-Thy Birth became the author of birth to all.

R., Blessed be He Who became a youth and to all gave youth!

6. When man's hope had broken down, hope was increased by Thy Birth.-Good tidings of hope they bore, the Heavenly Ones to men.-Satan who cut off our hope, his own hope by his own hands had cut off.-when he saw that hope was increased: Thy Birth became to the hopeless,-a fountain teaming with hope.

R., Blessed be He Who bore the tidings of hope!

7. The day of Thy Birth is like Thee, for it is desired and loved as Thou.-We who saw not Thy Birth, and its flame as in its own time,-in this Thy day we see Thee, even as Thou wast a babe;-beloved by all men, lo! in Thee the Churches rejoice;-Thy day adorns and is adorned.

R., Blessed be Thy day which was ordained for us!

8. Thy day has given us a gift, to which the Father has none other like;-It was not Seraphim He sent us, nor yet did Cherubim come down among us;-there came not Watchers or Ministers, but the Firstborn to Whom they minister.-Who can suffice to give thanks, that the Majesty which is beyond measure-is laid in the lowly manger!

R., Blessed be He Who gave us what He had won!

9. That generation Thy Birth made glad, and our generation Thy day makes glad: twofold was the happiness of that generation, for they saw Thy Birth and also Thy day:-less is the happiness of them that come after, for the day of Thy Birth they see only.-Yet because they that then were, doubted, greater is the happiness of them that comeafter,-who though they have not seen Thee have believed in Thee.

R., Blessed be Thy happiness that is added to us!10. The Magi exalted from afar; the Scribes murmured near at hand;-the prophet showed his message, and Herod his wrath;-the scribes showed their doctrine, the Magi showed their offerings. It is a marvel that to Him, the Babe, they of His own house hasted with their swords, and they that were strangers with their offerings.

R., Blessed be Thy Birth which has stirred up all!

11. The bosom of Mary amazes me, that it sufficed for Thee, Lord, and embraced Thee.-All creation were too small, to conceal Thy Majesty;-Heaven and earth too narrow, to be in the likeness of wings,2 to cover Thy Godhead.-Too small for Thee was the bosom of earth; great enough for Thee was the bosom of Mary.-He dwelt in the bosom and healed in her bosom.

R.,

12. He was wrapped meanly in swaddling clothes, and offerings were offered Him.-He put on garments in youth, and from them there came forth helps: He put on the waters of baptism, and from them there shone forth beams:-He put on linen cloths in death, and in them were shown forth triumphs; with His humiliations. His exaltations.

R., Blessed be He Who joined His Glory to His Passion!

13. All these are the changes of raiment, which Mercy put off and put on,-when He strove to put on Adam, the glory which he had put off.-He was wrapped in swaddling-clothes as Adam with leaves; and clad in garments instead of skins.-He was baptized for Adam's sin, and buried for Adam's death:-He rose and raised Adam into Glory.

R., Blessed be He Who came down and clothed him and went up!

14. Though Thy Birth had sufficed, for Adam's sons as for Adam;-O Mighty One Who didst become a babe, in Thy Birth anew hast Thou begotten me!-O pure One Who wast baptized, let Thy Washing wash away our filth-O Living One who wastburied, may we gain life in Thy death!-I will praise all of Thee in Him that fills all.

R., Glory to all of Thee from all of us!

XVII.(Resp., Praise to Thee from every mouth on this Day of Thy Birth!)

1. Infants were slain because of Thy Birth, Thou Giver of life to all-But because He Who was slain was a King, our Lord the Lord of Kingdoms,-the tyrant in subtlety, gave for Him slain hostages,-clad in the mysteries of His slaying: the ranks of heaven received,-the hostages that they of earth offered.

R., Blessed be the King who magnified Him!

2. All the Kings of the house of David, transmitted and hauled on each to each,-the throne and crown of the Son of David, as guardian of a deposit.-In one they reached their bound and limit, when He came, the Lord of all things,-and took away from them all things, and cut off the transmission of all things. ...

R., Blessed be He Who is clad in that which is His!

3. The doves moaned in Bethlehem, that the serpent destroyed their offspring.-The eagle betook himself to Egypt, to go down and receive the promises.-Egypt rejoiced in Him that there came, abundance for payment of debts,-which had failed the sons of Joseph. Among the sons of Joseph He laboured and paid-the debts of the sons of Joseph.

R., Blessed is He Who called Him out of Egypt!

4. The Scribes read daily, that the Star arises out of Jacob.-For the People were the Voice and the reading, for the nations the rising of the Star and the interpretation:-for them were the Books and for us the facts; for them boughs and for us fruits.-The Scribes read in things written; the Magi saw in things done, the outshining of that which was read.

R., Blessed be He Who added to us their books!

5. Who is able to tell, of the withdrawal and the appearances,-of the shining star that went, before the bearers of the offerings?-It appeared and proclaimed the crown; it was hid and concealed His Body.-It was for the Son in twofold wise, herald and guardian;-it guarded His Body, it proclaimed His Crown.

R., Blessed is He Who has given wisdom to them that proclaim Him!

6. The tyrant gazed on the Magi, as they asked "Where is the son of the King?"-While his heart was gloomy, he sought for himself a cheerful countenance.-With the sheep he sent wolves, that should kill the Lamb of God.-The Lamb went down to Egypt, that thence He might judge them,-whence He had saved them.

R., Blessed be He Who yet again subdued them.

7. The Magi declared to the tyrant, "When thy servants joined us,-the bright star withdrew itself, yea the paths hid themselves."-The blessed ones knew not, that the king had sent bitter foes,-murderers as if worshippers, to destroy the sweet fruit,-whereof the bitter eat and are made sweet.

R., To Thee be glory, Medicine of life! 8. When there the Magi received, commandment to go and seek Him.-it is written of them that they saw, that bright star and rejoiced.-Thus it is known that it had been withdrawn; therefore rejoiced they at its aspect.-It was hid and hindered the murderers, it

arose and called the worshippers;-it overthrew a part and it called a part.

R., Blessed be He Who has triumphed in both parts!<sup>9</sup>. The abhorred one who slew the children, how did he overlook the Child?-Justice hindered him that he thought, the Magi would return to him.-While he stayed waiting to seize, the Worshipped and His worshippers,-everything escaped his hands, the offerings and the worshippers took flight,-from the tyrant to the Son of the King.

R., Glory to Him who knows all counsels!

10. The blameless Magi as they slept, meditated on their beds:-sleep became a mirror, and a dream rose on it as light.-The murderer they saw and trembled, as his guile and his sword flashed forth.-He taught the men guile, he sharpened the sword to sharpness:-the Watcher taught the sleepers.

R., Blessed is He who gives prudence to the simple!

11. The simple who believe have known, two Comings of Christ:-but the foolish scribes have not even perceived one Coming.-Yet the nations have life in the first, and shall rise again there in the second.-The People whose mind is blinded, the first Coming has dispersed;-the second shall blot out their memory.

R., Blessed be the King Who is come and is to come!

12. When the Saviour arose as the blind, the Sun showed forth his beams,-and they were clothed in darkness: the Brightness sent forth his light,-and He brought the sons of the stars, to make manifest the sons of darkness.-For lo! among you is the star, but on your eyes the veil.

R., To Thee be glory, newborn Sun!

13. Prophets declared concerning His Birth, but they made not plain the time thereof.-He sent the Magi, and they came and showed of its time.-Yet the Magi who made known the time, made not plain who the Child should be.-A star of splendid light, in its course showed who the Child was,-how splendid was His lineage.

R., Blessed be He Who by them all was pointed out!

14. They scorned the trumpet of Isaiah, which sounded forth His pure Conception,-they silenced the lute of the Psalms, which sang of His Priesthood;-the harp of the Spirit they hushed, which sang again of His Kingdom;-under deep silence they closed up, the great Birth that joined the cry-of them above with them below.

R., Blessed be He Who appeared in the midst of silence!

15. His voice was the secret key that opened the mouths of the Magi.-Whereas preachers were silent in Judah, they made their voice sound through creation;-and the Gospel which those had scorned, these who came from far took and departed.-The scorners began to hear their own orders from strangers, who cried out the name of the Son of David.

R., Blessed be He Who by our voice has put them to silence!<sup>16</sup>. Whereas the People scorned offerings, and brought them not to Him the Son of the King,-He sent His herald to the nations, and caused them to come with their offerings:-yet not all of them caused He to come, for it could not

suffice for them,-the narrow bosom of Bethlehem; but the bosom of Holy Church,-enlarged itself and contained her children.

R., Blessed be He Who has made the barren fruitful!

17. The slayers of Bethlehem mowed down the tender flowers that among them-should perish the tender seedling, wherein was hidden the Bread of life.-But the ear of corn that has life had escaped, that it should come to the sheaves in harvest:-the grape that escaped when young, gave itself to the treading,-that its wine might give life to souls.

R., Glory to Thee, Treasury of life!

18. The murderers went into a paradise, full of tender fruits:-they shook off the flowers from the bough, blossoms and buds they destroyed,-unblemished oblations he offered, the persecutor unwittingly.-To him woe, but to them blessing! Bethlehem was first to give, virgin fruits to the Holy One.

R., Blessed is He Who receives the first fruits! 19. The Scribes were silenced in envy, the Pharisees in jealousy.-Men of stone cried out and gave praise, who had a heart of stone.-They applauded in presence of the Stone, the rejected that has become the Head.-Stones were made flesh by that Stone, and obtained mouths to speak; stones cried out through that Stone.

R., Blessed be Thy Birth that has caused stones to cry out!

20. The Star that is written in Scripture, the nations beheld from afar,-that the People might be shamed which is near; O People instructed and puffed up! which by the nations has been in turn instructed, how and where they saw,-that vision whereof Balaam spake; a stranger he who spread abroad concerning it,-strangers they who saw it.

R., Blessed is He Who has provoked to jealousy them of His own house!

21. Let my supplication draw nigh to Thy Door, yea my poverty to Thy Treasury! -Give to me my Lord without measure, as God unto man!-And though Thou increase gifts as Son of the Blessed, and though Thou add to them as Son of the King;-though I be thankless as are all creatures of dust, as Adam so is the son of Adam,-and as the Blessed so too is the Son of the Blessed.

R., Praise be to Thee Who art like unto Thy Father! XVIII. Resp.-Praise be to Him Who sent Him! (bis)

1. Blessed art thou, O Church, for lo! in thee is the sound,-of the great feast the festival of the King!-Sion is deserted, her gates are sore athirst,-and forsaken of festivals.-Blessed thy gates that are open yet not filled,-and thy halls that are enlarged yet suffice not!-In the midst of thee lo! is the sound, of the nations that cry out, and have put to silence the People.

2. Blessed art then, O Church, that in thy festivals,-the Watchers rejoice amid thy festivity!-for one night the Watchers gave praise,-on the earth which withheld and refused praise.-Blessed thy voices that have been sown and reaped,-and in Heaven stored up in garners!-Thy mouth is a censer, and thy voices as perfumes, breathing vapour in thy festivals.

3. Blessed art thou, O Church, that all oblations,-are brought unto thee in this feast.-The Magi once among traitors, offered them to the Truth.-Blessed thy abode that He bowed Himself and dwelt therein, Son of the King Who is worshipped with gifts!-Gold from the West, and spices from the East,-are offered in Thy Festivals.

4. Blessed art thou, O Church, that there is not with thee,-a tyrant King slayer of babes! for he killed in Bethlehem the little ones at random,-that he might put to death the Child that gives life to all.-Blessed thy children that are envied and worshipped,-by Kings, for those are promised for Thy worship,-the crowns of the East:-he who trod down thy dear ones, shall be trodden down by thy beloved.

5. Blessed art thou, O Church, for lo! over thee,-Isaiah too exults in his prophecy,-"Lo a Virgin shall conceive and bear,-a Son" Whose name is great mystery!-O interpretation revealed in the Church!-two names that were joined and became one;- "Emmanuel,"-God be with thee ever, Who joined thee with His members!

6. Blessed art thou, O Church, in Micah who cried out,-" A Shepherd shall come forth from Ephrata":-for He came to Bethlehem to take-from thence the rod of Jesse and to rule the nations.-Blessed thy lambs that are sealed with His seal,-and thy sheep that are kept by His sword!-Thou art, O Church,-the abiding Bethlehem,-for in thee is the Bread of Life!<sup>3 7.</sup> Blessed art thou, O Church, for lo! in thee rejoices,-Daniel also the man beloved, -who foretold that the glorious Messiah shall be killed,-and the city of holiness be laid desolate at His killing!-Woe to the People that was rejected and is not converted-Blessed the nations that were called and turned not away!-The bidden guests refused,-and others in their stead enjoyed their banquet.

8. Blessed art thou, O Church, for on thy, lute, lo! King David sings psalms in thee! In the Spirit he sings of Him "Thou art My Son and I-this day have begotten Thee" in the glories of holiness.-Blessed thy ears that have been purged to hearHis day watch thou as His Body and call on Him;-be taught by Sion,-which saddened His Feast; make Him glad Who has gladdened thee.

9. Blessed art thou, O Church, that all festivals-have taken flight from Sion and sheltered with thee!-In the midst of thee the wearied Prophets have found rest,-from the labour and the reproach they bore in Judah.-Blessed the books unrolled in thy temples,-and the festivals celebrated in thy shrines!-Sion is forsaken,-and lo! today the nations shout in thy festivals.

10. Blessed art thou, O Church, in ten blessings,-which our Lord has given as a mystery complete:-for on ten all the numbers hang, therefore art thou perfect by ten blessings.-Blessed thy crowns that are twined-with all blessings mixed in every crown!-O blessed one,-with every blessing crowned, on me too send thy blessing!

11. Blessed art thou, Ephrata, mother of Kings, that from thee sprang the Lord of diadems!-Micah gave thee tidings that He is from everlasting, and the span of His times is not comprehended.-Blessed thine eyes which first of all discerned Him!-thee He deemed worthy to see Him when He appeared,-Chief of benediction,-and Beginning of gladness, thou didst receive first of all.

12. Blessed art thou, Bethlehem, that the towns envy thee,-and the fortified cities!-As they envy thee, so the women envy Mary,-and the virgins daughters of princes.-Blessed the maiden in whom

He deigned to abide,-and the city wherein He deigned to sojourn;-a poor maiden,-and a small city, He chose Him to humble Himself.

13. Blessed art thou, Bethlehem, that in thee was the beginning,-for Him the Son Who from everlasting is in the Father!-It is hard to comprehend, that before Time He is,-Who in thee made Himself subject to Time.-Blessed thine ears, for in thee first was heard the cry-of the Lamb of God who exulted in thee!-Narrow though thy manger,-He spread Himself on all sides, and was worshipped of every creature.

14. Blessed art thou too, Mary, that thy name-is great and exalted because of thy child!-Thou canst tell then how and how long-and where He dwelt in thee, the great One in small room.-Blessed thy mouth that praised and enquired not,-and thy tongue that glorified and questioned not!-For His Mother was uncertain concerning Him,-even while she carried Him in the womb; who then shall suffice to comprehend Him?

15. O Woman, thou whom no man knew,-how can we behold the Son thou hast borne?-For no eyes suffice to stand-before the transfigurations of the glory, that is on Him.-For tongues of fire abide in Him-Who sent tongues by His Ascension.-Be every tongue warned,-that our questioning is as stubble, and as fire our scrutiny.

16. Blessed is he the priest who in the sanctuary,-offers to the Father the Son of the Father,-the fruit that is plucked from our tree, though it be wholly of the Divine Majesty!-Blessed the hands that are hallowed and offer Him!-and the lips that are spent in kissing Him!-The Spirit in the Temple-longed for His embrace; and at His Crucifixion rent the veil and went forth.

17. The Archangel gave thee greeting,-as the earnest of holiness-Earth became to him new Heavens,-when the Watcher came down and sang glory on it.-The sons of the Highest encompassed thy habitation-because of the Son of the King that dwelt in thee.-Thy abode below,-to the Heaven above was made like by the host of Watchers.XIX.(Resp.-Blessed be thy Birth that gladdens all creatures!)

1. The first year wherein, our Saviour was born,-is source of blessing, and ground of life;-for by it are borne,-manifold triumphs, the sum of all help:-as the first day of "the beginning,"-the great pillar of all creatures,-bears the building of Creation;-so the year of the Firstborn bears help for man.

2. In the second year, of our Saviour's Birth,-the Magi exult, the Pharisees mourn:-treasures are opened,-kings are hastening, and infants are slain.-For in it are offered in Bethlehem,-oblations precious and terrible;-for while love made offering of gold,-hatred offered infants by the sword.

3. The day of the All-Lightening, exults in His birth;-a pillar of radiance, which drives away, by its beams-the works of darkness. After the type of that day, wherein light was created,-and sundered the darkness that spread-over the fair beauty of Creation;-the radiance of our Saviour's birth-came in to sunder the darkness that was on the heart.

4. The first day the source and the beginning,-orders the roots, to make all things grow.-Our Saviour's day-is praised far above it, a tree planted in the world.-For His Death is as the root in the earth; His Resurrection as the head in heaven; on all sides His words reach as boughs; likewise His Body as fruit for the eaters.

5. Let the second day, sing praise to the Birth-of the second Son, and His voice which first-commanded the firmament and it was made,-divided the waters that were above, and gathered the seas that were under.-He Who divided waters from waters, divided Himself from the Watchers and came down to man.-For the waters which at His command were gathered.-He cleft the fountain of life and gave drink.

6. Let the third day weave with divers hymns-the crown of psalms and with one voice present it-for His Birth who gave growth-of buds and flowers, on the third day.-But now He the All-giver of growth,-has come down and become the All-holy Flower; from the thirsting earth has sprang forth and gone up,-that he may decorate and crown the conquerors.

7. Let the fourth day praise, first among the four,-His Birth Who created as the fourth day-the two lightgivers,-which fools worship, and are sightless and blind.-The Lord of Lightgivers has come down,-and from the womb has shone on us as the Sun.-His splendours have opened the eyes of the blind:-His rays have given light to the wandering.

8. Let the fifth day laud Him Who created-on the fifth day creeping things and Dragons-of whose kind is the serpent.-He deceived with guile our mother, a maid void of counsel.-The deceiver who had mocked the maid,-by the Dove was exposed as false,-which from a virgin bosom sprang, and came forth-the Wise that trod down the crafty.

9. Let the sixth day laud Him who created-on Vesper-day Adam, whom Satan envied; as a feigned friend-cheered him in offering poison in his food.-The medicine of life reached them both,-put on a body and came near to both.-The mortal tasted Him and lived through Him;-the devourer who ate Him was left void.

10. Let the seventh day hallow the Holy One,-Who halloweth the Sabbath, and gave rest to all that live.-The Blessed One Who wearied not-has care for mankind, and has care for the beasts.-When Freedom fell under the yoke,-He came to the Birth and became bond to make it free:-He was smitten on the face by servants in the judgment hall;-He broke the yoke that was on the free, as Lord.

11. Let the eighth day, which circumcised the Hebrews,-praise Him Who commanded his namesake Joshua-to circumcise with a flint-the people circumcised in body, while the heart was profane within.-Lo! as the eighth day, as a Babe,-to circumcision He came Who circumcises all.-Though the sign of Abraham is on His Flesh,-the blind daughter of Sion had defiled it.

12. Let the tenth day sing, praises in its turn.-For God the first letter of Jesus (goodly name!), is ten in numbering.-He Who is as a lamb, turns back the numbers.-For when the number goes up to ten, it is turned back to begin again from one. O great mystery of that which is in Jesus, Whose might turns all creation back again!

13. The All-Purifier Firstborn in the day of His purifying,-purified the purification of the firstborn and was offered<sup>4</sup> in the Temple:-the Lord of offering needed offerings,-to make offering of birds.-In His Birth were fulfilled the types,-in His purification and circumcision the allegories.-He came and paid over debts in His coming down;-in His Resurrection He went up and sent down treasures.

1: See p. 177 n.

2: The word used for "bosom" in this stanza, also means "wing."

3: Bethlehem=House of Bread.

4: Sc., in the Presentation, St. Luke ii. 22.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 2

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Hymn II.

Hymn II.

Blessed be that Child, Who gladdened Bethlehem to-day! Blessed be the Babe Who made manhood young again to-day! Blessed be the Fruit, Who lowered Himself to our famished state! Blessed be the Good One, Who suddenly enriched our necessitousness and supplied our needs! Blessed He Whose tender mercies made Him condescend to visit our infirmities!

Praise to the Fountain that was sent<sup>1</sup> for our propitiation. Praise be to Him Who made void the Sabbath by fulfilling it! Praise too to Him Who rebuked the leprosy and it remained not, Whom the fever saw and fled! Praise to the Merciful, Who bore our toil! Glory to Thy coming, which quickened the sons of men!

Glory to Him, Who came to us by His first-born! Glory to the Silence,<sup>2</sup> that spake by His Voice. Glory to the One on high, Who was seen by His Day-spring! Glory to the Spiritual, Who was pleased to have a Body, that in it His virtue might be felt, and He might by that Body show mercy on His household's bodies!

Glory to that Hidden One, Whose Son was made manifest! Glory to that Living One, Whose Son was made to die! Glory to that Great One, Whose Son descended and was small! Glory to the Power Who did straiten His greatness by a form, His unseen nature by a shape! With eye and mind we have beheld Him, yea with both of them.

Glory to that Hidden One, Who even with the mind cannot be felt at all by them that pry into Him; but by His graciousness was felt by the hand of man! The Nature that could not be touched, by His hands was bound and tied, by His feet was pierced and lifted up. Himself of His own will He embodied for them that took Him.

Blessed be He Whom free will crucified, because He let it: blessed be He Whom the wood also did bear, because He allowed it. Blessed be He Whom the grave bound, that had [thereby] a limit set it. Blessed be He Whose own will brought Him to the Womb and Birth, to arms and to increase [in stature]. Blessed He whose changes purchased life for human nature.<sup>3</sup>

Blessed He Who sealed our soul, and adorned it and espoused it to Himself. Blessed He Who made our Body a tabernacle for His unseen Nature. Blessed He Who by our tongue interpreted His secret things. Let us praise that Voice whose glory is hymned with our lute, and His virtue with our harp. The Gentiles have assembled and have come to hear His strains.

Glory to the Son of the Good One, Whom the sons of the evil one rejected! Glory to the Son of the Just One, Whom the sons of wickedness crucified! Glory to Him Who loosed us, and was bound for us all! Glory to Him Who gave the pledge, and redeemed it too! Glory to the Beautiful, Who conformed us to His image! Glory to that Fair One, Who looked not to our foulnesses!

Glory to Him Who sowed His Light in the darkness,<sup>4</sup> and was reproached in His hidden state, and covered His secret things. He also stripped and took off from us the clothing of our filthiness.<sup>5</sup> Glory be to Him on high, Who mixed His salt<sup>6</sup> in our minds, His leaven in our souls. His Body became Bread, to quicken our deadness.

Praise to the Rich, Who paid for us all, that which He borrowed not;<sup>7</sup> and wrote [His bill], and also became our debtor! By His yoke He brake from us the chains of him that led us captive. Glory to the Judge Who was judged, and made His Twelve to sit in judgment on the tribes, and by ignorant men condemned the scribes of that nation!

Glory to Him Who could never be measured by us! Our heart is too small for Him, yea our mind is too feeble. He makes foolish our littleness by the riches of His Wisdom. Glory to Him, Who lowered Himself, and asked;<sup>8</sup> that He might hear and learn that which He knew; that He might by His questions reveal the treasure of His helpful graces!

Let us adore Him Who enlightened with His doctrine our mind, and in our hearing sought a pathway for His words. Praise we Him Who grafted into our tree His fruit. Thanks to Him Who sent His Heir, that by Him He might draw us to Himself, yea make us heirs with Him! Thanks to that Good One, the cause of all goods!

Blessed He Who did not chide, because that He was good! Blessed He Who did not spurn, because that He was just also! Blessed He Who was silent, and rebuked; that He might quicken us with both! Severe His silence and reproachful. Mild His severity even When He was accusing; for He rebuked the traitor, and kissed the thief.

Glory to the hidden Husbandman of our intellects! His seed fell on to our ground, and made our mind rich. His increase came an hundredfold into the treasury of our souls! Let us adore Him Who sat down and took rest; and walked in the way, so that the Way was in the way, and the Door also for them that go in,<sup>9</sup> by which they go in to the kingdom.

Blessed the Shepherd Who became a Lamb for our reconciliation! Blessed the Branch Who became the Cup of our Redemption! Blessed also be the Cluster, Fount of medicine of life! Blessed also be the Tiller, Who became Wheat, that He might be sown; and a Sheaf,<sup>10</sup> that He might be cut![Blessed be] the Architect Who became a Tower for our place of safety!<sup>11</sup> Blessed He Who so tempered the feelings of our mind,<sup>12</sup> that we with our harp should sing that which the winged creatures' mouth knows not with its strains to sing! Glory to Him, Who beheld how we had pleased to be like to brutes in our rage and our greediness; and came down and was one of us, that we might become heavenly!

Glory be to Him, Who never felt the need of our praising Him; yet felt the need as being kind to us, and thirsted<sup>13</sup> as loving us, and asks us to give to Him, and longs to give to us. His fruit was mingled with us men, that in Him we might come nigh to Him, Who condescended to us. By the Fruit of His stem He grafted us into His Tree.

Let us praise Him, Who prevailed and quickened us by His stripes! Praise we Him, Who took away the curse by His thorns! Praise we Him Who put death to death by His dying! Praise we Him, Who held His peace and justified us! Praise we Him, Who rebuked death that had overcome us! Blessed He, Whose helpful graces cleansed out the left side!<sup>14</sup>

Praise we Him Who watched and put to sleep him that led us captive. Praise we Him Who went to sleep, and chased our deep sleep away. Glory be to God Who cured weak manhood! Glory be to Him Who was baptized, and drowned our iniquity in the deep, and choked him<sup>15</sup> that choked us! Let us glorify with all our mouths the Lord of all creatures!

Blessed be the Physician Who came down and amputated without pain, and healed wounds with a medicine that was not harsh. His Son became a Medicine, that showed sinners mercy. Blessed be He Who dwelt in the womb, and wrought therein a perfect Temple, that He might dwell in it, a Throne that He might be in it, a Garment that He might be arrayed in it, and a Weapon that He might conquer in it.

Blessed be He Whom our mouth cannot adequately praise, because His Gift is too great for skill of orators [to tell]; neither can the faculties adequately praise His goodness. For praise Him as we may, it is too little. And since it is useless to be silent and to constrain ourselves, may our feebleness excuse such praise as we can sing.

How gracious He, Who demands not more than our strength can give! How would Thy servant be condemned in capital and interest, did he not give such as he could, and did he refuse that which He owed! Ocean of glory Who needest not to have Thy glory sung, take in Thy goodness this drop of praise; since by Thy Gift Thou hast supplied my tongue a sense for glorifying Thee.

1: There is perhaps an allusion here to the pool of Siloam, which comes from the root employed in the original.

2: This name is given by St. E. to the Father, to suggest to the mind that there was a period when the Father had not begun to work by His Word.

3: St. E. seems to mean, that whereas the alterations man undergoes in his body tend ultimately to decay the same when undergone by our Lord tended to life.

4: Ps. xcvi. ii.

5: Zech. iii. 3.

6: Mark ix. 49.

7: Ps. lxxv. 4. Comp. Luke xvi. 6.

8: Luke ii. 46.

9: John x.9, xiv.6 10: Alluding to the wave-offering, Levit. xxiii. II, which was ordinarily interpreted of Christ.

11: Ps. lxxv. 3.

12: Prov. xviii. 10.

13: Mat. xxv. 40.

14: Allusion is here made perhaps to Eccles. x. 2, "a wise man's heart is at his right hand, but a fool's heart is at his left ."

15: Luke viii.33.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 3

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Hymn III.

Hymn III.

Blessed be that first day of thine, Lord, wherewith this day of Thy Feast is stamped I Thy day is like Thee, in that it shows mercy unto men, in that it is handed down and comes with all generations. This is the day that ends with the aged, and returns that it may begin with the young! a day that by its love refreshes itself, that it may refresh by its might us decayed creatures. Thy day when it had visited us and passed, and gone away, in its mercy returned and visited us again: for it knows that human nature needs it; in all things like unto Thee as seeking us. The world is in want of its fountain; and for it, Lord, as for Thee, all therein are athirst. This is the day that rules over the seasons! the dominion of Thy day is like Thine, which stretches over generations that have come, and are to come! Thy day is like unto Thee, because when it is one, it buds and multiplies itself, that it may be like Thee! In this Thy day, Lord, which is near unto us, we see Thy Birth that is far off! Like to Thee be Thy day to us, Lord; let it be a mediator and a warranter of peace.

Thy day reconciled Heaven and earth, because therein the Highest came down to the lowest.

Thy day was able to reconcile the Just One, who was wroth at our sins; Thy day forgave thousands of sins, for in it bowels of mercy shone forth upon the guilty!

Great, Lord, is Thy day; let it not be small upon us, let it show mercy according as it used to do, upon us transgressors! And if every day, Lord, Thy forgiveness wells forth, how exceeding great should it be upon this day! All the days from the Treasure of Thy bright day gain blessings. All the feasts from the stores of this feast have their fairness and their ornaments. Thy bowels of mercy upon Thy day make Thou to abound unto us, O Lord! Make us to distinguish Thy day from all days! for great is the treasure-house of the day of Thy Birth; let it be the ransom of debtors! Great is this day above all days, for in it came forth mercy to sinners. A store of medicines is this Thy great day, because on it shone forth the Medicine of Life to the wounded! A treasure of helpful graces is this day, for that on it Light gleamed forth upon our blindness! Yea, it also brought a sheaf unto us; and it came, that from it might flow plenty upon our hunger. This day is that forerunning Cluster, in which the cup of salvation was concealed! This day is the first-born feast, which, being born the first, overcomes all feasts. In the winter which strips the fruit of the branches off from the barren vine, Fruit sprang up<sup>1</sup> unto us; in the cold that bares all the trees, a shoot was green for us of the house of Jesse. In December<sup>2</sup> when the seed is hidden in the earth, there sprouted forth from the Womb the Ear of Life. In March<sup>3</sup> when the seed was sprouting in the air, a Sheaf<sup>4</sup> sowed itself in the earth. The harvest thereof, Death devoured it in Hell; which the Medicine of life that is hidden therein did yet burst open! In March when the lambs bleat in the wilderness, into the Womb the Paschal Lamb entered! Out of the stream whence the fishers came up,<sup>5</sup> He was baptized and came up Who incloses all things in his net; out of the stream the fish whereof Simon took, out of it the Fisher of men came up, and took him. With the Cross which

catches all robbers, He caught up unto life that robber!<sup>6</sup> The Living by His death emptied Hell, He unloosed it and let fly away from it entire multitudes! The publicans and harlots, the impure snares, the snares of the deceitful fowler the Holy One seized! The sinful woman, who was a snare for men, He made a mirror for penitent women! The fig that cast its fruit, that refused fruit,<sup>7</sup> offered Zacchaeus as fruit; the fruit of its own nature it gave not, but it yielded one reasonable fruit! The Lord spread His thirst over the well, and caught her that was thirsty with the water that He asked of her. He caught one soul at the well, and again caught with her the whole city:<sup>8</sup> twelve fishers the Holy One caught, and again caught with them the whole world. As for Iscariot, that escaped from His nets, the strangling halter fell upon his neck! His all-quickening net catches the living,<sup>9</sup> and he that escapes from it escapes from the living. And who is able, Lord, to tell me up the several succours that are hid in Thee? How shall the parched mouth be able to drink from the Fountain of the Godhead! Answer today the voice of our petition; let our prayer which is in words take effect in deeds. Heal us, O my Master; every time that we see Thy Feast, may it cause rumours that we have heard to pass away. Our mind wanders amid these voices. O Voice of the Father, still [other] voices; the world is noisy, in Thee let it gain itself quiet; for by Thee the sea was stilled from its storms. The devils rejoiced when they heard the voice of blasphemy: let the Watchers rejoice in us as they are wont.<sup>10</sup> From amongst Thy fold there is the voice of sorrowfulness; O Thou that makest all rejoice,<sup>11</sup> let Thy flock rejoice! as for our murmur, O my Master, in it reject us not: our mouth murmurs since it is sinful. Let Thy day, O Lord, give us all manner of joy, with the flowers<sup>12</sup> of peace, let us keep Thy passover. In the day of Thy Ascension we are lifted up:<sup>13</sup> with the new Bread shall be the memorial thereof. O Lord, increase our peace, that we may keep three feasts of the Godhead. Great is Thy day, Lord, let us not be despised. All men honour the day of Thy birth. Thou righteous One, keep Thou the glory of Thy birth; for even Herod honoured the day of His birth! The dances of the impure one pleased the tyrant; to Thee, Lord, let the voice of chaste women be sweet! Thee, Lord, let the voice of chaste women please, whose bodies Thou guardest holily. The day of Herod was like him: Thy day too is like Thee! The day of the troubled one was troubled with sin; and fair as Thou art is Thy fair day! The feast of the tyrant killed the preacher; in Thy feast every man preaches glory. On the day of the murderer, the Voice<sup>14</sup> was put to silence; but on Thy day are the voices of the feast. The foul one in his feast put out the Light, that darkness might cover the adulterers. The season of the Holy One trims lamps, that darkness may flee with the hidden things thereof. The day of that fox<sup>15</sup> stank like himself; but holy is the feast of the True Lamb.<sup>16</sup> The day of the transgressor passed<sup>17</sup> away like himself; Thy day like Thyself abideth for ever. The day of the tyrant raged like himself, because with his chain it put to silence the righteous Voice. The feast of the Meek One is tranquil like Himself, because His sun shines upon His persecutors. The tyrant was conscious that He was not a king, therefore to the King of kings he gave place. The whole day, Lord, suffices me not to balance Thy praise with his blame. May Thy Gracious day cause my sin to pass away, seeing that it is with the day of the impure one, that I have weighed Thy day! For great is Thy day beyond comparison! nor can it be compared with our days. The day of man is as of the earthy: the day of God is as of God! Thy day, Lord, is greater than those of the prophets,<sup>18</sup> and I have taken and set it beside that of the murderer! Thou knowest, O Lord, as knowing all things, how to hear the comparison that my tongue hath made. Let Thy day grant our requests for life, since his day granted the request for death. The needy king swore on his feast that half his kingdom should be the reward of the dance! Let Thy feast then, O Thou that enrichest all, shed down in mercy a crumb of fine wheat flour! From the dry land gushed

the Fountain, which sufficed to satisfy the thirst of the Gentiles! From the Virgin's womb as from a strong rock sprouted up the seed, whence was much fruit! Barns without number did Joseph fill;<sup>19</sup> and they were emptied and failed in the years of the famine. One true Sheaf gave bread; the bread of Heaven, whereof there is no stint. The bread which the First-born brake in the wilderness,<sup>20</sup> failed and passed away though very good. He returned again and broke the New Bread<sup>21</sup> which ages and generations shall not waste away! The seven loaves also that He brake failed,<sup>22</sup> and the five loaves too that He multiplied were consumed;<sup>23</sup> the Bread that He brake exceeded the world's needs, for the more it was divided, the more it multiplied exceedingly. With much wine also He filled the waterpots; they drew it out, yet it failed though it was abundant: of the Cup that He gave though the draught was small, very great was its strength, so that there is no stint thereto. A Cup is He<sup>24</sup> that contains all strong wines, and also a Mystery in the midst of which He Himself is! The one Bread that He brake has no bound, and the one Cup that He mingled has no stint!<sup>25</sup> The Wheat that was sown,<sup>26</sup> on the third day came up and filled the Garner of Life.<sup>27</sup> The spiritual Bread, as the Giver of it, quickens the spiritual spiritually, and he that receives it carnally, receives it rashly to no profit. This Bread of grace let the spirit receive discerningly, as the medicine of Life. If the dead sacrifices in the name of devils were offered,<sup>28</sup> yea eaten, not without a mystery; at the holy thing of the offering, how much more does it behove us that this mystery be circumspectly administered by us. He that eateth of the sacrifice in the name of devils, becomes devilish without all contra- diction. He that eateth the Heavenly Bread, becomes Heavenly without doubt! Wine teaches us, in that it makes him that is familiar therewith like itself: for it hates much him that is fond of it, and is intoxicating and maddening, and a mocker<sup>29</sup> to him! Light teaches us, in that it makes like unto itself the eye the daughter of the sun: the eye by the light saw the nakedness, and ran and chastely hid the chaste man.<sup>30</sup> As for that nakedness it was wine that made it, which even to the chaste skills not to show mercy! With the weapon of the deceiver the First-born clad Himself, that with the weapon that killed, He might restore to life again! With the tree wherewith he slew us, He delivered us. With the wine which maddened us, with it we were made chaste! With the rib that was drawn out of Adam, the wicked one drew out the heart of Adam. There rose from the Rib<sup>31</sup> a hidden power, which cut off Satan as Dagon: for in that Ark a book was hidden that cried and proclaimed concerning the Conqueror! There was then a mystery revealed, in that Dagon was brought low in his own place of refuge!<sup>32</sup> The accomplishment came after the type, in that the wicked one was brought low in the place in which he trusted! Blessed be He Who came and in Him were accomplished the mysteries of the left hand, and the right hand.<sup>33</sup> Fulfilled was the mystery that was in the Lamb, and fulfilled was the type that was in Dagon. Blessed is He Who by the True Lamb redeemed us, and destroyed our destroyer as He did Dagon! In December when the nights are long, rose unto us the Day, of Whom there is no bound! In winter when all the world is gloomy, forth came the Fair One Who cheered all in the world! In winter that makes the earth barren, virginity learned to bring forth. In December, that causes the travails of the earth to cease, in it were the travails of virginity. The early lamb no one ever used to see before the shepherds: and as for the true Lamb, in the season of His birth, the tidings of Him too hastened unto the shepherds. That old wolf saw the sucking Lamb, and he trembled before Him, though He had concealed himself; for because the wolf had put on sheep's clothing, the Shepherd of all became a Lamb in the flocks, in order that when the greedy one had been bold against the Meek, the Mighty One might rend that Eater.<sup>34</sup> The Holy One dwelt bodily in the womb; and He dwelt spiritually in the mind. Mary that conceived Him abhorred the marriage bed; let not that soul commit whoredom in

the which He dwelleth. Because Mary perceived Him, she left her betrothed: He dwelleth in chaste virgins, if they perceive Him.<sup>35</sup> The deaf perceive not the mighty thunder, neither does the heady man the sound of the commandment. For the deaf is bewildered in the time of the thunderclap, the heady man is bewildered also at the voice of instruction; if fearful thunder terrifies the deaf, then would fearful wrath stir the unclean! That the deaf hears not is no blame to him; but whoso tramples [on the commandments] it is headiness. From time to time there is thunder: but the voice of the law thunders every day. Let us not close our ears when their openings, as being opened and not closed against it, accuse us; and the door of hearing is open by nature, that it might reproach us for our headiness against our will. The door of the voice and the door of the mouth our will can open or close. Let us see what the Good One has given us; and let us hear the mighty Voice, and let not the doors of our ears be closed.

Glory to that Voice Which became Body, and to the Word of the High One Which became Flesh! Hear Him also, O ears, and see Him, O eyes, and feel Him, O hands, and eat Him, O mouth! Ye members and senses give praise unto Him, that came and quickened the whole body! Mary bare the silent Babe, while in Him were hidden all tongues! Joseph bare Him, and in Him was hidden a nature more ancient than aught that is old! The High One became as a little child, and in Him was hidden a treasure of wisdom sufficing for all! Though Most High, yet He sucked the milk of Mary, and of His goodness all creatures suck! He is the Breast of Life, and the Breath of Life; the dead suck from His life and revive. Without the breath of the air no man lives, without the Might of the Son no man subsists. On His living breath that quickeneth all, depend the spirits that are above and that are beneath. When He sucked the milk of Mary, He was suckling all with Life. While He was lying on His Mother's bosom, in His bosom were all creatures lying. He was silent as a Babe, and yet He was making His creatures execute all His commands. For without the First-born no man can approach unto the Essence, to which He is equal. The thirty years He was in the earth, Who was ordering all creatures, Who was receiving all the offerings of praise from those above and those below. He was wholly in the depths and wholly in the highest! He was wholly with all things and wholly with each. While His body was forming within the womb, His power was fashioning all members! While the Conception of the Son was fashioning in the womb, He Himself was fashioning babes in the womb.<sup>36</sup> Yet not as His body was weak in the womb, was His power weak in the womb! So too not as His body was feeble by the Cross, was His might also feeble by the Cross. For when on the Cross He quickened the dead, His Body quickened them, yea, rather His Will; just as when He was dwelling wholly in the womb, His hidden Will was visiting all! For see how, when He was wholly hanging upon the Cross, His Power was yet making all creatures move! For He darkened the sun and made the earth quake; He rent the graves and brought forth the dead! See how when He was wholly on the Cross, yet again He was wholly everywhere! Thus was He entirely in the womb, while He was again wholly in everything! While on the Cross He quickened the dead, so while a Babe He was fashioning babes. While He was slain, He opened the graves;<sup>37</sup> while He was in the womb, He opened wombs. Come hearken, my brethren, concerning the Son of the Secret One that was revealed in His Body, while His Power was concealed! For the Power of the Son is a free Power; the womb did not bind it up, as it did the Body! For while His Power was dwelling in the womb, He was fashioning infants in the womb! His Power compassed her, that compassed Him. For if He drew in His Power, all things would fall; His Power upholds all things; while He was within the womb, He left not His hold of all. He in His own Person shaped an Image in the womb, and was shaping in all wombs all countenances. Whilst He

was increasing in stature among the poor, from an abundant treasury He was nourishing all!38 While she that anointed Him was anointing Him, with His dew and His rain He was anointing all! The Magi brought myrrh and gold, while in Him was hidden a treasure of riches. The myrrh and spices which He had prepared and created, did the Magi bring Him of His own. It was by Power from Him that Mary was able to bear in Her bosom Him that bears up all things! It was from the great storehouse of all creatures, Mary gave Him all which she did give Him!39 She gave Him milk from Himself that prepared it, she gave Him food from Himself that made it! He gave milk unto Mary as God: again He sucked it from her, as the Son of Man. Her hands bare Him in that He had emptied. His strength; and her arm embraced Him, in that He had made Himself small. The measure of His Majesty who has measured? He caused His measures to shrink into a Raiment. She wove for Him and clothed Him because He had put off His glory. She measured Him and wove for Him, since He had made Himself little. The sea when it bore Him was still and calmed, and how came the lap of Joseph to bear Him? The womb of hell conceived Him and was burst open, and how did the womb of Mary contain Him? The stone that was over the grave He broke open by His might, and how could Mary's arm contain Him? Thou camest to a low estate, that Thou mightest raise all to life! Glory be unto Thee from all that are quickened by Thee! Who is able to speak of the Son of the Hidden One who came down and clothed Himself with a Body in the womb? He came forth and sucked milk as a child, and among little children the Son of the Lord of all crept about. They saw Him as a little Child in the street, while there was dwelling in Him the Love of all. Visibly children surrounded Him in the street; secretly Angels surrounded Him in fear. Cheerful was He with the little ones as a child; awful was He with the Angels as a Commander: He was awful to John for him to loose His shoe's latchet: He was gentle to sinners that kissed His feet! The Angels as Angels saw Him; according to the measure of his knowledge each man beheld Him: according to the measure of each man's discernment, thus he perceived Him that is greater than all. The Father and Himself alone are a full measure of knowledge so as know Him as He is! For every creature whether above or below obtains each his measure of knowledge; He the Lord of all gives all to us. He that enriches all, requires usury of all. He gives to all things as wanting nothing, and yet requires usury of all as if needy. He gave us herds and flocks as Creator, and yet asked sacrifices as though in need. He made the water wine as Maker: and yet he drank of it as a poor man. Of His own He mingled [wine] in the marriage feast, His wine He mingled and gave to drink when He was a guest. In His love He multiplied [the days of] the aged Simeon; that he, a mortal, might present Him who quickeneth all. By power from Him did Simeon carry Him; he that presented Him, was by Him presented [to God]. He gave imposition of hands to Moses in the Mount,40 and received it in the midst of the river from John. In the power of His gifts John was enabled to baptize, though earthy, the heavenly. By power from Him the earth supported Him: it was nigh to being dissolved, and His might strengthened it. Martha gave Him to eat: viands which He had created she placed before Him. Of His own all that give have made their vows: of His own treasures they placed upon His table.

1: Isa 5.2.

2: (Conum.)

3: (Nisan.) 4: Lev xxiii. 10.

5: Ezek. xlvii. 10, etc.

6: Luke xxiii.43.

7: St. E. seems to blend here the account of the withering of the fig-tree and that of Zacchaeus climbing into the wild fig tree , as the Peshitto renders it.

8: John iv. 42.

9: Mat. xiii. 47.

10: Mat. xviii. 10.

11: Luke xv. 7.

12: Flowers used at Easter in the Churches are here alluded to.

13: John xx. 17.

14: This was a common name of old for St. John Baptist, with allusion to St. John i. 23 15: Luke xiii. 32.

16: It may be well to observe once for all, that true is often use, as in John xv. 1, for "real," in opposition to "typical," as in Scripture, so in the Fathers.

17: The same Syriac verb means to pass , and to transgress .

18: It might seem from this that there were some days kept in their honour in the East.

19: Gen. xli. 49.

20: John vi. I, etc.

21: p. 227.

22: Mat. xv. 36.

23: Mat. xiv. 17.

24: Ps. xvi. 5 25: Prov. ix. 5.

26: John xii. 24 27: Mat. xiii. 30.

28: I Cor. x. 20.

29: Prov. xx. 1.

30: Gen. ix. 23.

31: Gen. iii. 15.

32: I Sam. v.4.

33: Mat. xxv. 33 34: Judg. xiv. 6.

35: Mat. v.28.

36: Ps. cxxxix. 16.

37: Mat. xxvii 52.

38: p.11. n. d.

39: Jer. xxxi. 22 40: Exod. xxxiii 22.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 4

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Hymn IV.

Hymn IV. This is the month which brings all manner of joy; it is the freedom of the bondsmen, the pride of the free, the crown of the gates, the soothing of the body, that also in its love put purple upon us as upon kings. This is the month that brings all manner of victories; it frees the spirit; it subdues the body; it brings forth life among mortals; it caused, in its love, Godhead, to dwell in Manhood. In this day the Lord exchanged glory for shame, as being humble; because Adam changed the truth for unrighteousness as being a rebel: the Good One had mercy on him, justified and set right them that had turned aside.

Let every man chase away his weariness, since that Majesty was not wearied with being in the womb nine months for us, and in being thirty years in Sodom among the madmen.<sup>1</sup>

Because the Good One saw that the race of man was poor and humbled, He made feasts as a treasure-house, and opened them to the slothful, that the feast might stir up the slothful one to rise and be rich.

Lo! The First-born has opened unto us His feast as a treasure-house. This one day in the whole year alone opens that treasure-house: come, let us make gain, let us grow rich from it, ere they shut it up.

Blessed be the watchful, that have taken by force<sup>2</sup> from it the spoil of Life. It is a great disgrace, when a man sees his neighbor take and carry out treasure, and himself sits in the treasure-house slumbering, so as to come forth empty. In this feast, let each one of us crown the gates of his heart. The Holy Spirit longs for the gates thereof, that He may enter in and dwell there, and sanctify it, and He goes round about to all the gates to see where He may enter. In this feast, the gates are glad before the gates,<sup>3</sup> and the Holy One rejoices in the holy temple, and the voice resounds in the mouth of children, and Christ rejoices in His own feast as a mighty man. At the Birth of the Son the king was enrolling all men for the tribute-money, that they might be debtors to Him: the King came forth to us Who blotted out our bills,<sup>4</sup> and wrote another bill in His own Name that He might be our debtor. The sun gave longer light, and foreshadowed the mystery by the degrees which it had gone up.<sup>5</sup> It was twelve days since it had gone up, and to-day is the thirteenth day: a type exact of the Son's birth<sup>6</sup> and of His Twelve.

Moses shut up a lamb in the month Nisan on the tenth day; a type this of the Son that came into the womb and shut Himself up therein on the tenth day.<sup>7</sup> He came forth from the womb in this month in which the sun gives longer light. The darkness was overcome, that it might proclaim that Satan was overcome; and the sun gave longer light, that it might triumph, because the First-born was victorious. Along with the darkness the dark one was overcome, and with the greater light our Light conquered!

Joseph caressed the Son as a Babe; he ministered to Him as God. He rejoiced in Him as in the Good One, and he was awe-struck at Him as the Just One, greatly bewildered.

"Who hath given me the Son of the Most High to be a Son to me? I was jealous of Thy Mother, and I thought to put her away, and I knew not that in her womb was hidden a mighty treasure, that should suddenly enrich my poor estate. David the king sprang of my race, and wore the crown: and I have come to a very low estate, who instead of a king am a carpenter. Yet a crown hath come to me, for in my bosom is the Lord of crowns!" With rival words Mary burned, yea she lulled Him, [saying,] Who hath given me, the barren, that I should conceive and bring forth this One, that is manifold; a little One, that is great; for that He is wholly with me, and wholly everywhere? The day that Gabriel came in unto my low estate, he made me free instead of a handmaid, of a sudden: for I was the handmaid of Thy Divine Nature, and am also the Mother of Thy human Nature, O Lord and Son! Of a sudden the handmaid became the King's daughter in Thee, Thou Son of the King. Lo, the meanest in the house of David, by reason of Thee, Thou Son of David, lo, a daughter of earth hath attained unto Heaven by the Heavenly One!

How am I astonished that there is laid before me a Child, older than all things! His eye is gazing unceasingly upon Heaven. As for the stammering of His mouth, to my seeming it betokens, that with God its silence speaks. Who ever saw a Child the whole of Whom beholdeth every place? His look is like one that orders all creatures that are above and that are below! His visage is like that Commander that commandeth all.

How shall I open the fountain of milk to Thee, O Fountain? Or how shall I give nourishment to Thee that nourishest all from Thy Table? How shall I bring to swaddling clothes One wrapped round with rays of glory? My mouth knows not how I shall call Thee, O Thou Child of the Living One: for to venture to call Thee as the Child of Joseph, I tremble, since Thou art not his seed: and I am fearful of denying the name of him to whom they have betrothed me.

While Thou art the Son of One, then should I be calling Thee the Son of many. For ten thousand names would not suffice Thee, since Thou art the Son of God and also the Son of man, yea, David's Son and Mary's Lord. Who hath made the Lord of mouths to be without a mouth? For my pure conception of Thee wicked men have slandered me. Be, O Thou Holy One, a Speaker for Thy Mother. Show a miracle that they may be persuaded, from Whom it is that I conceived Thee! For Thy sake too I am hated, Thou Lover of all. Lo! I am persecuted who have conceived and brought forth One House of refuge for men. Adam will rejoice, for Thou art the Key of Paradise.

Lo, the sea raged against Thy mother as against Jonah. Lo, Herod, that raging wave, sought to drown the Lord of the seas. Whither I shall flee Thou shalt teach me, O Lord of Thy Mother. With Thee I will flee, that I may gain in Thee Life in every place. The prison with Thee is no prison, for in Thee man goes up unto Heaven: the grave with Thee is no grave, for Thou art the Resurrection! A star of light which was not nature, shone forth suddenly; less than the sun and greater than the sun, less than it in its visible light, but greater than it in its hidden might, by reason of its mystery. The Morning Star cast its bright beams among the darknesses, and led them as blind men, and they came and received a great light: they gave offerings and received life, and they worshipped and returned. In the height and the depth two preachers were there to the Son: the bright star shouted above; John also preached below, two preachers, an earthly and a heavenly. That above showed His Nature to be from the Majesty, and that below too showed his Nature to be from

mankind. O great marvel, that His Godhead and His Manhood each was preached by them.

Whoso thought Him earthly, the bright star convinced him that He was heavenly; and whoso thought Him spiritual, John convinced him that He was also corporeal. In the Holy temple Simeon carried Him, and lulled Him, [saying,] "Thou art come, O Merciful One, showing mercy on my old age, making my bones to go into the grave in peace. In Thee shall I be raised from the grave into Paradise!"

Anna embraced Him, and put her mouth to His lips, and the Spirit dwelt upon her own lips. As when Isaiah's mouth was silent, the coal<sup>9</sup> which approached his lips opened his mouth; so Anna burned with the Spirit of His mouth, yea, she lulled Him, [saying,] "Son of the Kingdom, Son of the lowliness, that hearest and art still, that seest and art hidden, that knowest and art unknown, God, Son of Man, glory be unto Thy Name." The barren also heard, ran, and came with their provisions: the Magi came with their treasures, the barren came with their provisions. Provisions and riches were suddenly heaped up in the house of the poor. The barren woman cried out, as at that which she looked not for, Who hath granted me this sight of thy Babe, O Blessed One, by whom the heaven and earth are filled! Blessed be thy Fruit, which made the barren vine to bear a cluster.

Zacharias came and opened his venerable mouth and cried, "Where is the King, for whose sake I have begotten the Voice that is to preach before His face? Hail, Son of the King, to whom also our Priesthood shall be given up!"

John approached with his parents and worshipped the Son, and He shed glory upon his countenance; and he was not moved as when in the womb! Mighty miracle, that here he was worshipping, there he leaped.

Herod also, that base fox, that stalked about like a lion, as a fox crouched down, and howled, when he heard the roaring of the Lion, who came to sit in the kingdom according to the Scriptures. The fox heard that the Lion was a whelp, and as a suckling; and he sharpened His teeth, that while He was yet a child the fox might lie in wait and devour the Lion ere He had grown up, and the breath of His mouth should destroy him. The whole creation became mouths to Him, and cried concerning Him. The Magi cried by their offerings! the barren cried with their children, the star of light cried in that air, lo! the Son of the King! The Heavens were opened, the waters were calmed, the Dove glorified Him, the voice of the Father, louder than thunder, was instant and said, This is my beloved Son. The Angels proclaim Him, the children shout to Him with their Hosannas.

These voices above and below proclaim Him and cry aloud. The slumber of Sion was not dispersed by the voice of the thunders, but she was offended, stood up, and slew Him because He aroused her.

1: Is. I. 10. Rev. xi. 8.

2: Mat. xi. 12.

3: I. e. ., the gates of the heart, before the gates of the Church.

4: Col. ii. 14.

5: The increase of light at the time of the Nativity is meant.

6: Exod. xii. 3.

7: Of Nisan. So St. E. writes on Exod. xii. 3. "The Lamb is a type of our Lord, who on the tenth of Nisan entered into the womb; for from the tenth day of the seventh month when Zachary received the message of John's birth, even to the tenth day of the first month when Mary received the message from the Angel, are six months."

8: John xi. 25.

9: Isai 6.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 5

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Hymn V.

Hymn V. At the birth of the Son, there was a great shouting in Bethlehem; for the Angels came down, and gave praise there. Their voices were a great thunder: at that voice of praise the silent ones came, and gave praise to the Son.

Blessed be that Babe in whom Eve and Adam were restored to youth! The shepherds also came laden with the best gifts of their flock: sweet milk, clean flesh, befitting praise! They put a difference, and gave Joseph the flesh, Mary the milk, and the Son the praise! They brought and presented a suckling lamb to the Paschal Lamb, a first-born to the First-born, a sacrifice to the Sacrifice, a lamb of time to the Lamb of Truth. Fair sight [to see] the lamb offered to The Lamb! The lamb bleated as it was offered before the First-born. It praised the Lamb, that had come to set free the flocks and the oxen from sacrifices:<sup>1</sup> yea that Paschal Lamb, Who handed down and brought in the Passover of the Son. The shepherds came near and worshipped Him with their staves. They saluted Him with peace, prophesying the while, "Peace, O Prince of the Shepherds." The rod of Moses<sup>2</sup> praised Thy Rod, O Shepherd of all; for Thee Moses praises, although his lambs have become wolves, and his flocks as it were dragons, and his sheep ranged beasts. In the fearful wilderness his flocks became furious, and attacked him.

Thee then the Shepherds praise, because Thou hast reconciled the wolves and the lambs within the fold; O Babe, that art older than Noah and younger than Noah, that reconciled all within the ark amid the billows!

David Thy father for a lamb's sake slaughtered a lion. Thou, O Son of David, hast killed the unseen wolf that murdered Adam, the simple lamb who fed and bleated in Paradise. At that voice of praise, brides were moved to hallow themselves, and virgins to be chaste, and even young girls became grave: they advanced and came in multitudes, and worshipped the Son.

Aged women of the city of David came to the daughter of David; they gave thanks and said, "Blessed be our country, whose streets are lightened with the rays of Jesse! Today is the throne of David established by Thee, O Son of David." The old men cried, "Blessed be that Son Who restored Adam to youth, Who was vexed to see that he was old and worn out, and that the serpent who had killed him, had changed his skin and had gotten himself away. Blessed be the Babe in Whom Adam and Eve were restored to youth." The chaste women said, O Blessed Fruit, bless the fruit of our wombs; to Thee may they be given as first-born. They waxed fervent and prophesied concerning their children, who, when they were killed for Him, were cut off, as it were first-fruits. The barren also fondled Him, and carried Him; they rejoiced and said, Blessed Fruit born without marriage, bless the wombs of us that are married; have mercy on our barrenness, Thou wonderful Child of Virginity!

1: Ps I.9; Is. lxvi. 3.

2: Exod. iv. 4, etc.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 6

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Hymn VI.

Hymn VI.

Blessed be the Messenger that was laden, and came; a great peace! The Bowels of the Father brought Him down to us; He did not bring up our debts to Him, but made a satisfaction to that Majesty with His own goods.

Praised be the Wise One, who reconciled and joined the Divine with the Human Nature. One from above and one from below, He confined the Natures as medicines, and being the Image of God, became man. That Jealous One when He saw that Adam was dust, and that the cursed serpent had devoured him, shed soundness into that which was tasteless, and made him [as] salt, wherewith the accursed serpent should be blinded.

Blessed be the Merciful One, who saw the weapon by Paradise, that closed the way to the Tree of Life; and came and took a Body which could suffer, that with the Door, that was in His side, He might open the way into Paradise.

Blessed be that Merciful One, who lent not Himself to harshness, but without constraint conquered by wisdom; that He might give an ensample unto men, that by virtue and wisdom they might conquer discerningly.

Blessed is Thy flock, since Thou art the gate thereof, and Thou art the staff thereof. Thou art the Shepherd thereof, Thou art the Drink thereof, Thou art the salt thereof, yea, the Visitor thereof. Hail to the Only-Begotten, that bare abundantly all manner of consolations! The husbandmen came and did obeisance before the Husbandman of Life. They prophesied to Him as they rejoiced,[saying,] "Blessed be the Husbandman, by Whom the ground of the heart is tilled, Who gathereth His wheat into the garner of Life." The husbandmen came and gave glory to the Vineyard that sprang of the root and stem of Jesse, the Virgin Cluster of the glorious Vine. "May we be vessels for Thy new Wine that renews all things."

"In Thee may the Vineyard of my Well-beloved that yielded wild grapes<sup>1</sup> find peace! Graft its vines from Thy stocks; let it be laden entirely from Thy blessings with a fruit which may reconcile the Lord of the Vineyard, Who threatens it."

Because of Joseph the workmen came to the Son of Joseph saying, "Blessed be Thy Nativity, Thou Head of Workmen, the impress whereof the ark bore, after which was fashioned the Tabernacle of the congregation that was for a time only!"<sup>2</sup>

"Our craft praises Thee, Who art our glory. Make Thou the yoke which is light, yea easy, for them that bear it; make the measure, in which there can be no falseness, which is full of Truth; yea, devise and make measures<sup>3</sup> by righteousness; that he that is vile may be accused thereby, and he that is perfect, may be acquitted thereby. Weigh therewith both mercy and truth, O just One, as

a judge."

"Bridegrooms with their brides rejoiced. Blessed be the Babe, whose Mother was Bride of the Holy One! Blessed the marriage feast, whereat Thou wast present, in which when wine was suddenly wanting, in Thee it abounded again!" The children cried out, "Blessed He that hath become unto us a Brother, and Companion in the midst of the streets. Blessed be the day which by the Branches<sup>4</sup> gives glory to the Tree of life, that made His Majesty be brought low, to our childish age!"

Women heard that a Virgin should conceive and bring forth a Son: honourable women hoped that thou wouldest rise from them; yea noble ladies that Thou mightest spring up from them! Blessed be Thy Majesty, that humbled Itself, and rose from the poor!

Yea the young girls that carried Him prophesied, saying, "Whether I be hated or fair, or of low estate, I am without spot for Thee. I have taken Thee in charge for the bed of Childbirth."

Sarah had lulled Isaac, who as a slave<sup>5</sup> bare the Image of the King his Master on his shoulders, even the sign of His Cross; yea, on his hands were bandages and sufferings, a type of the nails.

Rachel cried to her husband, and said, Give me sons.<sup>6</sup> Blessed be Mary, in whose womb, though she asked not, Thou didst dwell holily, O Gift, that poured itself upon them that received it.

Hannah with bitter tears asked a child;<sup>7</sup> Sarah and Rebecca with vows and words, Elizabeth also with her prayer, after having vexed themselves for a long time, yet so obtained comfort.

Blessed be Mary, who without vows and without prayer, in her Virginity conceived and brought forth the Lord of all the sons of her companions, who have been or shall be chaste and righteous, priests and kings. Who else lulled a son in her bosom as Mary did? who ever dared to call her son, Son of the Maker, Son of the Creator, Son of the Most High? Who ever dared to speak to her son as in prayer? O Trust of Thy Mother as God, her Beloved and her Son as Man, in fear and love it is meet for thy Mother to stand before Thee!

1: S. husks.

2: So too St. E. himself upon Exodus xxxvii. "And Bezaleel made an ark of undecaying wood, a type of the Body of Immanuel, which is incorruptible, and not soiled by sin. By the gold within and without he indicates the Divine Nature of the Word, which was united unto all the functions (S. vessels) of the Soul and the Body in a manner no discourse can reach, seeing he anointed our manhood with His Godhead." These words appear to make it plain, that St. E. means the same ark above as in this passage; he, however, uses a different word, and one which others contend is only applied to Noah's ark.

3: St. Mark, vi. 3, intimates that our Lord was a carpenter Himself, while on earth.

4: He alludes to Palm Sunday, on which the children carried them.

5: Gen. xxii. 6.

6: Gen. xxx. 1

7: I Sam. i. 7.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 7

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Hymn VII.

Hymn VII. The Son of the Maker is like unto His Father as Maker! He made Himself a pure body, He clothed Himself with it, and came forth and clothed our weakness with glory, which in His mercy He brought from the Father. From Melchizedek, the High Priest, a hyssop came to Thee, a throne and crown from the house of David, a race and family from Abraham. Be thou unto me a Haven, for Thine own sake, O great Sea. Lo! the Psalms of David Thy Father, and the words also of the Prophets, came forth unto me, as it were ships.

David Thy father, in the hundred and tenth Psalm, twined together two numbers as it were crowns to Thee, and came [to Thee], O Conqueror! With these shalt Thou be crowned, and unto the throne shalt Thou ascend and sit. A great crown is the number that is twined in the hundred, wherein is crowned Thy Godhead! A little crown is that of the number ten, which crowns the Head of Thy Manhood, O Victorious One! For Thy sake women sought after men. Tamar desired him that was widowed, and Ruth loved a man that was old, yea, that Rahab, that led men captive, was captivated by Thee.

Tamar went forth, and in the darkness<sup>1</sup> stole the Light, and in uncleanness stole the Holy One, and by uncovering her nakedness she went in and stole Thee, O glorious One, that bringest the pure out of the impure.

Satan saw her and trembled, and hasted to trouble her. He brought the judgment to her mind, and she feared not; stoning and the sword, and she trembled not. He that teacheth adultery hindered adultery, because he was a hinderer of Thee. For holy was the adultery of Tamar, for Thy sake. Thee it was she thirsted after, O pure Fountain. Judah defrauded her of drinking Thee. The thirsty womb stole a dew-draught of Thee from the spring thereof.

She was a widow for Thy sake. Thee did she long for, she hasted and was also an harlot for Thy sake. Thee did she vehemently desire, and was sanctified in that it was Thee she loved. May Tamar rejoice that her Lord hath come and hath made her name known for the son of her adultery! Surely the name she gave him<sup>2</sup> was calling unto Thee to come to her. For Thee honorable women shamed themselves, Thou that givest chastity to all! Thee she stole away in the midst of the ways, who pavest the way into the kingdom! Because it was life that she stole, the sword was not able to put her to death.

Ruth lay down by a man in the threshingfloor for Thy sake; her love made her bold for Thy sake, O Thou that teachest all penitents boldness. Her ears refused [to listen to] any voices for the sake of Thy voice. The live coal that glowed went up into the bed, of Boaz, lay down there, saw the High Priest, in whose loins was hidden a fire for his incense!<sup>3</sup> She hasted and was a heifer to Boaz, that should bring forth Thee, the fatted Calf.

She went gleaning for her love of Thee; she gathered straw. Thou didst quickly pay her the reward of her lowliness; and instead of ears of corn, the Root of Kings, and instead of straws, the Sheaf of Life, didst Thou make to spring from her.

1: Gen. xxxviii.

2: Gen. xxxviii. 29.

3: The introduction of Ruth after Tamar was doubtless suggested by Ruth iv. 12. Mat. i. 3, etc. S.t E. seems to mean, "Ruth saw by faith Christ the High Priest, in whose loins was to be that Fire of Righteousness which alone could make the incense (i.e. the child which rose up from Ruth, who is called a coal) to be acceptable."

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 8

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### Hymn VIII.

Hymn VIII. That Thy Resurrection might be believed among the gainsayers, they sealed Thee up within the sepulchre, and set guards; for it was for Thee that they sealed the sepulchre and set guards, O Son of the Living One! When they had buried Thee, if they had neglected Thee and left Thee, and gone, there would have been room to lie [and say] that they did steal, O Quickener of all! When they craftily sealed Thy sepulchre, they made Thy Glory greater. A type of Thee therefore was Daniel, and also Lazarus; one in the den, which the Gentiles sealed up, and one in the sepulchre, that the People opened. Lo! their signs and their seals reproved them. Their mouth had been open, if they had left Thy sepulchre open. But they went away because they had shut Thy sepulchre and sealed it, and closed up their own mouths. Yea they closed it, and when they had senselessly covered Thy sepulchre, all the slanderers covered their own heads. But in Thy Resurrection Thou persuadest them concerning Thy Birth; since the womb was sealed, and the sepulchre closed up; being alike pure in the womb, and living in the sepulchre.<sup>1</sup> The womb and the sepulchre being sealed were witnesses unto Thee. The belly and hell cried aloud of Thy Birth and Thy Resurrection: The belly conceived Thee, which was sealed; hell brought Thee forth which was closed up. Not after nature did either the belly conceive Thee, or hell give Thee up!

Sealed was the sepulchre whereto they had entrusted Thee, that it might keep the dead [safe], Virgin was the womb which no man knew. Virgin womb and sealed sepulchre, like trumpets, proclaimed Him in the ears of a deaf people. The sealed belly and the closed rock were amongst the accusers. For they slandered the Conception as being of the seed of man, and the Resurrection as being of the robbery of man; the seal and the signet convicted them, and pleaded that Thou wert of Heaven. The people stood between Thy Birth and Thy Resurrection. They slandered Thy Birth, Thy Death condemned them: they set aside Thy Resurrection, Thy Birth refuted them; they were two wrestlers that stopped the mouth that slandered. For Elijah they went and searched the mountains:<sup>2</sup> as they sought him on earth, they the more confirmed that he was taken up. Their searching bare witness that he was taken up, in that it found him not.

If then prophets that had had forewarning of Elijah's ascension, doubted as it were of his going up, how much more would impure men speak slander of the Son? By their own guards He convinced them that He was risen again. To Thy Mother, Lord, no man knew what name to give. Should he call her Virgin, her Child stood [there]; and married no man knew her to be! If then none comprehended Thy Mother, who shall suffice for Thee? For she was, alone, Thy Mother; along with all, Thy Sister. She was Thy mother, she was Thy Sister. She along with chaste women<sup>3</sup> was Thy betrothed. With everything didst Thou adorn Her, Thou ornament of Thy Mother. For she was Thy Bride by nature ere Thou hadst come; she conceived Thee not by nature after Thou wast come, O Holy One, and was a Virgin when she had brought Thee forth holily.

Mary gained in Thee, O Lord, the honours of all married women. She conceived [Thee] within her without marriage. There was milk in her breasts, not after the way of nature. Thou madest the

thirsty land suddenly a fountain of milk.

If she carried Thee, Thy mighty look made her burden light; if she gave Thee to eat, it was because Thou wert hungry; if she gave Thee to drink [it was], because Thou wert thirsty; willingly if she embraced Thee, Thou, the coal of mercies, didst keep her bosom safe. A wonder is Thy Mother. The Lord entered her, and became a servant: the Word entered her, and became silent within her; thunder entered her, and His voice was still: the Shepherd of all entered her; He became a Lamb in her, and came forth bleating. The Belly of Thy Mother changed the order of things, O Thou that orderest all! The rich went in, He came out poor: the High One went in, He came out lowly. Brightness went into her and clothed Himself, and came forth a despised form. The Mighty went in, and clad Himself with fear from the Belly. He that giveth food to all went in, and gat hunger. He that giveth all to drink went in, and gat thirst. Naked and bare came forth from her the Clother of all. The daughters of the Hebrews that cried in the Lamentations of Jeremiah, instead of lamentations of their Scriptures, used lulling-songs from their own books: a hidden Power within their words was prophesying.

Eve lifted up her eyes from Sheol and rejoiced in that day, because the Son of her daughter as a medicine of life came down to raise up the mother of His mother. Blessed Babe, that bruised the head of the Serpent that smote her!

She saw the type of Thee from the youth of Isaac the fair. For Thee Sarah, as seeing that types of thee rested on his childhood, called him, saying, O child of my vows, in whom is hidden the Lord of vows.

Samson the Nazarite shadowed forth a type of Thy working. He tore the lion, the image of death, whom Thou didst destroy, and caused to go forth from his bitterness the sweetness of life for men.

Hannah also embraced Samuel; for Thy righteousness was hidden in him who hewed in pieces Agag as [a type] of the wicked one. He wept over Saul, because Thy goodness also was shadowed forth in him.<sup>4</sup>

How meek art Thou! How mighty art Thou, O Child!<sup>5</sup> Thy judgment is mighty Thy love is sweet! Who can stand against Thee? Thy Father is in Heaven, Thy Mother is on earth; who shall declare Thee?<sup>6</sup>

If a man should seek after Thy Nature, it is hidden in Heaven in the mighty Bosom of the Godhead; and if a man seek after Thy visible Body, it is laid down before their eyes in the lowly bosom of Mary. The mind wanders between Thy generations, O Thou Rich One! Thick folds are upon Thy Godhead. Who can sound Thy depths, Thou great Sea that made itself little?

We come to see Thee as God, and, lo! Thou art a man: we come to see Thee as man, and there shineth forth the Light of Thy Godhead! Who would believe that Thou art the Heir of David's Throne? A manger hast Thou inherited out of [all] his beds, a cave has come down to Thee out of all his palaces. Instead of his chariots a common ass's colt, perchance, comes down to Thee.

How fearless art Thou, O Babe, that dost let all have thee [to carry]: upon every one that meets with Thee dost Thou smile: to every one that sees Thee, art Thou glad-some! Thy love is as one that hungers after men.

Thou makest no distinction between Thy fathers and strangers, nor Thy Mother and maidservants, nor her that suckled Thee and the unclean. Was it Thy forwardness or Thy love, O Thou that lovest all?

What moves Thee that Thou didst let all that saw Thee have Thee, both rich and poor? Thou helpedst them that called Thee not. Whence came it that Thou hungeredst so for men?

How great was Thy love, that if one rebuked Thee, Thou wast not wroth! if a man threatened Thee, Thou wast not terrified! if one hissed at Thee, Thou didst not feel vexed! Thou art above the laws of the avengers of injuries.

Moses was meek, and [yet] his zeal was harsh, for he struggled and slew. Elisha also, who restored a child to life, tore a multitude of children in pieces by bears. Who art Thou, O Child, whose love is greater than that of the Prophets? The son of Hagar who was wild, kicked at Isaac.<sup>7</sup> He bore it and was silent, and his mother was jealous. Art Thou the mystery of him, or is not he the type of Thee? art thou like Isaac, or is it not he that is like Thee?

1: Ps. lxxxviii. 5.

2: 2 Kings ii. 16

3: Ps. xlv. 14.

4: 1 Sam. ii. 26.

5: Luke ii. 52

6: Is. liii. 8.

7: Gen xvi. 12, and xxi. 9.

## Nineteen Hymns on the Nativity of Christ in the Flesh - Hymn 9

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Hymn IX.

Hymn IX.

Come rest, and be still in the bosom of Thy Mother, Son of the Glorious. Forwardness fits not the sons of kings. O Son of David, Thou art glorious, and [yet] the Son of Mary, who dost hide Thy beauty in the inner chamber. To whom art Thou like, glad Babe, fair little One, Whose Mother is a Virgin, Whose Father is hidden, Whom even the Seraphim are not able to look upon? Tell us whom Thou art like, O Son of the Gracious! When the wrathful came to see Thee, Thou madest them gladsome: they exchanged smiles one with another: the angry were made gentle in Thee, O sweet One. Blessed art Thou, little One, for that in Thee even the bitter are made sweet. Who ever saw a Babe that was gladsome when in arms to those that came near him, lo! reached Himself unto them that were far off? Fair sight [to see] a Child, that takes thought for every man that they may see him!

He that hath care came and saw Thee, and his care fled away. He that had anxiety; at Thee forgot his anxiety; the hungry by Thee forgot his victuals; and he that had an errand, by Thee was errant and forgot his journey!

O still Thyself, and let men go to their works! Thou art a son of the poor, learn from Thyself that all the poor had to leave their work to come. Thou who lovest men, hast bound men together by Thy gladsomeness.

David, that stately king, took branches,<sup>1</sup> and in the feast amongst the children as he danced, he gave praise. Is it not the love of David Thy father that is warm in Thee? That daughter of Saul! her father's devil spake in her: she called the stately [king] a vile fellow, because he gave an ensample to the elders of her people of taking up branches with the children in the day of praise to Thee. Who would not fear to lay it to Thee that Thou art forward? For lo, the daughter of Saul who mocked the child, cut off her womb from childbearing; because her mouth derided, the reward of its mouth was barrenness.<sup>2</sup>

Let mouths tremble at blasphemy, lest they be shut up! Refrain, O daughter of Sion, thy mouth from Him, for He is the Son of David, Who is gladsome before thee. Be not unto Him as the daughter of Saul, whose race is extinct.

Because Elijah restrained the desire of the body, he withheld rain from the adulterous; because he kept under his body, he withheld dew from the whoremongers, who let their fountains be loosely poured out.

Because the hidden fire of the lust of the body ruled not in him, to him the fire from on high was obedient. And since he subdued on the earth the lust of the flesh, he went up thither where holiness dwells and is at peace.

Elisha also who deadened his own body, quickened the dead. The resurrection of the dead was in the usual course by a sanctification not in the usual course; He raised the child, because he purified his soul like a weaned child.

Moses, who divided and separated himself from his wife, divided the sea before the harlot. Zipporah though daughter of a heathen priest kept sanctity: with a calf the daughter of Abraham<sup>3</sup> went a whoring.

1: Scripture does not mention this.

2: 2 Sam. vi. 23.

3: I.e . the Jewish Church.

## On Virginity

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S. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by the late C. W. MITCHELL, M.A., C.F., volume 2 (1921). On Virginity ON VIRGINITY. A DISCOURSE OF S. EPHRAIM ON VIRGINITY.

[p. 170.]

I.1 PUT off, O Body, that Old Man 2

which is altogether

hateful, that it may not wear out the newness that thou inhabitest and hast put on ; for the recompense of its interest is contrary with its clothes, in that if thou hast been renewed it will return and wear thee out : O Body, hear my counsels ! Put it off 3 by (good) conduct, that it may not clothe thee in (bad) habits.

II. For, lo, our Lord has made thee, O Body, new in water, and the Architect of Life has built thy oldness, in that He formed with His Blood and built for it a shrine for His habitation ; do [P. 171.] not let dwell instead of Him that Old Man in the shrine He has renewed : O Body, if thou dost make God to stay in thy shrine, thou also wilt be a temple of His kingdom and a priest of His sacrifice.

III. For this Old Man is reprov'd by Nature that teaches and the Book that proclaims, for its wickedness is between two just things, that if it sins in respect of what is without law, its Nature will reprove it, and if it sins in respect of law, the Book will reprove it. Lo, it wounds and they heal; on the track of wickedness they bring in regret, whereby he that sins is healed. ||lxxxi

IV. Him that rebels they treat with contempt, and him that returns they bind up his wounds; they justify the Judge, they reprove the rebels, they care for and heal those who return : for they know that they will be measured with one Evil one, who hurts everything, who is fresh in every generation, and is a companion to every one, and hurts every hour ; they also are companions to every

one, and are fresh in every generation, and are found at every hour.

V. Hearken to Nature and Law declaring his evil corruptions ! For the People (of Israel) who committed adultery under the Law, [P. 172.] and the Peoples who fornicated without Law, changed their Nature and behaved contrary to their Nature ; Nature and Law have appealed against him, whose dispositions the Disturber has corrupted.

VI. The humble ones have stolen away from marriage under pretext of discipleship, and when they are halfway he (the 'Old Man') has set behind them the shame of stumbling and in front of them hateful desire ; being ashamed to revert to marriage, they fall and are taken in the snares.

VII. How light are thy wings, O Virginity, that soar 4  
and go up  
to where thy Bridegroom sits at the right hand of the Lord of the Heights ! Flee from the counsel of the deceiver, for he who apportions debt to the inexperienced is wont to cast his whole property for nothing to the loss of the merchants (?).

VIII. He impoverished the treasures of great Adam, who with his money acquired a weight of debt. O Body, do not borrow from him that does not ask back what he has lent, that if thou pay him his silver the debt impoverishes.

IX. For accompanying its desires are apprehension and [P. 173.] doubt and contempt with disgrace, and they reject and give pain to the doers of them, and the faces only are open and pure of the chaste ones who have put it (? the 'old man') off ; do not be joined, O Body, with hateful love, of which however much the deed is dead, the anxiety of it lives secretly.

X. Subtle and cunning is his (the 'Old Man's') discipleship, in that by all sorts (of means) he will be bestowing his gifts upon  
the good. The mouth of the poor he stops with his bread ; with |lxxxii  
his free meals he sells free-men into slavery. The belly he has bribed and it has been corrupted ; (he has bribed) the eye to overlook, and the mouth to keep

silence, and the ear to make 5 his hateful reports. His silent wine is talkative in those that drink it; it babbles in their voices instead of its master.

XI. For he is cunning, in that first he puts on the mouth of his. snare food as a bait; his love goes in front of his corruption, like Judas, who kissed and killed. The Pure One kissed the unclean, to teach that his kisses are a poison and death is moulded by them secretly ; this is one who if thou raise him up will recompense thee with a fall, who when he rises lulls to sleep, the desire of whom is deadly. And thy own flesh makes it live and resurrects it (this desire), and when it is alive therein it turns and kills it. O Body, if thou give life to deadness, there will be death also for thy life.

XII. Let Fire be a demonstration for thee, that is buried and dead in secret, and the rubbing of wood with wood brings it to life for the destruction of both of them ; but when it (i.e. Fire) has come to life it turns to burn the substance that brought it to life by its companionship. Oh, the evident illustration !— that Wood is made a grave for Fire, and when the one has been resurrected from it, it is destroyed by that one !

XIII. For Freedom is as life and as soul to the desires, and by it they live ; and if from it thou cut and cast them off they become dead. It is given authority that by its will faults stand and by its will sins fall; it is the likeness of the Most High whose Power upholdeth everything, and if He should withdraw it everything would fall.

XIV. The Judge is just, in that He does not immediately [P. 175.] a man has sinned requite him. Wherefore regret comes because of two things : that if he repents it will have wiped out his wickedness, and if he rebels it will have taken away from him all excuse ; wherefore in all faults regret is on the watch to carry witness to the court of Justice.

XV. Learn, O Body, Repentance and not every-day regret; for Repentance is as 6 a Healer to our wounds, but this regret is a stalk of straw, and it brings a

relapse of pains every day. |lxxxiii

XVI. The signature is on every tax-collector's bond for him who owes money ; so by the same illustration regret is a tax-collector in its silence for him that is in debt for sins. O Body, if thou hast accustomed thyself to repent and again thou sin, thy regret is the signature of thy bond.

XVII. It is written 7 that if a man have wronged his wife, her parents shall go forth and declare her virginity, because the judges could not see the secret things ; the tokens of virginity on the veil were declaring the truth before the judges. But because thy own Bridegroom is one that seeth secret things, [P. 176.] to thy secret Lord in virginity 8 show the secret things in the flesh ; not in thy veil<sup>9</sup> but in thy body shew injuries, and do not<sup>10</sup> in veils thy own virginity shew to thy Bridegroom.

XVIII. In the guise of a lamb the cunning Amnon 11

approached the

ewe, and when he had deceived her about what was hers he did what was his ; in that he saw that virginity was rebellious in her nest, the healthy wolf that made himself ill deceitfully made her enter his den and so trapped her ; the invalid that was torpid got up to the contest and snatched away the crown that was for her shame.

XIX. That Athlete who saw that as long as he was standing he did not throw, and he hasted and fell, and so threw off and broke the yoke with cohabitation, and dared even to adultery, and the wicked one who sowed in the chamber his harvest, in his field the sword ruined him, who had ruined virginity, and he who had spotted it with its blood washed in his own blood. They made him drunk and rose up and dragged him away ; and for that he had ill-treated the sheep, vengeance was demanded in the time of sheep-shearing. [P. 177.]

XX. If a virgin be ill-treated in the field Moses the Stammerer,<sup>12</sup> the advocate of truth, he is persuaded about her that "the girl cried out and there is no help." For thine own self, O virginity, |lxxxiv

who is there to persuade, that in the midst of peace art taken captive and art silent ? Do not give thyself to captivity in the midst of peace, that peace may not bind thee in the court of Justice.

XXI. As for the married women and virgins that were in Midian, he killed those which had played the harlot and kept alive those on whom was set the seal of virginity. But if virginity kept alive heathen women, how much more will it keep alive pure ones ?

XXII. And lo, in the chamber and lo, in the field they are lying in wait for thee, O Virginity ! Thou didst enter the chamber; the cunning Amnon stole thy wealth ; thou didst go forth into the field, the brigand Shechem robbed thy treasure. Whither wilt thou go, O lonely Dove ? For lo, many in every place are they that hunt for thee !

XXIII. The hunters of thee, O Virginity, that have hunted thee are hunted; by the contrary are they requited. For [P. 178.] Shechem, <sup>13</sup> who met with thee in the field and took thee captive, in his house they slaughtered him ; and Amnon again, who in the chamber lay in wait for thee and took thee captive, in the field they dragged him off. They ruined thee and they were ruined ; and there was drawn in their case an illustration that he who ruins thee is ruined.

XXIV. O Virginity, inexperienced Dove, cunning is thy hunter and thou art innocent, ingenious is thy deceiver and thou art simple ! in that Amnon who under pretence of food was seeking what he was not seeking, and with food for which he was not hungry served the desire of the flesh for which he was hungry. O the Deceiver, who was seeking that which he did not require, that under pretext of it he might be finding thee !

XXV. For he asked her for tarts <sup>14</sup>—alas for the expert in tarts !—she went in and placed (them) for the uplifted at heart: the serpent was clothed in the appearance of sickness that the hand might contemptuously spare him and so he might strike her. He whose desire deceived virginity and polluted it, wrath deceived the desire and ruined him, ||lxxxv

XXVI. Tamar rent her tunic, for she saw she had lost her [P. 179.] virginity. She got a tunic instead of that tunic ; her virginity that she had lost was not got again. The rents of her garment workmen sufficed to heal ; but the loss of her virginity for One alone is easy to heal. O Virginity, whose loss is easy for all, and whose reparation for the Creator of all alone is easy !

XXVII. Tamar feared to keep silence and was ashamed to speak ; hut because she could not keep silence nor speak she rent her clothes, that the open rents might be heralds for the secret virginity that was ruined. Ah, the confusion and dismay of the king's daughter, whose pearls that were hanging on her could not console her for the one that was lost !

XXVIII. She was a King's daughter on whose limbs were carried stones and beryls, but the virginity alone surpassed them all ; wherefore the unclean one despised the beryls and chose the pearl, he rejected the coin-ornaments and snatched the tokens of [P. 180.] virginity. The thief knows thy value, O Virginity, but thou didst not perceive how much thou art worth.

XXIX. From the royal jewel-house he chose out and stole the pearl, which when he got it left him, that pearl which is lost away from its owner and does not remain in the treasure of the thief !

XXX. Eve 15 the inexperienced found the Serpent, the poisonous one whose words are sweet ; she cherished him with love, and he smote her to destruction. Do not find for thyself also the treasure-trove of Eve. that thou mayest not find for thyself in it regret. For if she had shut the door of her hearing before his speaking, the door of Paradise would not have been shut in her own face ; in that she gave a place within her mind to the word of the Evil One, the pure Garden vomited and cast her out.

XXXI. Keep thy bosom in sanctity that the pure bosom of Paradise may receive thee. Do not become dust, the food of the accursed Serpent, for dust is his bread, and thou art chosen salt, which if it go bad cannot afresh become new salt. [P.181] ||lxxxvi

XXXII. Jephthah's 16 Daughter who washed in her blood was baptized and she sent up from herself the pearl that rooted out 17

fear, and to

the treasure on high it ascended ; the girl that stretched out her neck to the slaughter of the sword, the pure pearl consoled her that went with her. And she that here destroys virginity, apprehension becomes her companion in the day of remembrance, and in the Resurrection fear becomes her leader before the Judge, though she have greatly repented.

XXXIII. Jephthah's Daughter wished to die, so that the vow of her father might not be made void : do not thou make void with thine eyes the vow of virginity that thy mouth has vowed. Jephthah poured out the blood of his daughter ; but thy own Bridegroom, his holy Blood was shed for thy fault.

XXXIV. Lo, therefore the unique Blood bought the virgin blood with which thy door is sealed, in the likeness of doors that [P. 182.] were sealed with the blood sprinkled in the midst of Egypt 18 ; for as often as that same blood was sealed upon the doors outside, life was dwelling within after the type of virginity in peace.

XXXV. Oh, the blood that was a wall to the treasure of life, that was within it and by it conquered death ! That is, that as they were a little wearied in sprinkling it and (as) it comforted them much by its protection, thy perfection and thy virginity are walls that keep and are kept; that inasmuch as they are kept safe for a little they have kept safe much.

XXXVI. The married woman wished to die that adultery might be made void ; the virgin died that the vow might not be made void. If so be therefore that cohabitation, the mother of seed, wished to die that it might not receive stolen seed whose sower is accursed, let not the virgin steal the unclean seed, for a pure embryo is the embryo in the midst of her.

XXXVII. Do not leave off, O Body, from the virginity that [P. 183.] by grace has revived our country, and as a sojourner dwells in our land. And if any one

persecute her and uproot her nest, because she cannot turn and build it her wing quickly takes up on high the bird of the height, that grows old in one nest and if disturbed 19 she has left it for ever. |lxxxvii

XXXVIII. And when the friendship of Angels has flown away there enters in its place the Devil's friend Desire, that is the adversary of Virginitie. Joseph persecuted her from within his body, that the friendship of Angels might not dwell in it; with the Angels she doth flee to go forth. And who is there who will not weep that instead of that peaceful one there entered in and dwelt in him one full of sores ? 20

XXXIX. Let youthfulness be afraid of Wine that despoiled the old age of Lot. But if Wine did that which is difficult, that women by him should have stolen pregnancy, how much more forsooth will it do that which is easy, that men by it should steal virginitie ? The girls despoiled the treasure of the old man ; keep thou 21 thy treasure-house from those that are young.

XL. Be afraid again of Wine in that it disgraced Noah the [P. 184.] precious; and he that had conquered the Deluge of water from a handful of wine was conquered, and him that the Flood which was outside him did not overcome, the wine which was within him in silence did steal. If wine disgraced and cast down Noah, the head of families and tongues, thee forsooth, O lonely one, how it will conquer !

XLI. Do not trust in wine, for it is an impostor and an agitator that surrenders thy fortress, that the captive-taker may come and take captive thy freedom into handmaidenship, that thy love may follow his will.

XLII. And when moreover thou hast lost thy true Bridegroom and got in his stead a false one, when thou hast the consolation that even if thou hast lost but yet thou hast found (what will it profit thee, ?) : because his love is lying and deceitful and alights on everything, it does not cleave to thee, and then the regret will be great.

XLIII. When on this side and on that thou art deserted and art orphaned on

two sides, the True One will have left thee [P. 185.] because thou hast left him, and the lying companion that thou |lxxxviii

hast loved will have let go of thee and left thee at the cross-roads ; and

whither then will thy gaze wander, a simple Dove 22

that has uprooted

her nest and gone forth in her love after a Serpent ?

XLIV. Thy Pearl is a pearl that from two thieves flies away to be lost, for it is Merchants who are single that can get it, and if they have become unclean both of them lose it. O Pearl, that is greater than all! And he is the fool, with his hands he presents the Pearl to the Thief !

XLV. It is easier for him that is drunk with wine than for him that is drunk with hateful love, for the counsel and teaching of wide-awake hours are dreams to him, and a beating is like no beating. Strong fetters are weak to him ; despised is the rod, and weak is a stick, and disregarded is the cane.

Admonition [P. 186.] is to him a story, and reproof like a tale passes through his ears ; contemptuous usage is like a treat and spitting in the face like dew.

XLVI. For there is not in his heart a path-finder for the words that have beaten upon his ears. The gates of his ears are open, one opposite the other ; the word that goes in into his one ear goes out on the opposite side through the other. The speech that they pour into him is driven outside, it goes forth altogether ; his teacher supposes that the teaching goes in, but he does not perceive that he pours it all out, and it is spilt, because there is no place in his mind to receive.

XLVII. For filled and heaped and choked up are the bosoms of his imaginations from the drop of evil love, that has dropped there and become a great sea ; and lo, arguments plunge and emerge,<sup>23</sup> like sailors whose ships have been wrecked, and lo, the thought there is unclean, like a ship that has no skipper,

and when Law like a sailor wishes to bring it into a good harbour [P. 187.] it struggles with its sailor and loves its own loss.

XLVIII. O Youthfulness, mistress of (various) courses (of life), do not complete [thy] courses in the maze of desires ; when that which works in thee and takes away thy strength has |lxxxix dismissed and left thee (it will be) that thy Old Age may come to mockery, because a hateful course thou hast kept for shame.

XLIX. Lighten, O Youthfulness, thy course in the contest, that a crown may adorn thy Old Age ; for when Old Age has faded and its intelligence diminished, they remember the humility of its Youthfulness, which concentrated its intelligence ; men abhor it seeing the blemishes of its Body, but they cherish it seeing its secret plants of the Spirit.

L. Paint, O Youthfulness, thy victories on thy members, by which thou wilt become precious when thou growest old : paint on thy hands all charitable acts, with the visiting of the sick seal thy footsteps ; paint on thy heart the image of thy Lord.

LI. And if the nailed-up Tablets that the carpenter has constructed and the painter painted have become precious, yea, are [P. 188.] revered by reason of the Figure of Royalty, how much more therefore will thy limbs become precious, on which are painted the images of thy King ?

LII. Youthfulness is like a branch of fine fruits that is fair in the summer, and when its fruits and its leaves have been stripped off it becomes hateful, and every one turns his face from it, and what was desired of all becomes the despised of all. O inexperience! do not shew thy beauty to those outside, which when it has become hateful and aged those that see despise it.

LIII. O Eye ! let not the beauty of Youthfulness take thee captive, in which are hidden the blemishes of Old Age. For the limbs of youthful vigour, a fair spectacle, carry them, but Old Age convicts them, that a borrowed beauty was dwelling upon them, one that while yet it stays and alights goes off and flies away.

LIV. But if there should chance to be a royal captivity, and thy humility

should be exposed in the field, the unclean compulsion of the captor argues for thee that thou art holy, as Sarah also [P. 189.] was holy in the unclean bosom of foul Pharaoh, she whose heart with her free-will did not commit adultery; her will was a priest to her bodily frame, and with its hyssop it purged the body that was defiled by force. For as a priest can cleanse the |xc temple in which he serves, so a pure Will can cleanse the Body, the Temple in the midst of which it acts as a priest.

LV. For it is a marvel in Man, that though he is one, he is to himself a Temple, he is to himself a Priest, he is to himself a Pontiff, he is to himself a Sacrifice ; he is the Offering, and he is the Offerer of the Offering : for he is like that Lamb of God, who was to Himself everything.

END OF DISCOURSE ON VIRGINITY.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [l.2] means line 2 of the current page of the accompanying Syriac. [RP]

## FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are

numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press

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1. 1 The whole of this Discourse was copied out by the monk Aaron (B.M. Add. 14623, foll. 23a1-25a1) from the old MS. before the writing was effaced. Where the transcript can be checked by the still legible portions of the original it is found to be quite faithful, the few variations being almost all due to the adoption of a more modern style of spelling. The text, both in the Palimpsest and in Aaron's transcript, is divided up into paragraphs or stanzas, which I have numbered, as in the case of the previous piece, but the Discourse on Virginitate is not in regular metre. On this question, and the relation of the piece to the Hymns de Virginitate, printed at the end of Lamy's Ephraim, vol. ii, see the Introduction.

2. 2 See Col. iii 9.

3. 3 +therefore Aa.

4. 1 See p. 35, 1. 34, and Overbeck, p. 123, 1. 12.

5. 1 ? = to transmit.

6. 2 as] om. Aa.

7. 1 See Deut. xxii 13 ff. Aa begins ' For it is . . . ' 8. 2 ' to thy Lord in thy virginity,' Aa, 9. 3 in thy veil], ' in beauty,' Aa (sic).

10. 4 'and do not' (conj.)] 'virginity,' Palimpsest (sic),

'virginity and do not,' Aa. Apparently a mere scribes' blunder, the scribe of the Palimpsest having written [Syriac] before [Syriac].

11. 5 2 Sam. xiii.

12. 6 See Exod. iv 11, and Overbeck, p. 150, 1. 20 : cf. also

Deut. xxii 27.

13. 1 Gen. xxxiv 2, 25 f.

14. 2 2 Sam. xiii 5 ff. The Peshitta has the same word for 'cakes' and 'hearts.'

15. 1 A new paragraph should clearly begin here, but it does not even begin a new line in the Palimpsest. Aaron's transcript has an ordinary stop before 'Eve,' not the ornamental stop which marks a paragraph.

16. 1 Judges xi 30 ff : syr.vg also has 'Nephtah' for ' Jephthah.' 17. 2 ' moved away,' Aa.

18. 3 Exod. xii 21 ff.

19. 4 Lit. ' taken up'—the same

word as in the preceding line.

20. 1 The reference must be to the Story of Joseph and Asenath (E. W. Brooks, The Book of Joseph and Asenath, S.P.C.K., Hellenistic-Jewish Texts, No. 7). In this tale, though both hero and heroine are represented as the perfection of beauty and virtue, yet the affair ends in a real marriage, which to Ephraim was a sad falling-off !

21. 2 +' therefore,' Aa.

22. 1 Dove] 'Fish,' Aa. This absurd blunder is of interest, because it also occurs in the transliteration into Syriac of "Aenon near Salim" (John iii 23), where syr. C-vg. have 'En Yon, while syr. S and the Arabic Diatessaron have 'En Non.

23. 2 The same phrase occurs in Ephraim's Comm. on Genesis (ES 1 15A), where it is used of the Light not yet concentrated in Sun and Moon. This text was transcribed by Roger Pearse, 12th September 2002. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

## Other Beatitudes - text-LATIN

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Latin Source: Roger Pearse, Looking at Ephraem Graecus, "Beatitudines aliae capita XX"

EJUSDEM SANCTI PATRIS EPHRAEM SYRI BEATITUDINES ALIAE.

Capita XX.

I.

Beatus, qui praesentem hanc vitam odit ac deserit, & in solo Deo meditatio vita suae est.

II.

Beatus, qui odit ac detestatur pessimum peccatum, Deumque solum bonum atque hominum amatorem diligit.

III.

Beatus, qui in terra est tamquam Angelus coelestis, & imitator factus Seraphim, castas assidue cogitationes habet.

IV.

Beatus, qui castus est Deo, & sanctus ac purus a cunctis immunditiis, cogitationibusque, ac operibus improbis.

V.

Beatus, qui totus in Domino est liber a cunctis hujus vanae vitae rebus.

VI.

Beatus, qui mente versat formidabilem illam futuri iudicii diem, & qui lacrymis vulnera animae suae curare studet.

VII.

Beatus, qui prorsus est ut nebula in lacrymis, assidueque flammam ignis improbarum passionum restinguit.

VIII.

Beatus, qui in via mandatorum Domini ambulat, mansiones jugiter sibi sincere faciens per fidem & caritatem.

IX.

Beatus, qui in bonis asceticae vitae moribus proficit, & a Deo se regnum coeleste accepturum sperat.

X.

Beatus, qui horribilis mandati de verbo otioso meminit, & ori suo custodiam ponit, ne excidat a mandato.

XI.

Beatus, cujus anima facta est tamquam lignum nuper satum, semper lacrymas secundum Deum, tamquam flatum aquae, continens.

XII.

Beatus, qui pro optimis plantis virtutes ac vitas Sanctorum in sua plantat anima.

XIII.

Beatus, qui plantas suas plantat, irrigatque lacrymis ac precationibus, ut fructus gratos proferant Domino.

XIV.

Beatus, qui flamma amoris Domini incensus, sordidas quascumque cogitationes & animae suae inquinamenta comburit.

XV.

Beatus, qui suapte voluntate est velut terra pulchra ac bona, fructificans semen bonum in centesimo, trigesimo, ac sexagesimo.

XVI.

Beatus, qui ex instituro inventus est semen bonum in agro, quod in suo agro seminavit Dominus.

XVII.

Beatus, qui electam & coelestem illam invenit margaritam, venditisque universis suis in terra bonis, emit illam solam.

XVIII.

Beatus, qui in agro absconditum thesaurum invenit, & gaudens vendidit sua omnia, & illum solum possedit.

XIX.

Beatus, qui animo suo versat assidue diem ex hac vita discessus, studetque sedulo paratus & intrepidus in hora illa inveniri.

XX.

Beatus, qui in hora illa emigrationis, quando cum timore atque dolore anima separabitur a corpore, fiduciam invenerit. Venturi enim sunt Angeli, qui animam accipiant, & a corpore separent, sistantque ante tribunal immortalis ac tremendi Judicis. Magnus timor erit, o fratres, in hora mortis, quando cum timore atque dolore separabitur anima a corpore. Siquidem in hora illa separationis

praesentabuntur animae sua quae gesserit opera, diurna atque nocturna, sive bona, sive mala. Impellentibus autem eam jam Angelis, ut exeat e corpore, illa respiciens ad sua opera, egredi pertimescet. Peccatoris vero anima cum timore e corpore recedet, & tremebunda abibit, statuenda ad tribunal immortalis Iudicis. Cum autem jam emigrare e corpore cogetur, contuebiturque sua opera, tunc cum timore dicet eis: Concedite mihi unius adhuc horae spatium, donec egrediar. At cuncta ejus opera simul una voce respondebunt, dicentque ei: Tu nos fecisti, tecum una ad Deum ibimus.

Despicientes igitur vanitatem hujus vitae, fratres mei carissimi, Christum unicum desideremus, sanctum ac redemptorem animarum nostrarum. Ignoramus, fratres, qua hora noster exitus futurus sit. Nemo diem & horam separationis exploratam habet. Nobis super terram absque omni sollicitudine ambulantes, & deliciis ac voluptatibus vacantibus, repente formidabile mandatum emittitur, separationis animae a corpore: migratque peccator die & hora non exspectata, animam plenam peccatis habens, nec iis excusationem reperiens. Quamobrem hortor moneoque, carissimi, ut efficiamur liberi, neque vanae & fugacis vitae hujus servitute detineamur. Haec vita offendiculis & laqueis mortis plena est. Ab his animam nostram quasi alis quibusdam extollamus. Improbis daemon perpetuo nostris animabus struit insidias, ut cum eas scandalis affecerit, ad aeterna supplicia pertrahat. In medio offendiculorum incedimus, carissimi. Quare attendamus nobis, ne in laqueos mortis incidamus. Dulcedine pleni sunt laquei malignae mortis. Caveat anima nostra, ne laqueorum ejus dulcedine relaxetur. Est autem istorum laqueorum dulcedo, sollicitudo rerum terrenarum, ac pecuniarum, nec non pravorum cogitationum atque actionum. Cave, dulcedine laqueorum mortis capiaris, frater. Cave, dissolutus laxeris meditatione improbarum ac turpium cogitationum. Quod si aditum sibi in animam cogitatio mala fecerit, iniqua meditatione eam oblectat, ut ipsam morti tradat: sitque mala cogitatio tamquam laqueus in anima; neque expellitur, nili precibus, lacrymis, continentia, atque vigiliis. Idcirco advigila, & liber esto a cunctis rebus terrenis, ut a laqueis, & a cogitationibus, actionibusque iniquis libereris. Cave, ad momentum quidem temporis in improbae cogitationis meditatione relaxeris. Cave, frater, ne cogitatio perversa in anima tua immoretur. Assiduis ad Deum precibus, jejuniis, ac lacrymis confugito, ut ab universis laqueis, offendiculis, & passionibus libereris. Cave, tibi longam adhuc in terris vitam persuadeas, o frater, & interim in medicatione pessimorum cogitationum, actionumque mollescas ac dissolvaris: edictum autem ex insperato emissum a Domino te peccantem offendat, nullumque tibi poenitentiae ac remissionis tempus reliquum tribuat. Et quid dicturus es morti in hora illa tuae emigrationis, o frater? Accidit enim, ut ne puncto quidem hora? te patiat praeceptum Domini in terris remanere. Cum longam multi sibi persuadeant in terris vitam, venit ex insperato mors, de hominem reperit peccatorem ac divitem, sibi multos adhuc annos, quibus se tranquille super terram victurum credit, computantem, summamque pecuniarum suarum atque usurae in digitis supputantem, de in multa annorum tempora numerum suarum divitiarum partientem. Venit autem mors ex insperato, de omnem ejus computum una cum divitiis & sollicitudinibus vanissimi temporis in momento destruxit. Venit rursus mors eadem ad virum justum, quem bonas de coelestes divitias precibus ac jejuniis congregantem, mortemque assidue ob oculos habentem, mortisque adventum ac corporis separationem nullatenus metuentem invenit. Sic & tu semper, velut intelligens ac spiritualis, quotidie mortem, ac separationem animae a corpore, apparitionemque ad tribunal Domini, exspecta. Lampadem tuam quotidie, tamquam paratus ac prudens, instructam habe, eamque iterato singulis horis cum lacrymis de precibus, ut parata sit, adverte. Quamdiu tibi est integrum, neque oppugnaris, serio tuis rebus consule, carissime. Veniet enim tibi tempus

incredulitatis, negligentiae, ignaviae, atque duritiei plenum, quod prae confusione sua quae sint potiora, cogitare non sinet. Attendite, carissimi, quo pacto omnia jam mala vigeant, quomodo pessima quaeque suos quotidie progressus faciant, quomodo malitia accrescat: quae omnia futuram confusionem, magnamque illam tribulationem superventuram in omnes fines terrae portendunt. Propter nostra peccata quotidie ista omnia proficiunt, de propter nostram relaxationem atque ignaviam vitia in terris regnant. Simus ergo vigiles, o Dei amatores, de strenui bellatores, ut quotidie hostem improbum in pugna superemus, velut perfecti amatores Dei. Instruamur & moribus hujus belli: siquidem invisibilis est hostis; sunt autem in hoc politi mores belli illius, ut nos rebus spoliemus terrenis. Si mortem assidue ob oculos constitutam mediteris, non peccabis. Si rebus terrenis exutus fueris, in pugna non superaberis. Si terrena oderis, de momentanea, carissime, despexeris, tunc victoriae palmam, tamquam optimus belligerator, consequeris. Cum enim res terrena deorsum ad se trahant, & passiones oculos cordis in bello obfuscent, hanc ob rem nos in belli conflictu improbus vincit hostis, quod terreni simus, rerumque terrenarum nimium satagamus, & cupiditatibus serviamus. Nam quotquot sumus, carissimi, terrena hodie diligimus, & in terris mentem nostram defixam habemus, ob nostram mollitiem atque segnitiam. Dies inclinat ad vesperam: tempus nostrum effluxit; nos autem ob nostram incredulitatem, horam adhuc matutinam esse putamus. Ecce prae foribus est regnum coelorum, & nos interim de hoc nolumus audire signa & prodigia, quae Dominus prodixit. Pestilentiae, terrae motus, terrores, bella, ac gentium motus jam contigerunt. Haec autem omnia nobis pro somniis referri videntur: neque quidquam commovemur eorum auditu, vel etiam aspectu. Electi ne videant magnam illam confusionem, atque pressuram, quae iniquum hunc mundum obruet, colliguntur. Jam tempus advenit messis, & maturuit leges. Finem habet hoc seculum: & Angeli arreptis falcibus, nutum praestolantur. Timeamus ergo, carissimi. Hora est jam undecima dici, & prolixum adhuc iter nobis superest. Ad hoc incumbamus, ut in via inveniamur. Sobrii simus, & evigilemus a somno, velut insomnes. Ignoramus qua hora Dominus universa terrae venturus sit. Quare a nobis onus atque sollicitudinem rerum terrenarum deponamus. Verae enim Dominus sollicitos omnino nos de quacumque re super terram esse; commendatque mutuam inter nos caritatem. At a nobis potius caritas exterminata est, & e terris profligata. Peccatis plena sunt omnia. Cunctos pariter occupavit injustitia. Unusquisque terrena concupiscit, & coelestia spernit: futura diligit nemo. Cupis coelestis fieri? Sint tibi semper odio atque detestationi quaecumque res terrenae: exercitationem, tamquam perfectus, cole, & ad regnum coeleste aspira. Cave autem tecum cogitando sic dixeris, monache: Magnus in exercitatione consistit labor; ego vero pusillus sum & imbecillis, nec exercitationum laborem perferre valeo. Auribus tuis pulcherrimi optimique consilii verba percipito, & quae tibi, carissime Christique amatissime frater, dicturus sum, memoria manda. Si ad aliam longinquam regionem & patriam peregrinari velis, non poteris totius itineris intervallum unico temporis momento absolvere; sed pedetentim quotidie per multas mansiones proficiscens, post magnos tandem itineris exantlatos labores pervenies in eam, quam exspectabas, regionem. Sic quoque de coelesti regno, & paradiso deliciarum agitur: quo per jejunia, per continentiam, & per vigiliis unusquisque pervenire potest. Siquidem continentia, lacrymae, preces, vigiliae, & caritas, ipsae sunt mansiones, quae in coelum ducunt. Ne verearis pulchrum initium bona via suscipere, quae ad vitam ducit. Per illam solum incedere viam velis, & promens in te animus invenietur, eademque mox via ante pedes tuos dirigetur. Gaudens & incedens non sine oblectatione per iter illud mansiones facies. Gressus animae tuae per singulas mansiones reddentur firmiores. In hac via, quae ducit ad coelum, nullam invenies difficultatem. Dominus ipse coelestis per seipsum factus

est via vita his, qui cum gaudio ad patrem luminum pervenire cupiunt. Tu mihi, Christe Salvator, factus es via vitae, ad Patrem ducens. Sola haec gaudium in se continet, finisque ejus regnum coelorum est. Factus es mihi, Domine Jesu fili Dei, via vita, & illuminatio, hausique per me ipsum ex tuo fonte dona, plenus desiderio. Facta est tua gratia in corde servi tui lux atque laetitia, dulcior in ore famuli tui super mei & favum. Facta est gratia tua in anima servi tui, velut thesaurus, paupertatem ditavit, egestatem & putredinem depulit. Facta est gratia tua servo tuo refugium & virtus, protectio & exaltatio, gloriatio & cibus totius vitae. Quomodo ergo servus tuus, Domine, magnam caritatis & gratia tuae dulcedinem silere poterit? Indignum os meum aperui: sed quo pacto lingua mea largitorem bonorum pro dignitate laudare & glorificare poterit? aut quomodo rursus ego peccator excludere audebo gratia tuae fluctus in corde meo pullulantes, ac suavitate multiplicium donorum plenos? Canam gloriam coelorum Domino, qui famulo suo dona coelestia per multiformia munera est largitus. Magnificabo gratiam tuam, Christe Salvator: in hac etenim magnificanda, ego ipse magnificabor. Non cessabo, Domine, lingua mea gratiam tuam collaudare. Non silebit mea cithara modulans cantica spiritualia. Ad te, Salvator, qui gloria es vitae meae, desiderio tui trahor. Tua gratia mentem meam ad sequendum te, dulcedine quadam trahit. Fiat tibi cor meum terra bona, quae semen bonum suscipiat, illamque rore vitae aeternae perfundat gratia tua: eademque gratia manipulum optimum e terra cordis metat compunctionem, adorationem, sanctificationem, cujusmodi semper tibi sunt gratissima. Convertite meam animam cum ove illa inventa ad ovile Paradisi deliciarum. Anima mea in illo lumine inveniatur. Et sicut ovem illam inventam in humeros tuos sustulisti; ita quoque indignam hanc meam animam ad te manu tua trahe, offerasque utramque immaculato atque immortalis Patri: ut cum omnibus Sanctis in deliciis illis Paradisi dicam: Gloria Patri immortalis: adoratio ei, qui coelestia dona vili atque abjecto contulit, ut gloriae drachmam ipse offerat Regi universorum in secula. Amen.

## Other Beatitudes - text

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Latin Source: Roger Pearse, Looking at Ephraem Graecus, "Beatitudines aliae capita XX"

English Translation: Done by ChatGPT 4 OF THE SAME HOLY FATHER EPHREM THE SYRIAN OTHER BEATITUDES.

Twenty Chapters.

I.

Blessed is he who hates and forsakes this present life, and whose meditation in life is in God alone.

II.

Blessed is he who hates and detests the worst sin, and loves only God, the good and lover of men.

III.

Blessed is he who is on earth as a heavenly angel, and having become an imitator of the Seraphim, continually has chaste thoughts.

IV.

Blessed is he who is chaste to God, and holy and pure from all impurities, thoughts, and wicked deeds.

V.

Blessed is he who is entirely free in the Lord from all things of this vain life.

VI.

Blessed is he who contemplates in his mind that fearsome day of future judgment, and who strives to heal the wounds of his soul with tears.

VII.

Blessed is he who is utterly like a cloud in tears, and who ceaselessly extinguishes the flame of wicked passions.

VIII.

Blessed is he who walks in the way of the Lord's commandments, continually making dwellings for himself sincerely through faith and love.

IX.

Blessed is he who progresses in the good customs of ascetic life, and hopes to receive the heavenly kingdom from God.

X.

Blessed is he who remembers the dreadful command concerning the idle word, and sets a guard on his mouth, lest he fall from the commandment.

XI.

Blessed is he whose soul has become like a newly planted tree, always holding tears according to God, like a stream of water.

XII.

Blessed is he who plants in his own soul the virtues and lives of the Saints as the finest plants.

XIII.

Blessed is he who plants his plants and waters them with tears and prayers, so that they may produce pleasing fruits for the Lord.

XIV.

Blessed is he who, inflamed by the flame of the love of the Lord, burns away any base thoughts and the defilements of his soul.

XV.

Blessed is he who of his own will is like good and beautiful earth, bearing good seed a hundredfold, thirtyfold, and sixtyfold.

XVI.

Blessed is he who is found to be good seed in the field, which the Lord has sown in his field.

XVII.

Blessed is he who finds that chosen and heavenly pearl, and having sold all his possessions on earth, buys that alone.

XVIII.

Blessed is he who finds a treasure hidden in the field, and rejoicing, sells all that he has, and possesses it alone.

XIX.

Blessed is he who continually contemplates in his mind the day of departure from this life, and strives diligently to be found prepared and fearless at that hour.

XX.

Blessed is he who, at the hour of departure, when the soul will be separated from the body with fear and sorrow, finds confidence. For angels will come to receive the soul and separate it from the

body, and place it before the tribunal of the immortal and fearsome Judge. There will be great fear, o brothers, at the hour of death, when the soul is separated from the body with fear and sorrow. Indeed, at that hour of separation, the deeds performed by the soul, both day and night, whether good or bad, will be presented. And while the angels urge it to leave the body, looking back at its deeds, it will be terrified to depart. The soul of a sinner will depart from the body with fear and will go trembling to be placed before the tribunal of the immortal Judge. And when it is forced to leave the body and beholds its deeds, then with fear it will say to them: Grant me yet an hour's time before I depart. But all its deeds will answer in one voice and say to it: You made us, we will go with you to God.

Therefore, despising the vanity of this life, my dearest brothers, let us desire Christ alone, the holy and redeemer of our souls. We do not know, brothers, at what hour our departure will be. No one has precise knowledge of the day and hour of separation. While we walk on the earth without any worry, indulging in pleasures and delights, suddenly the fearsome command is issued for the separation of the soul from the body: and the sinner departs at an unexpected day and hour, having a soul full of sins, and finding no excuse for them. Therefore, I urge and admonish you, dearest ones, to become free, and not be held in servitude by this vain and fleeting life. This life is full of snares and traps of death. Let us raise our souls from these as if on wings. The wicked demon perpetually lays traps for our souls, that, having ensnared them with scandals, he may drag them to eternal punishments. We walk among snares, dearest ones. Therefore, let us be attentive to ourselves, lest we fall into the snares of death. The snares of malign death are filled with sweetness. Let our soul beware, lest it be relaxed by the sweetness of its snares. The sweetness of these snares is the care for earthly things, for money, and also for wicked thoughts and actions. Beware, brother, lest you be caught by the sweetness of the snares of death. Beware, lest you be loosened and relaxed by the meditation on wicked and shameful thoughts. If an evil thought makes its way into the soul, it entertains it with unjust meditation, to deliver it unto death: and let the evil thought be as a snare in the soul; and it is not expelled except by prayers, tears, continence, and vigils. Therefore, be vigilant, and be free from all earthly things, that you may be freed from snares, and from wicked thoughts and actions. Beware, lest you relax even for a moment in the meditation on an improper thought. Beware, brother, lest a perverse thought dwell in your soul. Flee continually to God with prayers, fasting, and tears, that you may be freed from all snares, stumbling blocks, and passions. Beware that you do not persuade yourself of a long life still to come on earth, O brother, and in the meantime become softened and dissolved in the meditation of the worst thoughts and actions: and yet an edict, unexpectedly issued by the Lord, finds you sinning, and leaves you no time for repentance and forgiveness. And what will you say to death at that hour of your departure, O brother? For it happens that not even for a moment does the Lord's command allow you to remain on earth. While many persuade themselves of a long life on earth, death comes unexpectedly, and finds a man sinning and rich, counting many more years during which he believes he will live peacefully on earth, calculating his total money and interest on his fingers, dividing up his riches over many years to come. But death comes unexpectedly, and in a moment destroys all his calculations along with his riches and the very vain cares of time. Death comes again to the righteous man, who, gathering heavenly riches through prayers and fastings and constantly keeping death before his eyes, and not fearing at all the approach of death and the separation of the body, finds him. So you too, always, as one who is discerning and spiritual, daily expect death, and the separation of the soul from the body, and the appearance

before the tribunal of the Lord. Keep your lamp daily prepared and prudent, and every single hour renew it with tears and prayers, that it may be ready. While you are still able, and not assailed, take serious counsel for your affairs, dearest one. For there will come to you a time full of unbelief, negligence, laziness, and hardness, which, because of its own confusion, will not allow you to think what is better. Pay attention, dearest ones, to how all evils now thrive, how the very worst things make their daily progress, how wickedness increases: all of which foretell the coming confusion and that great tribulation that will come upon all ends of the earth. Because of our sins, all these things progress daily, and because of our laxity and sloth, vices reign on earth. Let us therefore be vigilant, O lovers of God, and vigorous warriors, so that daily we may overcome the wicked enemy in battle, as perfect lovers of God. Let us be trained in the manners of this war: since the enemy is invisible; and in this battle, these polished manners are that we should strip ourselves of earthly things. If you continually meditate with death before your eyes, you will not sin. If you are stripped of earthly things, you will not be overcome in battle. If you hate earthly and momentary things, dearest, and despise them, then you will obtain the palm of victory, as the best warrior. For when earthly things draw us downwards, and passions cloud the eyes of the heart in battle, for this reason the wicked enemy conquers us in the conflict of war, because we are earthly and overly anxious about earthly things, and serve our desires. For all of us, dearest, love earthly things today, and have our minds fixed on the earth, due to our softness and laziness. The day draws to evening: our time has passed; yet we, because of our unbelief, think it is still the morning hour. Behold, the kingdom of heaven is at the doors, and in the meantime, we do not want to hear about the signs and wonders that the Lord has foretold. Plagues, earthquakes, terrors, wars, and movements of nations have already occurred. Yet all these things seem to us like dreams: we are neither moved by hearing of them, nor by seeing them. The elect are gathered lest they see the great confusion and pressure that will overwhelm this wicked world. The time for harvest has come, and the crop has ripened. This age has reached its end: and the angels, having taken up their sickles, await the signal. Therefore, let us fear, dearest ones. It is now time to say the eleventh hour, and a long journey still lies ahead of us. Let us strive to be found on the way. Let us be sober and wake from sleep, as if sleepless. We do not know at what hour the Lord will come to the whole earth. Therefore, let us lay aside the burden and care of earthly things. For the Lord indeed does not want us to be anxious about any matter on earth; He commands mutual love among us. But from us, love has been banished and expelled from the earth. All things are full of sins. Injustice has taken hold of everyone alike. Each one desires earthly things and despises heavenly ones: no one loves the future. Do you wish to become heavenly? Let all earthly things always be hateful and detestable to you: practice discipline, as if perfect, and aspire to the heavenly kingdom. But beware that you do not say to yourself in thought, O monk: Great is the labor in discipline; but I am small and weak, and I cannot endure the labor of disciplines. Hear the words of the most beautiful and best advice with your ears, and commit to memory what I, your dearest and most loving brother in Christ, am about to tell you. If you wish to travel to another distant region and country, you cannot complete the entire distance of the journey in a single moment of time; but step by step, progressing daily through many stages, after great efforts exhausted from the journey, you will finally reach the region you were expecting. Similarly, it is with the heavenly kingdom and the paradise of delights: to which one can arrive through fasting, continence, and vigils. Indeed, continence, tears, prayers, vigils, and charity, are the stages that lead to heaven. Do not be afraid to start a beautiful beginning on a good path that leads to life.

Desire to walk on that path alone, and a purposeful spirit will be found in you, and soon the same path will be laid out before your feet. Rejoicing and walking not without pleasure through that journey, you will make the stages. The steps of your soul through each stage will be made firmer. On this path, which leads to heaven, you will find no difficulty. The Lord himself in heaven has made Himself the way and the life for those who desire to joyfully reach the Father of lights. You have become for me, Christ the Savior, the way of life, leading to the Father. This alone contains joy within itself, and its end is the kingdom of heaven. You have become for me, Lord Jesus, Son of God, the way of life and enlightenment, and I have drawn for myself from your fountain gifts, full of desire. Your grace has become in the heart of your servant light and joy, sweeter on the tongue of your servant than honey and the honeycomb. Your grace has become in the soul of your servant like a treasure, enriching poverty, dispelling want and decay. Your grace has become for your servant a refuge and strength, protection and exaltation, boasting and the food of the entire life. How then can your servant, Lord, remain silent about the great love and sweetness of your grace? I have opened my unworthy mouth: but how can my tongue praise and glorify the giver of goods worthily? or how again can I, a sinner, dare to block out the waves of your grace burgeoning in my heart, and full of the sweetness of manifold gifts? I will sing to the Lord of the glory of the heavens, who has bestowed heavenly gifts upon his servant through diverse gifts. I will magnify your grace, Christ the Savior: for in magnifying it, I myself am magnified. I will not cease, Lord, to praise your grace with my tongue. My harp will not be silent, strumming spiritual songs. To you, Savior, who are the glory of my life, I am drawn by desire for you. Your grace draws my mind to follow you with a certain sweetness. Let my heart be good soil that receives the good seed, and let your grace drench it with the dew of eternal life; and let the same grace reap from the soil of the heart a sheaf of compunction, adoration, sanctification, which are always most pleasing to you. Convert my soul with that found sheep back to the fold of the paradise of delights. May my soul be found in that light. And just as you lifted that found sheep onto your shoulders; so also draw this unworthy soul of mine to you with your hand, and offer both to the immaculate and immortal Father: that with all the Saints in those delights of Paradise I may say: Glory to the immortal Father: worship to Him who bestowed heavenly gifts on the lowly and rejected, that He Himself might offer the drachma of glory to the King of all forever. Amen.

## Stanzas Against Bardaisan

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S. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan. Transcribed from the Palimpsest B.M. Add. 14623 by the late C. W. MITCHELL, M.A., C.F., volume 2 (1921). Against Bardaisan AGAINST BARDAISAN. A DISCOURSE AGAINST BAKDAISAN. 1

[P. 143.]

I. BARDAISAN, lo, declares--that even without the sin of Adam--the Body would turn to its dust,--that Flesh does not cleave to Spirit,--that the dregs run downward--and the fine material upward,--and . . .--the one its height and the other its depth.

II. His opinion is diseased, similar--to the infirmity of Bardaisan,--his whole mythology is sickly.--"For if," says he, "[it is] by Adam--we die the Death of here below,--it would have been right that He who came--should have given Life here below--that he might render recompense for the usury paid."

III. But our judges are judged--before that Truth which is from judgement;--they are being judged, the judges--of all [P. 144.] judgements that [are] judged in error.--The truth of it judges the judges,--for Verity [cometh] in judgement;--by its truth it is the victor--of the wickedness hidden in the judges.

IV. When by artifice Error judges--that it may conquer the truth,--it is judged secretly--by the knowledge of the truth. --Wherefore not again has Verity [come]--if open audacities have changed it,--for its victory in truth--holds the crown over it.

V. To the word of truth . . . the healthy ear [is a test :] . . .

--the healthy mouth also is a test--to fruit

sweet [and bitter]--the mouth teaches the taste--to the eye that has erred by the sight.

VI. For that inexperience--of the eye which sees [all forms]--is obedient to the mouth which tries [all] tastes--[that thou] |lxvii mayest learn [thereby the wholesomeness] of fruits ; [so] also the inexperience -- of the ear that hears all words -- (is obedient) to the heart that tries all words -- that thou mayest learn thereby the force of the words.

VII. Let us be like to the ordinary (physical) body -- whose [P. 145.] organs are equal in love, -- for the sound organ that has stumbled -- its fellow that is skilful admonishes it. -- Let the lover[s] of truth also become -- one Body against Error -- that [our] lack may be filled -- . . .

VIII. A true decision bears witness -- that the transgression of Adam -- turned the Body to a principle 3 -- that looses the fixing of its life, -- for if we have seen that our Lord also -- fixed the mortal Body -- with life that cannot be loosed -- His truth has borne away the crown.

IX. Our disputation has entered a contest -- that from two sides, lo, is approached, -- that on two sides it may be crowned, -- for in that one involves the other -- in the common contest they are alike. -- For if our Lord put on the Body -- with the life of Paradise He rewarded it, -- because it lost its life there.

X. Compare, then, and let us take the [trial]s -- of our Lord that thou mayest know, if they are like -- to bodily and mortal ones, -- whether He put on the Body, or not. -- Begin then with the Birth -- and go on to finish with the Death -- and include in the middle -- His human mode of life.<sup>4</sup>

XI. For they are bound one to the other -- His truths that bound Error ; -- in that His Death persuades us about His [P. 146.] Birth -- that He put on a mortal Body ; -- His Resurrection bears witness to His Death -- that the Body which died was raised. -- For His Birth is bound up with His Death, -- and His Death is bound up with His Resurrection.

XII. For our Lord has fixed the traditions -- of His truth like the bodily

organs, -- [which] He has fixed in one another, -- that when contention and Error -- wish to cut off an organ -- the Body all of it wails -- and the organs [from all] sides -- are crying out about that one which is cut off.

XIII. The Truth is living and life-giving to all, -- lo, the [lxviii] tastes of it bear witness to it.--For lo, by a myriad trials-- the affair of our Lord is learnt,--that in the Body He died and was raised,--and His Birth and His Death have become a test 5--for the very Body which He put on,--that not in appearance and fraud did He put it on.

XIV. [When] He confessed His [mys]tery to Thomas,--who by touch wished to examine Him,--He gave His Body to the touch of the hand,--that the sense of touch also should be a [P. 147.] test to Him ;--there came to him the word of Truth,--that will cast out all contention,--"For a spirit hath not bones" ; 6-- in truth He put on His bodily organs.

XV. For even if ... --proclaims that our Lord was clothed with a Body,--Contention stops up its ears--and in perversity proclaims something else,--that our Saviour did not put on the Flesh.--And if its perversity in truth justifies us--how much more will His correctness justify us ?

XVI. But I think that Truth--thus conquers Error--not when . . . --the eloquent ... to run,--but . . . with Him--his running surpasses their running,--as . . . -- . . . and is crowned.

XVII. \* \* \* \* \* for what reason and wherefore--the Body cannot for ever--be accompanied for ever by the soul.

XVIII. [For] if we say that it is a House-- . . .

[P. 148.] XIX. For a snare, lo, is spread-- . . .

XX. And if . . .

XXI. These things that [are] supposed --to be strange to one another,--[and also] are not acceptable to one another--are one, and are from one, and in one,--for they exist in one creation --and from one Air are nourished--and by one Death are cut off --and to one Working are obedient.

[lxix] XXII. But see the seed, that as ...

. . . -- that in the bosom of its mother it may take refuge, -- and [P. 149.]  
leaven out of all bosom[s] -- in the mass of dough takes refuge alone. -- The  
bosom of the earth is the opposite of the [seed], -- and when aforetime it was  
growing up in it -- in the mode of [its species] it grew up.

XXIII. \* \* \* \* \* XXIV. \* \* \* \* \*

-- whether the Will [of] the Creator -- begat the wealth of diversities --  
that are regarded as opposites, -- or that there are Entities, strangers --  
and not related to one another -- and . . .

XXV. That Error much distresses me -- . . .

... in the Beginning, -- that what they say about the end -- [P. 150.] we may  
say to them about the beginning.

XXVI. I know that if . . .

XXVII. \* \* \* \* \* XXVIII. \* \* \* \* \* XXIX. \* \* \* \* \* XXX. What good therefore [has] death, -- if  
when life abounds -- . . .

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\* \*  
\* \*  
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XXXI.7 Now let us turn for a little -- to a  
question . which [P. 151.] is before this, -- that she may not be bereaved by  
having been left -- let Truth then run to meet her -- holding fast the victory  
of her sister -- and announcing to her about Error, -- that it had become a  
mark for the arrows -- that she also may begin to mock at it.

XXXII. Body and Soul have been invited -- to Paradise, and in Paradise --  
they were honoured and returned in disgrace, -- they were disgraced and have  
returned in honour ; -- Body and Soul entered together, -- Body and Soul went  
out together, -- by death they were separated one from the other, -- and in  
resurrection again they are joined. |lxx

XXXIII.8 The death that God decreed--for Adam

after he sinned,--it is not the wicked killing--whereby men kill their fellow-men ;--the killing of Abel the righteous--was from the Free-will that wronged him,--and the death of Adam the sinner--was from the justice that requited him.

XXXIV. It was not the case then because--the killing of Abel the righteous was previous--to the death of Adam the sinner 9--that Abel died first--by that death that is from God : [P. 152.] --Free-will in its audacity--made an assault on Abel in its envy,--and brought in lulling before death.

XXXV. By that sentence from the Judge--Adam died first,--by that killing from Man--Abel was killed first; 10--they stand in the domain--of Justice and of Free-will,--Justice is not wronged--and Free-will is not constrained.

XXXVI.11 And lo, there go down from the beginning--the two ways of death,--one of sentence and one of killing.--For as Free-will brought in--killing before death in the Beginning,--so Justice brought in--death after sin.

XXXVII. He<sup>12</sup> Who knew beforehand that the killed-- would be killed by the killers--by the lulling set a bound to their life--though He be far from the blame--of the killers who have dared to kill,--and is far also from (the blame for) the accident-- of the killed man who is killed by sudden death.

XXXVIII. If therefore one who is killed--goes not in sentenced time it is an accident,--and if he goes in his time it [P. 153.] is a scandal--for it justifies the one who killed him,--yet God is high--above accident and also above scandal;--it is not an accident, in that the sentenced time drew nigh--and it is not a scandal, in that there is about to be a judgement. |lxxi

XXXIX. But however much, lo, they are explained--these things have need of explanation,--for it is hard (to explain) how--there should chance in the one

hour--the hidden sentenced time of him who is killed--and also the will of the killer,--that the man killed should go in his sentenced time--and the killer with his weapon be held guilty.

XL. Let us turn aside now from these things--for it was not these things we are concerned with ;--an investigation against those in error--we have been concerned with to conquer therein.--For not a little loss is it--that has entered through Bardaisan,--that inexperienced folk who have heard have suffered loss--of the merchandise of their lives.

XLI. And that ignorant folk may not go astray,--saying that "Abel, he died first,"--and disturb the comparison--that is struck between our Lord and Adam :--let them know that killing is of man--but the sentenced time is from God;--for as regards Abel wickedness killed him,--but as regards Adam the [P. 154.] Just One made him die.

XLII. But not even for this will there be--an opportunity for thee to hinder the inexperienced--in that as regards our Lord it was men who killed Him--and as regards Adam the Just One made him die :--Adam that sinned against Justice-- God in the sentenced time made him die,--but our Lord that killed wickedness--by wicked men was the killing of Him.

XLIII. If the Body depends upon the Soul,13--lo, the Soul also like the Body--upon another Power depends wholly-- namely, on that Power which gives life to everything.--And as (in the case of) the Soul if it lets go--of the Body, it (the Body) is undone and falls to pieces,--the Power also that gives life to the Soul--if it lets it go, it (the Soul) is undone.

XLIV. If the Body, that is mixed with--the Soul and is its companion,--they say cannot cleave to it,--the light one, because of the weight of it (the Body),--how can they cleave,-- Entities corporeal and heavy,--to that Power which is above everything subtle--to live in it for ever and ever ?

XLV. Well, then, let us also say--that if the Body because of its

weight--breaks away from the limpid Soul,--that limpid [P. 155.] |lxxii  
substance is also separated--from the Power that is more limpid than it,--[and  
as] in the case of the Body--the same retribution comes to it (the  
Soul)--from that Power which took hold of it.

XLVI. For to both of them it (the Soul) is strange--to that limpid one and  
to the turbid one ;--to the turbid one because of the impurities,--[to] the  
limpid one because of its refinement.-- If the one is for ever in it--the Body  
would be ever beside it ;--it does cleave to that which is more limpid than  
[it],--and that which is more [turbid] than it cleaves to it.

XLVII. For it is not the Power of its nature-- . . .

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\*   \*  
\*   \*  
\*   \*

XLVIII. As for the Entities that Bardaisan brought in-- he is to be accused  
because he taught--that one is heavier<sup>1</sup> than its fellow--and one is  
lighter than its fellow ;--he put the evil ones as the lower,--he put the good  
ones as the upper,--he put Light and Wind as fine,--Fire and Water as  
heavy.

XLIX. If the lower one . . . --does not adhere to the one higher than  
it,--neither does Water that is corporeal-- [P. 156][cleave] to Fire that is  
lighter,--nor Fire to limpid Wind--nor does Wind cleave to Light,--nor any of  
them to God--Who is higher than all of them and more refined.

L. But if they are acceptable as friends,--all these Entities to one  
another,--those that are heavy and those that are light,-- and possess and are  
possessed by one another,--that Highest One who gave them their level--does  
not treat the lowest one as alien ;--and if He treat the lowest one as  
alien--He cannot treat the middle one as akin.

LI. For on one side of the two is with him--weakness or wickedness ;--but

if He be Evil, how is He the Good One ?-- and if He be weak, how is He the Creator ?--and if as the Good One He humiliated Himself--unto the middle (Entities) which were at strife,14--all of them

with all He would have reconciled--that His kindness might not suffer loss.

LII.15 But look upon Man--and see that all of

them are reconciled :--his heat is from Fire,--his cold from Wind,--his dampness from Water,--his dryness from the Dust;--in the midst of him dwells Life,--creative power holds him firm.

LIII. And even if these (theories) were so,--that things [P. 157.] should be so would be difficult,--as, if there were Entities,--it would be difficult that they should be made (into anything).--an Entity cannot be destroyed,--an Entity cannot be arranged ;--in that it is an Entity it is indestructible,--in that it is an Entity it is unarrangeable.

LIV. That Creator Who is unable--to destroy the Entities that exist--by the same analogy again is unable--to arrange the Entities that exist;--for He did not create the existence-- therefore He cannot destroy it,--He did not moreover arrange its fixing--therefore He cannot undo it.

LV and LVI.16 And if He cannot undo--the existence of other Entities,--(an existence) which is bound by its Nature,-- the Maker also is unable--to make anything and arrange (it).-- But let Him make the trial,--the very Maker from Himself,-- that as He cannot be arranged--the Entities cannot be made ;--by this moreover we shall understand as--the Body consists by the Soul,--the heavy by the power of the light,--the Soul also is similar to the Body--in regard to the Power that is more subtle than all.

LVII and LVIII.17 Against them let us say their

words,-- [P. 158.] who say that the Stranger--blew His Life into the Entities and girded them ;--how to strange Life--are the Entities akin so that they lived ?--If indeed the Stranger blew His Life--into the Entities so that they

became alive,--the Soul makes itself akin to the Body,--as He made His Life akin to the Entities--that had been strangers to His Life.--But if by the Master the servants lived,--how much more does the Body live--by the life of the Soul its colleague ?

LIX. "Reason," as they say,--"is the strange Leaven that is hidden--in the Soul," which is without knowledge ;--to the Body and Reason it is strange !--If so be then the Body cannot--cleave to the Soul, being earthy,--neither can it (the Soul) cleave--to the Reason which is Divine. |lxxiv

LX. We have therefore no contest--to expla[in] and persuade them--that are thrown into the contest;--and when struggling on their behalf--their struggle will be on our behalf,--for them the labour and for us the crown,--that when arguing on behalf of the Soul--their argument becomes (one) on behalf of the Body.

[P. 169.] LXI.18 Let us demonstrate therefore all the more--from the created things that are before us :--for lo, Fire is subtle--in comparison with Water that is corporeal,--[and] Wind [also in comparison with] Light--it also is denser than Light;--the Soul also in comparison with the Body--as their saying goes is "subtle"--and in comparison with Reason it is "corporeal."

LXII. Let us demonstrate therefore that all--Natures are devoured by one another,--substances' both corporeal and spiritual.--For oil is devoured by Flame,--and Flame is devoured by Wind ;--and the oil is not perceptible in Flame--and Flame is not [perceptible] in Wind,--for everything is easy to the Possessor of all things.

LXIII.19 Water again is placed in the middle--between Winter and Summer,--so that if the cold be fierce--it makes it a bodily substance--that embodies it in a hard form,--and if the heat be fierce--it makes it a spiritual substance--that absorbs it in a subtle

way.

LXIV. \* \* \* \* \*

[P.160] LXV. [And if so be] that Bardaisan says--that because of its weight it (the Body) remains therein,--from the fine [substance] of the Soul;--lo, when the heavy one de[parts]--[there departs] also the light part,--like a vapour [and a puff of air (?) it becomes] --and like a breath it is for a while--and flies away lightly. LXVI. Lo, . . . --of the Entities that Bardaisan brought |lxxv in,--corporeal ones as he says,--in all Folds and Limbos-- If there be any corporeal it is refined-- , . . . created all according to His Will.

LXVII.

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\* \*  
\* \*  
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LXVIII. When the resurrection comes to pass--this comes to pass as the result of it;--and if every one had been raised . . . -- [p. 161.] \* \* \* \* \* LXIX. . . . in Adam . . . all . . . were dying--though as yet they were not born,--from the womb . . .

\* \* \* \* \* LXX. \* \* \* \* \*

LXXI. The Second Adam also-- . . . and was raised up in Sheol,--He brings all that are [there],--in Him they were living secretly,--and when their resurrection drew nigh--there sprang upon them the voice of .... --in that as a dead man made the living die--the voice of resurrection makes them alive.

LXXII. For that first Thousand --is the type of that last [P. 162.]

Thousand,--in that as the death of Adam put to death--all those that that Thousand [had brought to life] . . . delivered--one that flew away and one that was rescued.

LXXIII. Our Lord also in the last Thousand--raises the Dead by His resurrection--in that all the Dead are found in His Thousand,--and there comes the Deluge of Fire--in the midst of which the Wicked sink--and the Righteous

in it are delivered ;--like Enoch the living [are] snatched away,--in the manner of Noah the Dead are rescued.

LXXIV. But Bardaisan in this has erred--and wishes to make us also err therein,--in this [he has greatly gone astray ;]--he has died, and caused all [his comrades] to die.--" Our Lord also, (says he) Who was raised,--(why) did He not raise all Bodies,--that as their undoing was in Adam--their reconstruction should be by our Lord ? " |lxxvi

[P. 163.] LXXV. Lo, Adam not at the moment -- when he died and fell did he cast down everything. -- but he died in his sin -- and the world died in the sentence on him ; -- our Lord also not at the moment -- when He was raised did He raise everything. -- but He lived by His glorious acts -- and the world lived in the pledge He gave.

LXXVI. In the hour that Adam died and fell -- the earth was full of living beings, -- and on his account only did Death reign ; -- our Lord also gave life now -- when Sheol was full of the dead -- on His account only does Resurrection reign. -- Death spread from one on all, -- from [one also] spread Resurrection.

LXXVII. It did not suffice Bardaisan to look -- upon [the matter from both (?)] sides ; -- on the one side he looked only -- and not even on that as it is, -- for his eye did not [see] clearly, -- that when he was declaring about Adam, -- he that has slipped in one thing -- has slipped in everything.

LXXVIII. But he does not know that that Body -- which died in Adam the Messiah has made alive. -- The Nails bear witness to His dying. -- the Watchers bear witness to His Resurrection, -- and the Nails that came out of the furnace -- have become furnaces (i.e. tests) for our Truth ; -- the fixing of them admonished [P. 164.] Thomas that He was not -- raised with [?] His Soul by Himself.

LXXIX.20 Bardaisan insists that if so be --

that these Bodies died in Adam -- it was right for our Lord Who came -- that He should raise up the Bodies from the grave ; -- but if the Bodies He did not raise, -- it is clear that the death of the Soul -- Adam brought in by his sins, -- for the Souls which he brought down to Sheol -- our Lord brought up with Him.

LXXX. He [finis]hes his word with another, -- "for lo," says he, " our Lord says -- 'Every one that keepeth My word -- death for ever he shall not taste,' 21 -- and lo, all those who kept it have died -- [ . . . 22]" -- For he has

confused and dissolved words -- to the confusion of the inexperienced ear. |lxxvii

LXXXI. And [the] word the argument of which is something else--he makes into stuff for his argument,--for he considered about this same death--that the Souls which are hindered in every place--in all depths and Limbos 23--and that "have kept the word of our Lord,"-- . . . from within the Body,-- are exalted to the Bridal chamber of Light!

LXXXII. According to the doctrine of Bardaisan--the Death that Adam brought in--was a hindrance to Souls--in [P. 165] that they were hindered at the Crossing-place--because the sin of Adam hindered them,--"and the Life," he [says], "that our Lord brought in--is that He taught verity and ascended,--and [brought] them across into the Kingdom."

LXXXIII. "Therefore," he says, "our Lord taught us-- that 'every one that keepeth My Word--death for ever he shall not taste,'--that his Soul is not hindered--when it crosses at the Crossing-place--like the hindrance of old--wherewith the Souls were hindered--before our Saviour had come. LXXXIV. He is caught in one of two things :--in that every one that kept the Word of our Lord--(and) died before our Lord ; . . . --but if he is hindered at the Crossing-place--his soul has tasted Death,--and if he had crossed the Crossing-place--what is that which he said about our Lord.--that He had crossed it first of all ?

LXXXV.24 For if Lazarus when he died--had gone  
up to the Bridal-chamber of Light--an injury 25  
our Lord did him--in that He turned him back to his body the Prison-house ;  
--and that which our Lord was saying--to Martha, that "Thy Brother shall  
rise," 26--from whence then did He say he  
[P.166] should rise--from the height, or from the deep ?

LXXXVI. As a Physician He did justly--in that sin the |lxxviii  
bringer of pains--He was rooting out from mankind ;--for that Primal  
Serpent--had bitten the Primal Adam--not with teeth but with advice,--He 27  
too healed the wound--with commands and not with drugs.

LXXXVII. If the Soul it was He came to teach--according to their word it  
would be right--that the Souls in Sheol He should teach--that they should not  
steal nor commit adultery ;--and if in Sheol it is not for Souls--to lend or  
be in debt, then--to Body-and-Soul in its contest--He comes to conquer and to  
crown.

LXXXVIII.28 An example He depicted--and a  
likeness He impressed--and a mirror He fixed by His Body,--that was victorious  
and tasted suffering--and was raised and put on glory ;-- and He taught that  
every one who thus--conducts himself is [P. 167.] thus glorified--and he that  
fights thus conquers--and he that conquers thus is crowned.

LXXXIX.29 Adam, too, by him He depicted--an  
example for every one to look at,--that he sinned and was sorry and brought to  
confusion--and was cursed and went forth and was brought low--and departed and  
was undone and destroyed,-- and He taught that every one whose support is  
wickedness --even his profit is loss.

XC.30 In both worlds he is mocked at,--in both  
worlds he carries disgrace :--by the steps that Adam went down,--by them it  
was our Lord brought him up.--In the beginning He gave him verity--instead of  
the falsehood that the Serpent gave him,-- in the end He gave him

Life--instead of Death that the Tree gave;--He conjoined with him his life,--the equilibrium of which Death had divided.

XCI. Seeing that of all Bodies that die--the Body of our Lord rose only--Bardaisan erred and supposed--that it was the Souls that our Lord raised up,--and he did not consider that the death also of Adam--had reigned in Adam first,-- |lxxix and thus after nine hundred years--the leaven of it had spread in all generations.

XCII. Our Lord also when He was raised up--in Him Life [P. 168.] reigned first,--like the Death that reigned in Adam ;--and as with Adam after a period--his Death reigned over all,--our Lord also after a time--His Resurrection was reigning over all,-- that the usuries paid might be like to one another.

XCIII.31 His Leaven that makes all alive spread--in all the lump of the Dead--that, lo, is kneaded in the bosom of Sheol,-- so that if after nine hundred years--the Leaven of Death reigned in us,--lo, after a little--His living Leaven will conquer mortality.

XCIV.32 And now if so be this suffices,--as also it does suffice,--this argument of ours has been spoken--about the Body and about its Resurrection ;--the rest of the discourse of it which remains,--the matter of it shall be ours for another day,--that we may gain by our disputation--discoveries about our Faith.

XCV. Where he has fallen we have risen,--and where he has slipped we have been strengthened,--and where he failed we seem--to have acquired the fortunes of Adam,--in that wickedness ruled over Him in the beginning,--Death ruled over [P. 169] him in the end,--in that his Body and his Soul sinned together--Death divided his equilibrium.

XCVI. I give thanks to Thee, my Lord,--that Thou hast not stinted me, nor hast Thou filled me :--Thou hast not stinted me that I may grow,--and Thou hast not filled me, so that I may ask.--Satiety knows not how to ask,--and

hunger ceases not to beg ;--Thou hast satisfied me to abate my hunger,--Thou hast made me hungry to awake my supplication.

END OF DISCOURSE AGAINST BARDAISAN.

Note from Vol. 1 Introduction, p. (10):

[Short lacunae are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has [Syriac]

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases. In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

[P.101] indicates page 101 of the accompanying Syriac. [1.2] means line 2 of the current page of the accompanying Syriac. [RP]

#### FOOTNOTES

I have moved the footnotes to the end. Those consisting of "Read [syriac] for [syriac]" or similar have been omitted, as it has not been possible to transcribe the fragments of Syriac. The pages are numbered with Roman numerals. Arabic numbers and line numbers relate to the Syriac text printed at the back of the paper volume. Greek text is rendered using the Scholars Press

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1. 1 The general metrical scheme of this

piece is a stanza of eight lines of seven syllables each, but several stanzas have a line too few or too many and three lines are a syllable too short (x 8, lii 1, xciv 1).

2. 4 Lit. 'furnace,' as in lxxviii 5,

6, and elsewhere.

3. 2 Lit. 'root.' 4. 3 Stanza x, 1. 8, has only six syllables.

5. 2 Lit. 'furnace' : see lxxviii 5

f.

6. 3 Luke xxiv 39.

7. 2 Stanzas xxxi-xlii are preserved also in  
the upper writing of B.M. Add. 14623 : see Introduction.

8. 1 B.M. 17193 contains St. xxxiii-xlii,  
and B.M. Add. 14731 contains St. xxxiii-xxxvi, xli-xlii.

9. 2 Sinner] guilty, 14731.

10. 3 xxxv 3, and by that killing of Man,  
17193. 4, Abel was the first killed one, 17193.

11. 4 Stanza xxxvi is legible in the  
Palimpsest, except the first line; it is preserved in the upper writing, also in  
B.M. Add. 17193 and 14731, which come from another exemplar. Yet in all these  
the stanza has only seven lines. Therefore some of the other stanzas, preserved  
only in the Palimpsest, which have less than the eight lines, are probably  
irregular owing to the author, not to a defect in the transmission.

12. 5 xxxvii 1. He] God, 17193  
(unmetrically).

13. 1 See Vol. I, p. civ, and the  
Corrigenda in this volume.

14. 2 Lit. 'had been angry'  
([Syriac], sic.), p. 156, 1. 30.

15. 3 Omit [Syriac] (sic), p. .156,

1. 34, so that Stanza lii, line 1, has only six syllables : see the Note at the  
beginning of this Discourse.

16. 1 Stanzas lv and lvi together have only  
fourteen lines.

17. 2 Stanzas lvii and lviii together have only thirteen lines.

18. 1 Stanza lxi has nine lines.

19. 2 Stanza lxiii has only seven lines.

20. 1 Stanza lxxix has nine lines.

21. 4 John viii 51 f.

22. 5 I cannot translate this line, p. 164,

1. 24.

23. 1 For the ' Seven Limbos,' see p. 204,

1. 44 f.

24. 5 Stanzas lxxxvi-xciv are preserved also in the upper writing : see Introduction.

25. 6 injury]+then 14623

(unmetrically).

26. 7 John xi 23.

27. 1 He] our Lord, 14623 (unmetrically).

28. 2 Stanza lxxxviii is also preserved in

B.M. Add. 12155 and 14532, without variation, except that 12155 reads 'He was'

for 'that was' in l. 4. Stanza lxxxviii has nine lines in all four copies.

29. 3 Stanza lxxxix has only seven lines.

30. 4 Stanza xc has ten lines.

31. 1 Stanza xciii has only seven lines.

32. 2 The first line of Stanza xciv (otherwise a regular one of eight lines) has a syllable short: see the Note at the beginning of this Discourse. This text was transcribed by Roger Pearse, 12th September 2002. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

## The Pearl-Seven Hymns on the Faith

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### The Pearl-Seven Hymns on the Faith

Hymn I.

Hymn II.

Hymn III.

Hymn IV.

Hymn V.

Hymn VI.

Hymn VII. The Pearl-Seven Hymns on the Faith

Hymn I.

1. On a certain day a pearl did I take up, my brethren; I saw in it mysteries pertaining to the Kingdom; semblances and types of the Majesty; it became a fountain, and I drank out of it mysteries of the Son.

I put it, my brethren, upon the palm of my hand, that I might examine it: I went to look at it on one side, and it proved faces on all sides. I found out that the Son was incomprehensible, since He is wholly Light. In its brightness I beheld the Bright One Who cannot be clouded, and in its pureness a great mystery, even the Body of our Lord which is well-refined: in its undividedness I saw the Truth which is undivided.

It was so that I saw there its pure conception,-the Church, and the Son within her. The cloud was the likeness of her that bare Him, and her type the heaven, since there shone forth from her His gracious Shining.

I saw therein His trophies, and His victories, and His crowns. I saw His helpful and overflowing graces, and His hidden things with His revealed things.

2. It was greater to me than the ark, for I was astonished thereat: I saw therein folds without shadow to them because it was a daughter of light, types vocal without tongues, utterances of mysteries without lips, a silent harp that without voice gave out melodies. The trumpet falters and the thunder mutters; be not thou daring then; leave things hidden, take things revealed. Thou hast seen in the clear sky a second shower; the clefts of thine ears, as from the clouds, they are filled with interpretations. And as that manna which alone filled the people, in the place of pleasant meats, with its pleasantnesses, so does this pearl fill me in the place of books, and the reading thereof, and the explanations thereof. And when I asked if there were yet other mysteries, it had no mouth for me that I might hear from, neither any ears wherewith it might hear me. O thou thing without senses, whence I have gained new senses!

3. It answered me and said, "The daughter of the sea am I, the illimitable sea! And from that sea whence I came up it is that there is a mighty treasury of mysteries in my bosom! Search thou out the sea, but search not out the Lord of the sea!

"I have seen the divers who came down after me, when astonished, so that from the midst of the sea they returned to the dry ground; for a few moments they sustained it not. Who would linger and be searching on into the depths of the Godhead?

"The waves of the Son are full of blessings, and with mischiefs too. Have ye not seen, then, the waves of the sea, which if a ship should struggle with them would break her to pieces, and if she yield herself to them, and rebel not against them, then she is preserved? In the sea all the Egyptians were choked, though they scrutinised it not, and, without prying, the Hebrews too were overcome upon the dry land, and how shall ye be kept alive? And the men of Sodom were licked up by the fire, and how shall ye prevail?

"At these uproars the fish in the sea were moved,<sup>1</sup> and Leviathan also. Have ye then a heart of stone that ye read these things and run into these errors? O great fear that justice also should be so long silent!"<sup>2</sup>

4. "Searching is mingled with thanksgiving, and whether of the two will prevail? The incense of praise riseth along with the fume of disputation from the tongue, and unto which shall we hearken? Prayer and prying [come] from one mouth,<sup>3</sup> and which shall we listen to?

"For three days was Jonah a neighbour [of mine] in the sea: the living things that were in the sea were affrighted, [saying,] "Who shall flee from God? Jonah fled, and ye are obstinate at your scrutiny of Him!"

Hymn II.

1. Whereunto art thou like? Let thy stillness speak to one that hears; with silent mouth speak with us: for whoso hears the stammerings of thy silence, to him thy type utters its silent cry concerning our Redeemer.

Thy mother is a virgin of the sea; though he took her not [to wife]: she fell into his bosom, though he knew her not; she conceived thee near him, though he did not know her. Do thou, that art a type, reproach the Jewish women that have thee hung upon them. Thou art the only progeny of all forms which art like to the Word on High, Whom singly the Most High begot. The engraven forms seem to be the type of created things above. This visible offspring of the invisible womb is a type of great things.<sup>4</sup> Thy goodly conception was without seed, and without wedlock was thy pure generation, and without brethren was thy single birth. Our Lord had brethren and yet not brethren, since He was an Only-Begotten. O solitary one, thou type exact of the Only-Begotten! There is a type of thine in the crown of kings,[wherein] thou hast brothers and sisters.

Goodly gems are thy brethren, with beryls and unions as thy companions: may gold be as it were thy kinsman, may there be unto the King of kings a crown from thy well-beloved ones! When thou camest up from the sea, that living tomb, thou didst cry out. Let me have a goodly assemblage of brethren, relatives, and kinsmen. As the wheat is in the stalk, so thou art in the crown with princes: and it is a just restoration to thee, as if of a pledge,<sup>5</sup> that from that depth thou shouldst be exalted to a goodly eminence. Wheat the stalk bears in the field; thee the head of the king upon his chariot

carries about.

O daughter of the water, who hast left sea, wherein thou wert born, and art gone up to the dry land, wherein thou art beloved: for men have loved and seized and adorned themselves with thee, like as they did that Offspring Whom the Gentiles loved and crowned themselves withal.

It is by the mystery of truth that Leviathan is trodden down of mortals: the divers put him off, and put on Christ. In the sacrament of oil did the Apostles<sup>6</sup> steal Thee away, and came up. They snatched their souls from his mouth, bitter as it was.

Thy Nature is like a silent lamb in its sweetness, of which if a man is to lay hold, he lifts it in a crucial form by its ears, as it was on Golgotha. He cast out abundantly all His gleams upon them that looked upon Him.

2. Shadowed forth in thy beauty is the beauty of the Son, Who clothed Himself with suffering when the nails passed through Him. The awl passed in thee since they handled thee roughly, as they did His hands; and because He suffered He reigned, as by thy sufferings thy beauty increased. And if they showed no pity upon thee, neither did they love thee: still suffer as thou mightest, thou hast come to reign I Simon Peter<sup>7</sup> showed pity on the Rock; whoso hath smitten it, is himself thereby overcome; it is by reason of Its suffering that Its beauty hath adorned the height and the depth.

Hymn III.

1. Thou dost not hide thyself in thy bareness, O pearl! With the love of thee is the merchant ravished also, for he strips off his garments; not to cover thee, [seeing] thy - clothing is thy light, thy garment is thy brightness, O thou that art bared!

Thou art like Eve who was clothed with nakedness. Cursed be he that deceived her and stripped her and left her. The serpent cannot strip off thy glory. In the mysteries whose type thou art, women are clothed with Light in Eden.<sup>8</sup>

2. Very glistening are the pearls of Ethiopia, as it is written, Who gave thee to Ethiopia [the land] of black men.<sup>9</sup> He that gave light to the Gentiles, both to the Ethiopians and unto the Indians did His bright beams reach. The eunuch of Ethiopia upon his chariot<sup>10</sup> saw Philip: the Lamb of Light met the dark man from out of the water. While he was reading, the Ethiopian was baptised and shone with joy, and journeyed on!

He made disciples and taught, and out of black men he made men white.<sup>11</sup> And the dark Ethiopic women<sup>12</sup> became pearls for the Son; He offered them up to the Father, as a glistening crown from the Ethiopians.

3. The Queen of Sheba<sup>13</sup> was a sheep<sup>14</sup> that had come into the place of wolves; the lamp of truth did Solomon give her, who also married<sup>15</sup> her when he fell away. She was enlightened and went away, but they were dark as their manner was. The bright spark which went down home with that blessed [Queen], held on its shining amid the darkness, till the new Day-spring came. The bright spark met with this shining, and illumined the place.

4. There are in the sea divers fishes of many cubits, and with all their greatness they are very small; but by thy littleness the crown is made great, like as the Son, by whose littleness Adam was

made great. For the head is thy crown intended: for the eye thy beauty, for the ear thy goodness. Come up from the sea, thou neighbour to the dry land, and come and sojourn by the [seat of] hearing. Let the ear love the word of life as it loveth thee! In the ear is the word, and without it is the pearl. Let it as being warned by thee, by thee get wisdom, and be warned by the word of truth. Be thou its mirror: the beauty of the Word in thine own beauty shall it see: in thee it shall learn how precious is the Word on High! The ear is the leaf: the flesh is the tree, and thou in the midst of it are a fruit of light, and to the womb that brings forth Light, thou art a type that points.

Thee He used as a parable of that kingdom, O pearl! as He did the virgins that entered into it, five in number, clothed with the light of their lamps! To thee are those bright ones like, thou that art clad in light!

5. Who would give a pearl to the daughter of the poor? For when it hangs on her, it becomes her not. Gain without price that faith, all of which becomes all the limbs of men. But for no gold would a lady exchange her pearl.

It were a great disgrace if thou shouldst throw thy pearl away into the mire for nought! In the pearl of time let us behold that of eternity; for it is in the purse, or in the seal, or in the treasury. Within the gate there are other gates with their locks and keys. Thy pearl hath the High One sealed up as taking account of all.

Hymn IV.

1. The thief gained the faith which gained him,<sup>16</sup> and brought him up and placed him in paradise. He saw in the Cross a tree of life; that was the fruit, he was the eater in Adam's stead. The fool, who goes astray, grazes the faith, as it were an eye,<sup>17</sup> by all manner of questions. The probing of the finger blinds the eye, and much more doth that prying blind the faith. For even the diver pries not into his pearl. In it do all merchants rejoice without prying into whence it came; even the king who is crowned therewith does not explore it.

2. Because Balaam was foolish, a foolish beast in the ass spoke with him, because he despised God Who spoke with him. Thee too let the pearl reprove in the ass's stead. The people that had a heart of stone, by a Stone He set at nought,<sup>18</sup> for lo, a stone hears words. Witness its work that has reproved them; and you, ye deaf ones, let the pearl reprove today. With the swallow<sup>19</sup> and the crow did He put men to shame; with the ox, yea with the ass,<sup>20</sup> did He put them to shame; let the pearl reprove now, O ye birds and things on earth and things below.

3. Not as the moon does thy light fill or wane; the Sun whose light is greater than all, lo! of Him it is that a type is shadowed out in thy little compass. O type of the Son, one spark of Whom is greater than the sun!- The pearl itself is full, for its light is full; neither is there any cunning worker who can steal from it; for its wall is its own beauty, yea, its guard also! It lacks not, since it is entirely perfect. And if a man would break thee to take a part from thee, thou art like the faith which with the heretics perishes, seeing they have broken it in pieces and spoiled it: for is it any better than this to have the faith scrutinised? The faith is an entire nature that may not be corrupted. The spoiler gets himself mischief by it: the heretic brings ruin on himself thereby. He that chases the light from his pupils blinds himself.

Fire and air are divided when sundered. Light alone, of all creatures, as its Creator, is not divided; it is not barren, for that it also begets without losing thereby.

4. And if a man thinks that thou art framed [by art] he errs greatly; thy nature proclaims that thou, as all stones, art not the framing of art; and so thou art a type of the Generation which no making framed.

Thy stone flees from a comparison with the Stone [which is] the Son. For thy own generation is from the midst of the deep, that of the Son of thy Creator is from the highest height; He is not like thee, in that He is like His Father. And as they tell, two wombs bare thee also. Thou camest down from on high a fluid nature; thou camest up from the sea a solid body. By means of thy second birth thou didst show thy loveliness to the children of men.

Hands fixed thee, when thou wast embodied, into thy receptacles; for thou art in the crown as upon a cross, and in a coronet as in a victory; thou art upon the ears, as if to fill up what was lacking; thou extendest over all.

Hymn V.

1. O gift that camest up without price<sup>21</sup> with the diver! Thou laidest hold upon this visible light, that without price rises for the children of men: a parable of the hidden One that without price gives the hidden Dayspring! And the painter too paints a likeness of thee with colours. Yet by thee is faith painted in types and emblems for colours, and in the place of the image by thee and thy colours is thy Creator painted.

O thou frankincense without smell, who breathest types from out of thee! thou art not to be eaten, yet thou givest a sweet smell unto them that hear thee! thou art not to be drunk, yet by thy story, a fountain of types art thou made unto the ears!

2. It is thou which art great in thy littleness, O pearl! Small is thy measure and little thy compass with thy weight; but great is thy glory: to that crown alone in which thou art placed, there is none like. And who hath not perceived of thy littleness, how great it is; if one despises thee and throws thee away, he would blame himself for his clownishness, for when he saw thee in a king's crown he would be attracted to thee.

3. Men stripped their clothes off and dived and drew thee out, pearl! It was not kings that put thee before men, but those naked ones who were a type of the poor and the fishers and the Galileans. For clothed bodies were not able to come to thee; they came that were stript as children; they plunged their bodies and came down to thee; and thou didst much desire them, and thou didst aid them who thus loved thee.

Glad tidings did they give for thee: their tongues before their bosoms did the poor [fishers] open, and produced and showed the new riches among the merchants: upon the wrists of men they put thee as a medicine of life.

4. The naked ones in a type saw thy rising again by the sea-shore; and by the side of the lake they, the Apostles<sup>22</sup> of a truth, saw the rising again of the Son of thy Creator. By thee and by thy Lord the sea and the lake were beautified. The diver came up from the sea and put on his clothing; and from the lake too Simon Peter came up swimming and put on his coat;<sup>23</sup> clad as with coats,

with the love of both of you, were these two.

5. And since I have wandered in thee, pearl, I will gather up my mind, and by having contemplated thee, would become like thee, in that thou art all gathered up into thyself; and as thou in all times art one, one let me become by thee!

Pearls have I gathered together that I might make a crown for the Son in the place of stains which are in my members. Receive my offering, not that Thou art shortcoming; it is because of mine own shortcoming that I have offered it to Thee. Whiten my stains! This crown is all spiritual pearls, which instead of gold are set in love, and instead of ouches in faith; and instead of hands, let praise offer it up to the Highest!

Hymn VI.

1. Would that the memory of the fathers would exhale from the tombs; who were very simple as being wise, and reverend as believing. They without cavilling searched for, and came to the right path.

He gave the law; the mountains melted away; fools broke through it. By unclean ravens He fed Elijah at the desert stream; and moreover gave from the skeleton honey unto Samson. They judged not, nor inquired why it was unclean, why clean.

2. And when He made void the sabbaths, the feeble Gentiles were clothed with health. Samson took the daughter of the aliens, and there was no disputing among the righteous; the prophet also took a harlot, and the just held their peace.

He blamed the righteous,<sup>24</sup> and He held up and lifted up [to view] their delinquencies: He pitied sinners,<sup>25</sup> and restored them without cost: and made low the mountains of their sins:<sup>26</sup> He proved that God is not to be arraigned by men, and as Lord of Truth. that His servants were His shadow; and whatsoever way His will looked, they directed also their own wills; and because Light was in Him,<sup>27</sup> their shadows were enlightened.

3. How strangely perplexed are all the heretics by simple things! For when He plainly foreshadowed this New Testament by that of the Prophets, those pitiable men rose, as though from sleep, and shouted out and made a disturbance. And the Way, wherein the righteous held straight on, and by their truths had gone forth therein, that [Way] have these broken<sup>28</sup> up, because they were besotted: this they left and went out of; because they pried, an evil searching, [yea,] an evil babbling led them astray.

They saw the ray: they made it darkness, that they might grope therein: they saw the jewel, even the faith: while they pried into it, it fell and was lost. Of the pearl they made a stone, that they might stumble upon it.

4. O Gift, which fools have made a poison! The People were for separating Thy beauteous root from Thy fountain, though they separated it not: [false] teachings estranged Thy beauty also from the stock thereof. By Thee did they get themselves estranged, who wished to estrange Thee. By Thee the tribes were cut off and scattered abroad from out of Sion, and also the [false] teachings of the seceders.

Bring Thyself within the compass of our littleness, O Thou Gift of ours. For if love cannot find Thee out on all sides, it cannot be still and at rest. Make Thyself small, Thou Who art too great for all, Who comest unto all!

5. By this would those who wrangle against our Pearl be reprov'd; because instead of love, strife has come in and dared to essay to unveil thy beauty. It was not graven, since it is a progeny which cannot be interpreted.

Thou didst show thy beauty among the abjects to show whereto thou art like, thou Pearl that art all faces. The beholders were astonied and perplexed at thee. The separatists separated thee in two, and were separated in two by thee, thou that art of one substance throughout.

They saw not thy beauty, because there was not in them the eye of truth. For the veil of prophecy, full as it was of the mysteries; to them was a covering of thy glistening faces: they thought that thou wast other [than thou art], O thou mirror of ours! and therefore these blind schismatics defiled thy fair beauty.

6. Since they have extolled thee too much, or have lowered thee too much, bring them to the even level. Come down, descend a little from that height of infidelity and heathendom; and come up from the depth of Judaism, though thou art in the Heaven.

Let our Lord be set between God and men!<sup>29</sup> Let the Prophets be as it were His heralds! Let the Just One, as being His Father, rejoice! that Word it is which conquered both Jews and Heathens!

7. Come, Thou Gift of Holy Church, stay, rest in the midst of Her! The circumcised have troubled Thee, in that they are vain babblers, and so have the [false] doctrines in that they are contentious. Blessed be He that gave Thee a goodly company which bears Thee about! In the covenant of Moses is Thy brightness shadowed forth: in the new covenant Thou dartest it forth: from those first Thy light shineth even unto those last. Blessed be He that gave us Thy gleam as well as Thy bright rays.

Hymn VII.

1. As in a race saw I the disputers, the children of strife, [trying] to taste fire, to see the air, to handle the light: they were troubled at the gleaming, and struggled to make divisions. The Son, Who is too subtle for the mind, did they seek to feel: and the Holy Ghost Who cannot be explored, they thought to explore with their questionings. The Father, Who never at any time was searched out, have they explained and disputed of. The sound form of our faith is from Abraham, and our repentance is from Nineveh and the house of Rahab,<sup>30</sup> and ours are the expectations of the Prophets,<sup>31</sup> ours of the Apostles.

2. And envy is from Satan: the evil usage of the evil calf is from the Egyptians.<sup>32</sup> The hateful sight of the hateful image of four faces is from the Hittites.<sup>33</sup> Accursed disputation, that hidden moth, is from the Greeks. The bitter [enemy] read and saw orthodox teachings, and subverted them; he saw hateful things, and sowed them; and he saw hope, and he turned it upside down and cut it off. The disputation that he planted, lo! it has yielded a fruit bitter to the tooth.<sup>3</sup> Satan saw that the Truth strangled him, and united himself to the tares, and secreted his frauds, and spread his snares for the faith, and cast upon the priests the darts of the love of pre-eminence.

They made contests for the throne, to see which should first obtain it. There was that meditated in secret and kept it close: there was that openly combated for it: and there was that with a bribe crept up to it: and there was that with fraud dealt wisely to obtain it. The paths differed, the scope was one, and they were alike. Him that was young, and could not even think of it, because it was not time for him; and him that was hoary and shaped out dreams for time beyond; all of them by his craftiness did the wicked one persuade and subdue. Old men, youths, and even striplings, aim at rank!

4. His former books did Satan put aside, and put on others: the People who was grown old had the moth and the worm devoured and eaten and left and deserted: the moth came into the new garment of the new peoples:

He saw the crucifiers who were rejected and cast forth as strangers: he made of those of the household, pryers; and of worshippers, they became disputants. From that garment the moth gendered and wound it up and deposited it. The worm gendered in the storehouse of wheat, and sat and looked on: and lo! the pure wheat was mildewed, and devoured were the garments of glory! He made a mockery of us, and we of ourselves, since we were besotted!

He showed tares, and the bramble shot up in the pure vineyard! He infected the flock, and the leprosy broke out, and the sheep became hired servants of his! He began in the People, and came unto the Gentiles, that he might finish.

5. Instead of the reed which the former people made the Son hold, others have dared with their reed<sup>34</sup> to write in their tracts that He is only a Son of man. Reed for reed does the wicked one exchange against our Redeemer, and instead of the coat of many colours,<sup>35</sup> wherewith they clothed Him, titles has he dyed craftily. With diversity of names he clothed Him; either that of a creature or of a thing made, when He was the Maker. And as he plaited for Him by silent men speechless thorns that cry out, thorns from the mind has he plaited [now] by the voice, as hymns; and concealed the spikes amid melodies that they might not be perceived.<sup>36</sup>

6. When Satan saw that he was detected in his former [frauds]; that the spitting was discovered, and vinegar, and thorns, nails and wood, garments and reed and spear, which smote him, and were hated and openly known; he changed his frauds.

Instead of the blow with the hand, by which our Lord was overcome, he brought in distractions; and instead of the spitting, cavilling entered in; and instead of garments, secret divisions; and instead of the reed, came in strife to smite us on the face.

Haughtiness called for rage its sister, and there answered and came envy, and wrath, and pride, and fraud. They have taken counsel against our Redeemer as on that day when they took counsels at His Passion. And instead of the cross, a hidden wood hath strife become; and instead of the nails, questionings have come in; and instead of hell, apostasy: the pattern of both Satan would renew again. Instead of the sponge which was cankered with vinegar and wormwood, he gave prying, the whole of which is cankered with death. The gall which they gave Him did our Lord put away from Him; the subtle questioning, which the rebellious one hath given, to fools is sweet.

7. And at that time there were judges against them,<sup>37</sup> lo, the judges are, as it were, against us, and instead of a handwriting are their commands. Priests that consecrate crowns, set snares for

kings.

Instead of the priesthood praying for royalty that wars may cease from among men, they teach wars of overthrow, which set kings to combat with those round about.

O Lord, make the priests and kings peaceful; that in one Church priests may pray for their kings, and kings spare those round about them; and may the peace which is within Thee become ours, Lord, Thou that art within and without all thing! 38 1: Hos. iv. 3 ; Zeph. 1.3.

2: Eccles. viii. 11.

3: James iii. 10.

4: Pearls, he means, have their beauty by nature and so are like Christ ; other stones must be graven and so are like created natures.

5: Job. xli. 4 ; Ps. lxxi. 14.

6: See Note on Hymn V.4 (below) 7: Cephas; i.e. , Rock.

8: I.e. with the mysteries typified in the pearl, women are clothed with light at Baptism.

9: Job. xxviii. 19 (Pesh.).

10: Acts viii. 27.

11: Jer. xiii. 23 ; Is. 1. 18.

12: Ps. lxxviii. 31.

13: 1 Kings x. 1.

14: Why St. E. contemplates the queen as a sheep appears from his remarks on the place. The following are a part of them "It was not the fame of Solomon only, but also the Name of the Lord, which called to this queen, who sought to know the God of Solomon, who set out upon a dangerous long Journey, and brought presents fit for a king . . . Our Lord also extolled this queen its the Gospel, and praised her zealousness, when He rebuked the sluggishness of the Jews."

15: This was a tradition of the Jews, a tradition based in part on Canticles 1.5.

16: Luke xxii. 42.

17: Zech. ii. 8.

18: Matt. xxi. 42.

19: Jer. viii. 7.

20: Is. I. 3.

21: Is iv. 1.

22: The same word in Syriac means naked and Apostle .

23: John xxi. 7.

24: Hos. i 2.

25: Matt. ix. 13.

26: Luke xviii. 9.

27: Cant. ii. 17.

28: Or , pierced-perhaps a word of intentionally uncertain meaning, so as to suit with "the way" in either sense of it.

29: 1 Tim. ii. 5.

30: On Josh. ii. 9, For I know that God hath delivered unto you the land , etc., St. E. makes Rahab say, "This forty years is this land yours; and now it is that we might repent, that we have continued in it up to this day."

31: Gen. xv. 6.

32: The calf might be at once intended for a symbol of God, and also a copy from the worship of Apis.

33: Elsewhere ( Opp. Syr. 11.384) St. E. calls the Teraphim of Micah (Judges xviii. 2, 14 "the idol with four faces ."

34: Reeds are used all over the East to wnte with.

35: St. E. assumes that the type of Joseph was fulfilled in Christ to the letter.

36: This alludes probably to Bardesanes, the existence of whose rhythmical compositions induced St. E. to try and counteract them by orthodox ones of the same kind.

37: Luke xxiii. 14, 15.

38: I.e. Omnipresent in space, but not limited by space.

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